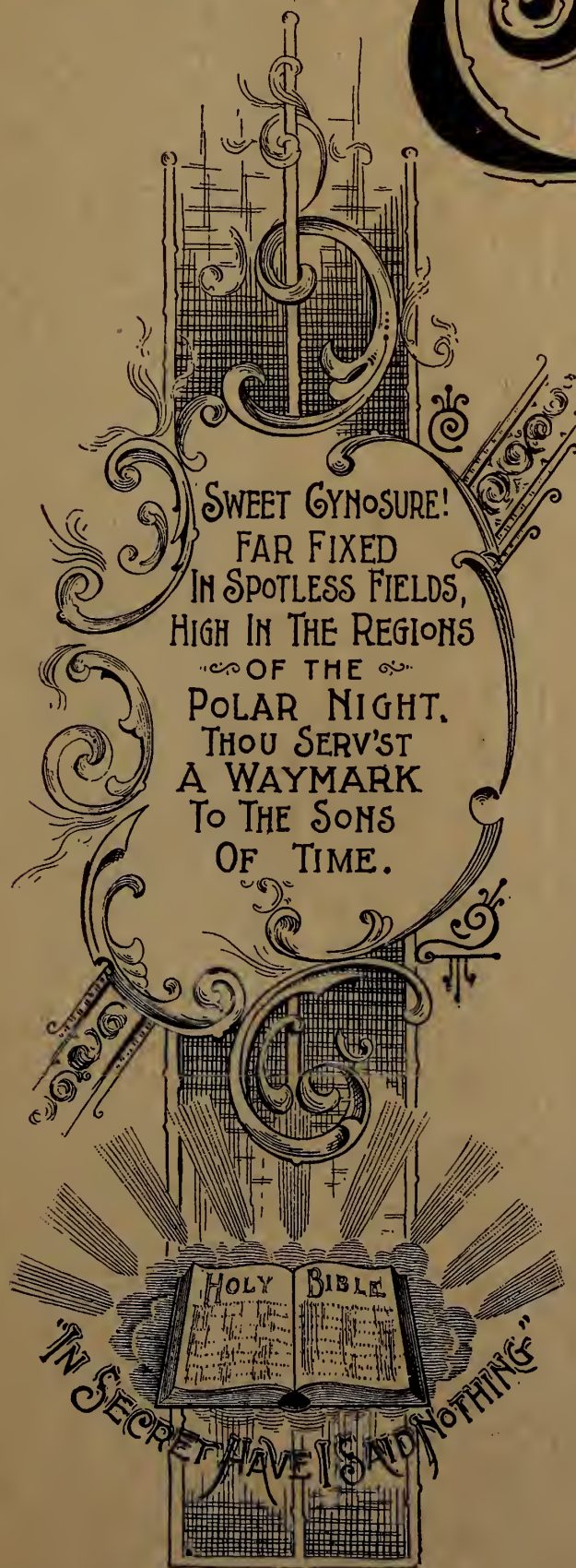


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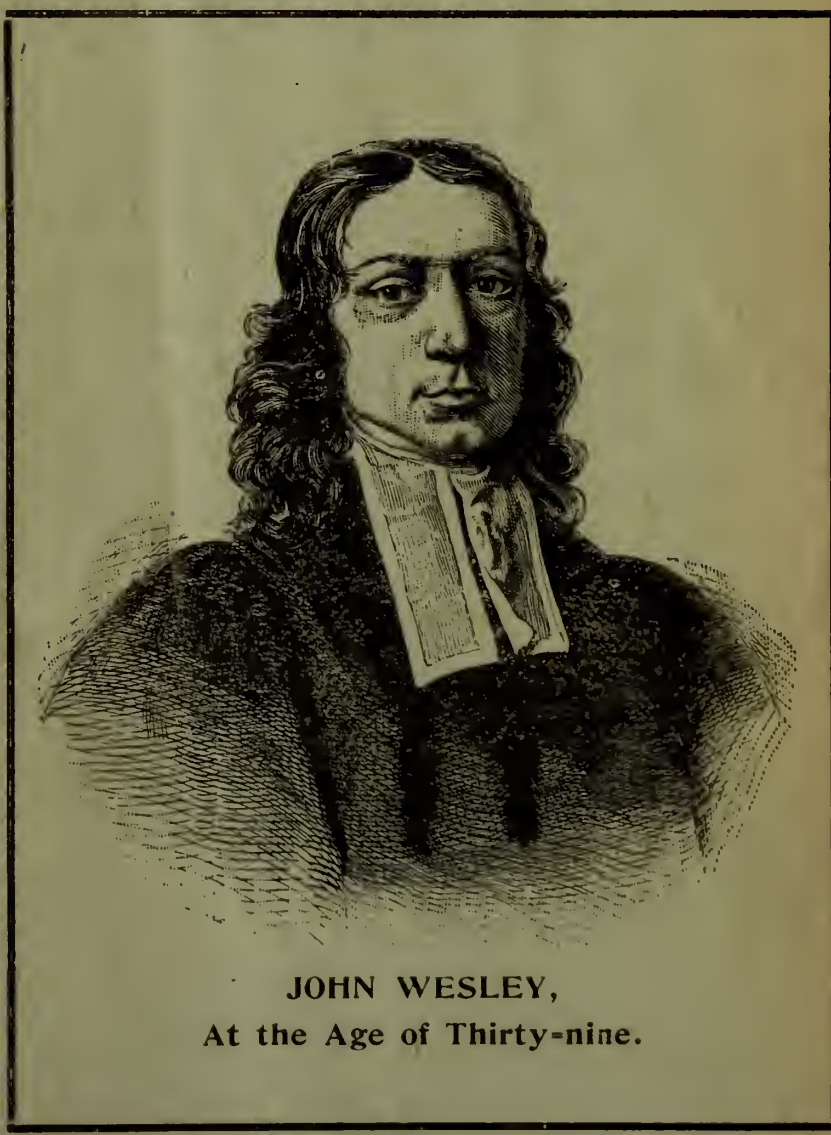
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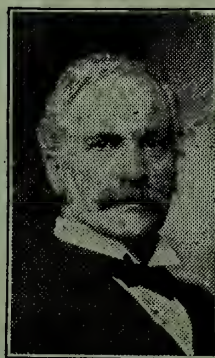
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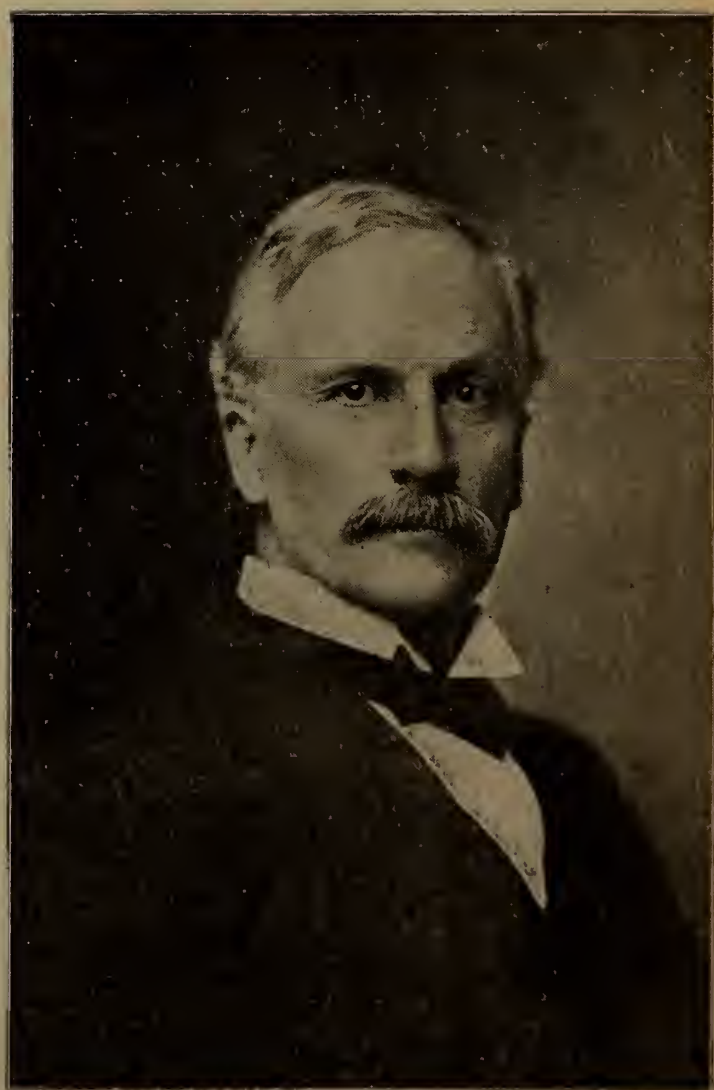
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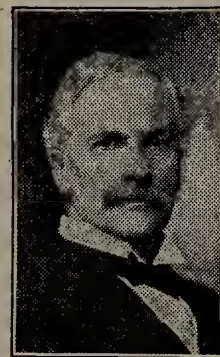
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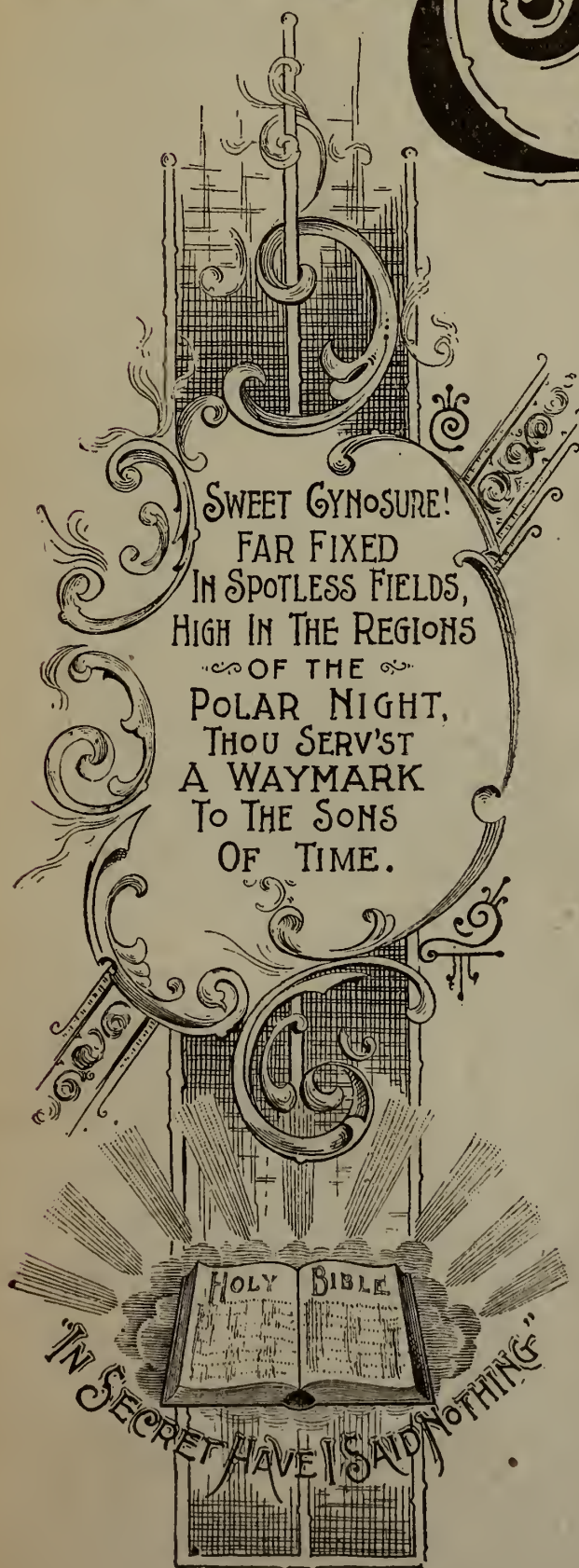
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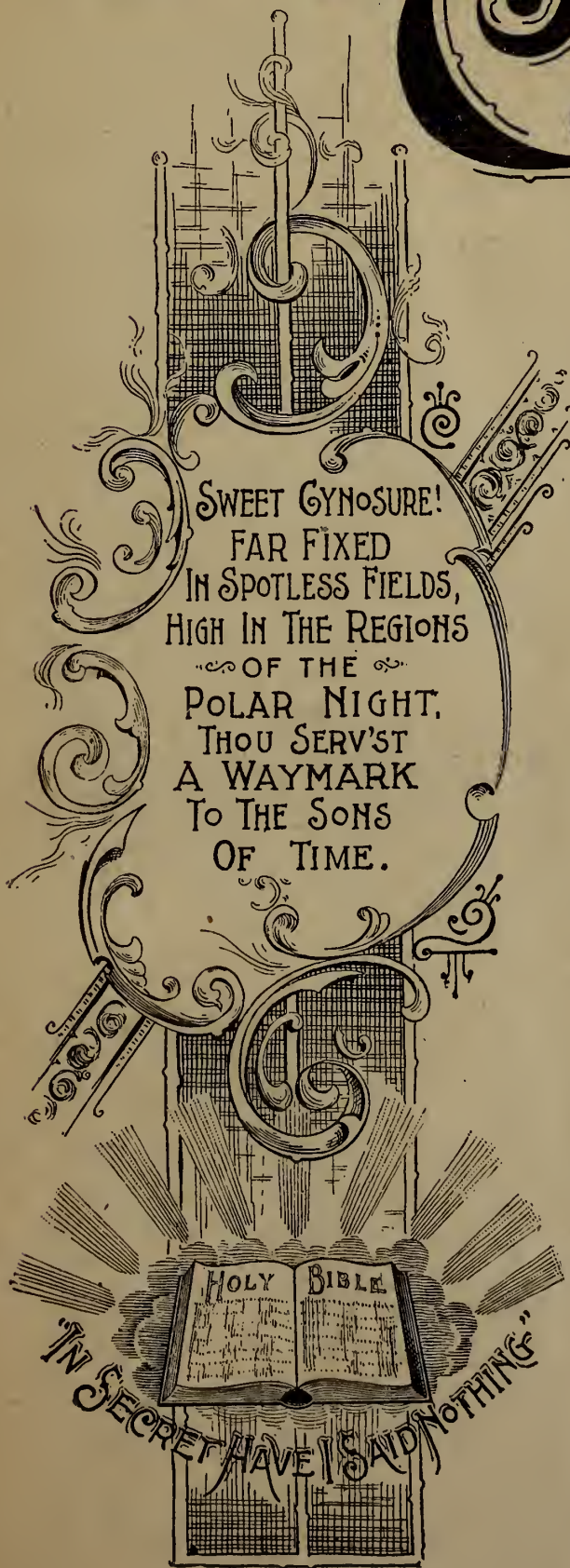
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Just to know that He is true and be still:
Just to follow hour by hour as He leadeth,
Just to draw the moment's power as it
needeth:
Just to trust Him, this is all. Then the
day will surely be
Peaceful, whatso'er befall, bright and
blessed, calm and free.
Just to recollect His love, always true;
Always shining from above, always new.
Just to recognize its light, all-enfolding;
Just to claim its present might, all-
upholding;
Just to know it as thine own, that no
power can take away.
Is not this enough alone for the gladness
of the day?

—Frances Ridley Havergal

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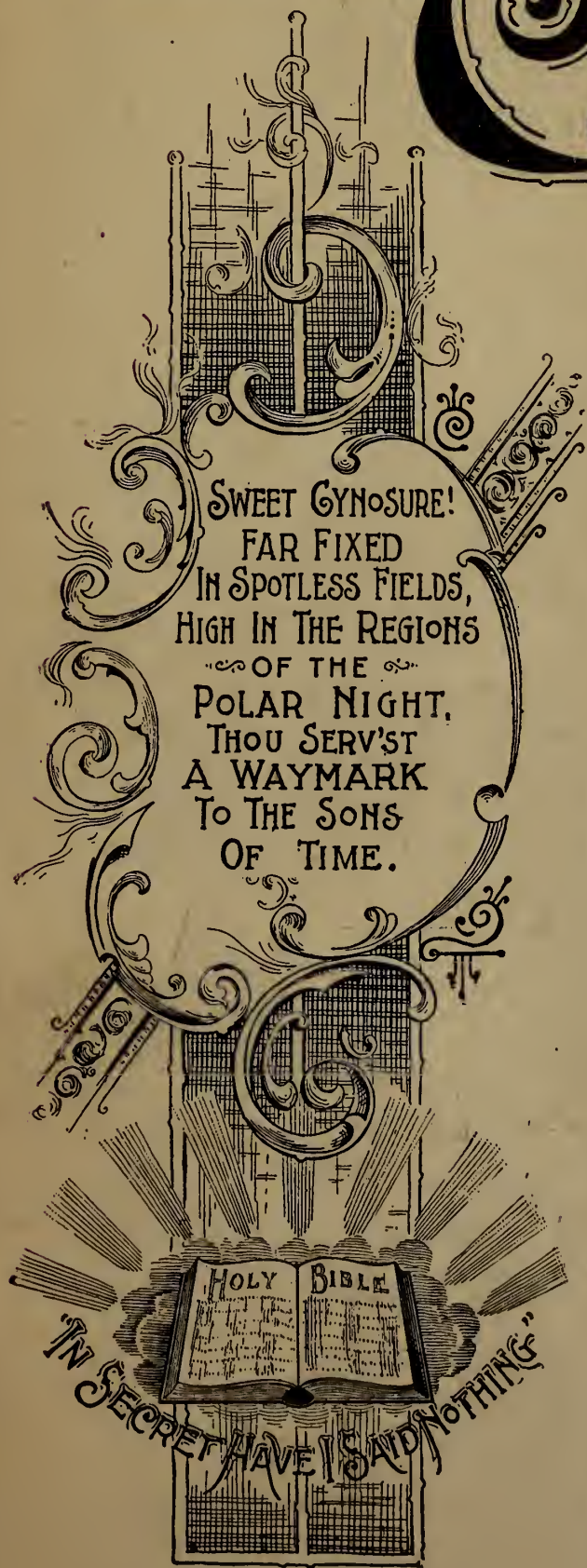
Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, \$2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

WHEATON COLLEGE
Wheaton, Ill.

Christian Gynosure

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Librarian

CHICAGO, DECEMBER, 1903.



The Believer's Creed

BY THE REV. CHARLES A. S. DWIGHT

I know
Him whom I have believed,
And so
Of weight of sin and anxious care relieved
I calmly wait
My coming fate,
Nor would its orderings anticipate.

I love
The Friend who first loved me,
Above
All those who've been or can be friends to me.
A poor weak thing
To Him I cling,
In faith that sometime me to Heaven He'll bring.

I trust
Him whom I know and love—
And must—
For other friend I've none in Heaven above
Or earth below,
Who loved me so,
And virtue hath to conquer every foe.

I'll see
Him—now invisible—
And be
Where ransomed saints of earth with Jesus dwell
From sorrow free,
Full happily,
Throughout the ages of Eternity.

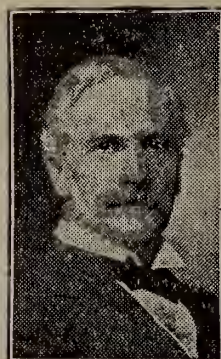
—NEW YORK OBSERVER.

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By Charles A. Blanchard, D. D., Pres. Wheaton College.



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"IN SECRET HAVE I SAID NOTHING"



JOHN MILTON HITCHCOCK.

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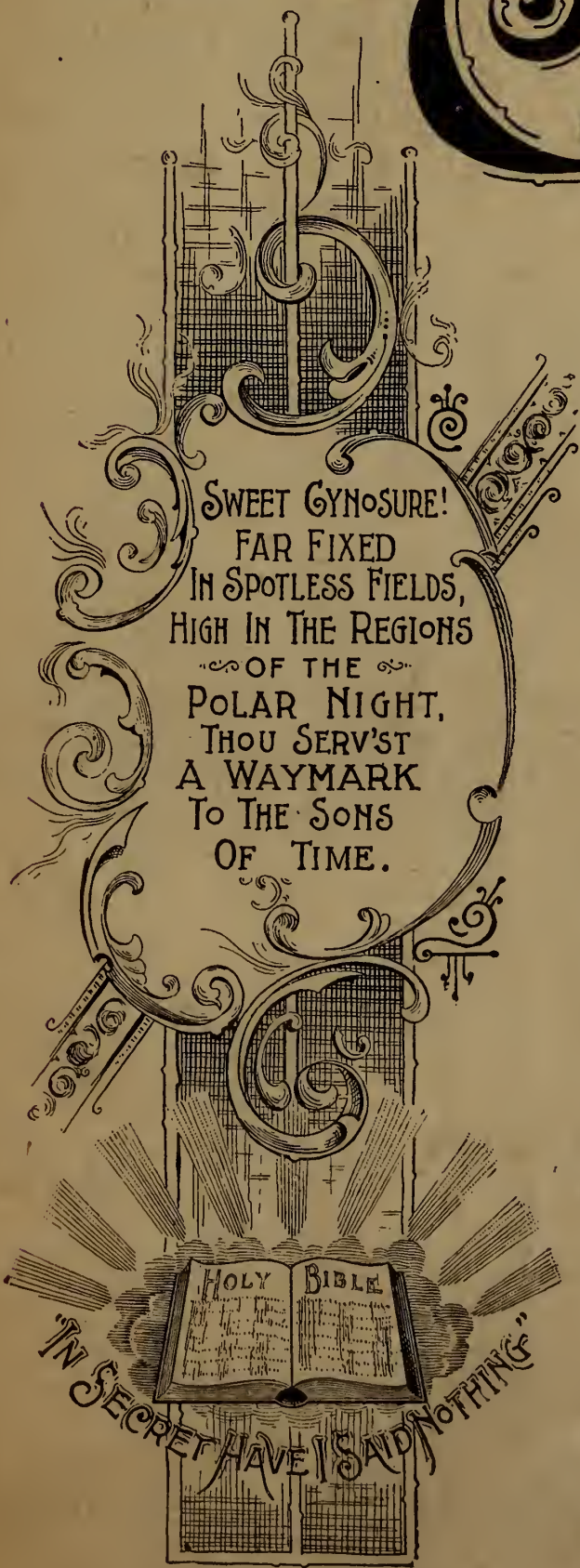
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GEORGE WASHINGTON

TWENTY AND SIXTY-FIVE

Twenty years old, and ignorant of its contents, Washington was drawn into the Masonic lodge. .Sixty-five years old, not so ignorant of its contents and possessed of wide experience, with mature judgment, he persisted in his long-continued abandonment of the lodge. The boy went into the lodge, the man came out and remained out.

Wide intervening experience appears matched by wide difference of judgment and attitude. Which judgment is based on wider knowledge, broader experience and riper maturity is not an open question. The great soldier and statesman, the general and president, is found outside the lodge which the boy of twenty had entered. With him ought to be found those men who profess to revere and follow the Father of his Country.

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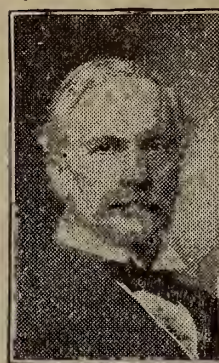
Folly, Expense and Danger OF Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.; industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.; and the social; as the college fraternities. Postpaid 5 cents each.

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REV. ERNEST LEE THOMPSON

Pastor M. E. Church, Steward, Ill.

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Folly, Expense and Danger

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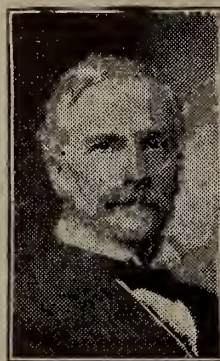
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"IN SECRET HAVE I SAID NOTHING"



REV. WM. S. JACOBY, Chicago Ave. Church

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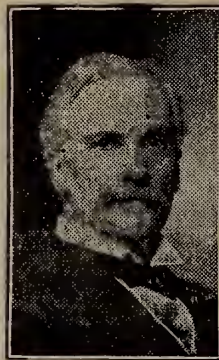
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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, MAY, 1903.

NUMBER 1.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

If the wren can cling
To a spray a-swing
In the mad May wind, and sing and sing
As if she'd burst for joy,

Why cannot I
Contented lie
In His quiet arms, beneath His sky,
Unmoved by Life's annoy?
—Robert Haven Schauffler.

Our Eastern agent, Rev. W. B. Stoddard, will spend the first half of May in Chicago, and his services are at the disposal of any who would be glad to use him. It is scarcely necessary to say that he is an interesting lecturer. His address will be at 221 West Madison street, Chicago, in care of this office.

The instrumental and vocal music for the Convention to be held at the First M. E. Church, Chicago, on Friday evening, May 15, will be furnished by students of the North Park College. The Convention will be addressed by President Blanchard and President Nyvall.

"Where one man is called to be a hero on some great scale, ten thousand men are called to be courteous, gentle and patient."

SPECIAL NOTICE.

Annual Meeting of the National Christian Association, May 14, 1903.

The annual meeting of the National Christian Association will occur on Thursday, May 14th, at 10 o'clock, a. m., in Chicago Avenue (Moody) Church, Chicago, Ill., for the election of officers, and the transaction of other important business.

Charles A. Blanchard,
President.

JAMES POWERS.

James Powers was born in Chenango County, New York, Jan. 27, 1818, and died March 13, 1903, at the home of his daughter, Mrs. Laura Ellis, of Geneva, Ill. His parents were pioneers in Canada and he spent his youth and earlier manhood in that province. He was married to Lucinda Maria Powers March 18, 1841, in Kirby, Canada. Mrs. Powers died in 1882. Mr. Powers possessed a strong, sturdy character, and this combined with a social, genial nature gave him the love and respect of those who became acquainted with him. He was converted early in life and represented a strong type of Christian character. He was aggressive in reforms and always took an uncompromising position on questions of right and wrong, denouncing sin wherever found, and yet he always manifested the humble, gentle, loving spirit of Jesus. He was for many years a Corporate member of the National Christian Association and supporter of the Christian Cynosure.

Whatever you make an idol of will become the instrument of your greatest suffering.

OUR NOBLE CAUSE.

The trumpet is sounding, the battle begins;
The armies of Christ are contending with
sin.

In secret, disguised as an angel of light,
Deceiving poor souls who take darkness for
light.

The devil increaseth his army; but we,
Though fewer in numbers, are stronger
than he;

For Jesus has promised the victory to all
Who are true to His cause, and respond to
His call.

Then rally around the true standard of God,
And walk in the footsteps the Savior has
trod;

Throw all that encumbers and hinders away,
Be armed and equipped with might for the
fray.

Be obedient to Him who his followers know,
Is able and willing to conquer the foe;

Withstanding him, Satan will leave us and
flee,

And Christ's church be redeemed, triumph-
ant and free. C. G. S.

PRESS NOTICES.

"Modern Secret Societies." By Charles A. Blanchard, D. D., President of Wheaton College. An illuminating book, giving in compact, readable form the arguments against Freemasonry and all other forms of secret societies.—Christian Endeavor World.

"Modern Secret Societies." The author of this little book, which purports to give in a compendious but reliable manner, a large amount of information regarding secret societies, is the honored head of the National Christian Association. * * * Dr. Blanchard is deeply in earnest in supporting the positions of this book, and his noble Christian character entitles him to a candid hearing when he addresses the public on any topic.—New York Observer.

Those who desire to study the argument against lodgeism will find it thoroughly convassed in this little book. We do not know whether all these assertions are facts, but some of them we do know are true, and this is presumptive evidence

to our minds that all are genuine. Any one of them, however, is enough to condemn the whole coterie of secret societies in the opinion of anyone who desires to walk humbly with God.—Christian Witness and Advocate of Bible Holiness.

"Modern Secret Societies" is a brief and comprehensive treatise covering the whole subject of secret societies. From a vast amount of material the author has selected so much as is pertinent and appropriate for the period in which we now live. It is an up-to-date book, and it is intended and eminently calculated to promote the best interests, both of the church and of civil societies.—Rev. Wm. Wishart, D. D., in The Christian Instructor.

"Modern Secret Societies," by Chas. A. Blanchard, is a forceful, logical and well-written book, exposing the evils of the lodge system. The sources of information used are, the public exercises of the orders, their literature, the testimony of seceders, and the Word of God. These sources of information supply a strong chain of evidence. All our evangelists should read such a good work on this subject, in order to warn the people intelligently against this great evil.—Live Coals.

"Modern Secret Societies." This is just such a book as we have long wished for. The educational value of such a book can hardly be estimated. The distribution of matter is excellent; the treatment brief but comprehensive; the style simple and clear; the tone unexceptionable; and the arguments are sound and convincing. As might be expected, it has the flavor of the class-room and is a veritable text-book on secretism.—(Chesley, Ont., Ca.) Associate Presbyterian Magazine.

Our friend Josiah W. Leeds, of West Chester, Pa., has issued a valuable tract on "Elements of Success in a Christian Daily Paper."

Wine is the most powerful of all agents for exciting and inflaming the passions.—Lord Bacon.

Contributions.

WASHINGTON'S WISH AS TO WAR.

"My first wish is to see this plague to mankind (war) banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."—Spark's Life of Washington, Vol. 9, page 113, Edition 1835.

LODGE OR CHURCH—WHICH ?

Many persons are being confronted by this question and many more ought to be. It is a question of vital importance which of these a man shall choose.

Long ago there was a question among God's people—Will we follow Moses or serve Pharaoh? Pharaoh said do both. He was willing to compromise if the people would promise but one thing, that was to return to him, so like the god of the lodge says go, join the church, worship there, but return to me again. He has no objection to men joining the church if by so doing they do not leave the lodge, but what a howl of opposition he does set up when he knows that joining the church means leaving the lodge.

The churches that are opposed to the lodge have a very much greater influence than those churches which admit members of secret orders. They have their influence, first, because they are looked upon as having no "fellowship with the unfruitful works of darkness," and are therefore supposed to exemplify the meaning of Christ's teaching and to impersonate Him, for He came to be "a light to lighten every man that cometh into the world." Second, because they have no undercurrent of secret scheming to shield the guilty. Third, because their membership represents a unit. All are equally yoked together, having taken the same vows in the same faith and they walk by the same rule, and those who have strong lodge inclinations seldom seek to associate with that class of people.

He who puts in lodge first, must of ne-

cessity seek a church of very slack discipline, and one which he believes will have but little if any influence over his premeditated inclinations and earthly aspirations; hence by his choice he shows which church he regards as having the strongest influence over the lives of its members.

The church that bids for membership by throwing open its communion to those who hold another organization as superior, and to which they yield first obedience, makes itself a secondary factor in the economy of life, and by its act acknowledges its inferiority to earth-born institutions, and so it opens afresh the bleeding wounds of its crucified Redeemer!

None are quicker to accept the meager promises of hope offered by a worldly church than those who will not give up the world for Christ; hence this church increases in numbers, but its influence is naught upon the unregenerated who flock into it. It may have a zeal, but little godliness; a form, but no power. He who will leave the world and darkness for Christ, will seek association with the people of God where Christ is King and where light reigns.

Yes, it ought to be proclaimed from every pulpit that "Christ in secret said nothing." Christ's faithful followers are the salt of the earth, the light of the world.

QUINCY LECKRONE.

Glenford, Ohio.

TRUE BENEVOLENCE AND ITS COUNTERFEIT.

REV. H. H. HINMAN.

The Divine Principle and Plan of True Benevolence.

"A certain woman had an issue of blood twelve years and had suffered many things of many physicians and had spent all that she had and was nothing bettered, but rather grew worse; when she heard of Jesus came in the press behind him and touched his garment: For she said if I touch his clothes I shall be healed. And straightway the fountain of her blood was dried and she felt in her body that she was healed of that plague."—Mark 5: 25-29.

He who taught us to pray "Thy king-

dom come, thy will be done on earth even as it is done in heaven," will surely answer our prayer, for "he was manifested that he might destroy the works of the devil." With the coming of his Kingdom there will be a restitution of all things as they came from God. Sin, with its consequences—war, hatred, sorrow, pain, and death—will all give place to the presence and joy of the Lord.

Meanwhile human society is like that poor suffering woman. It groans under its burdens. It has poured out its millions to false gods and for false remedies. Miserable comforters are they all. Except as men have come to Christ society has grown nothing better, but rather worse. Christ only is the Great Physician. He only can heal the sufferings of humanity. But if it is the mission of Christ to bring in the blessedness of his Kingdom, so it is the mission of his people to be "workers together with him" and to do his work in his way. It is through human agency that satan is to be cast out and Christ enthroned. That divine love that was manifested in the gift of our Lord is the only remedy for sin either in the individual or in society at large. "Love is the fulfilling of the law, for all the law is fulfilled in one word, Thou shalt love thy neighbor as thyself." I need not say that no mere sentimentalism, no mere impulsive giving fulfills this Royal Law.

The heart must first be the recipient of divine love before it can truly minister to others. Love in its manifestations must be active, earnest and judicious. It not only has its springs in divine goodness, but it takes as its pattern the example of the Master. It is not only unselfish but it is impartial. In its beneficence it knows no race and no caste. It does good, as it has opportunity to all men, "especially to them who are of the household of faith," and ascribes all honor to the divine Lord, in whose name it gives even a cup of cold water to them who are in need. Such are some of the characteristics of true benevolence so grandly depicted in the 13th of 1st Corinthians, and which Prof. Drummond tells us is the "greatest thing in the world."

This is the basis of all truly benevolent organizations. They may be more or less

imperfect in their practical workings, but their purpose and methods are in all cases to exalt the Lord Jesus Christ and to transform mankind into his likeness. This is the hope of humanity. His Kingdom will come when Christ shall be enthroned in the hearts of all people. Then society will be transformed into the likeness of heaven. No change in the conditions of society will bring this blessedness to the individual. It is the change in each individual that will redeem society.

The Counterfeit Plan and Its Agents.

Now right over against this divine plan there are a multitude of human and satanic inventions which are its counterfeits. They are a product of a wisdom that cometh not from above, a wisdom that is not "first pure and then peaceable, gentle, easy to be entreated, full of mercy and good works," but wisdom that is "earthly, sensual, devilish," and which modern as well as ancient society is far too ready to adopt as the panacea for suffering humanity. Nor is it strange that the world should seek false remedies. They have from the beginning gone after false gods. "They have forsaken the fountain of living waters and hewed out for themselves cisterns, broken cisterns that can hold no water."

The strange thing is, only this, that God's people should be involved in them and be sometimes their advocates or defenders. Our Lord said, "I will pray the Father and he will give you another comforter, even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you and shall be in you." He has commanded us also to "try the spirits" and told us that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come into the world; and even now already is it in the world" (I. John 4: 1-3).

Comment on Report of the National Congregational Council.

Among the systems of counterfeit benevolence that have been so attractive to the world and have so largely drawn into them the professed children of the Kingdom, I want to call your attention to the so-called benevolent secret societies. In

doing so I shall not sit in judgment on the motives and characters of their members, nor do I propose to consider their esoteric character but seek simply to speak of their professions of benevolence and their non-fulfillment. The National Congregational Council which met in Portland, Oregon, July 7-13, 1898, received the report of a committee appointed at a previous Council to consider the subject of secret and social societies.

From that report I desire to make some brief extracts. First as to numbers. Leaving out of the account the Grand Army of the Republic and kindred military orders, the labor unions and the College Fraternities (the number of which cannot be less than 1,500,000), the number of such organizations was found to be about 70,000, and their membership 5,400,000, or nearly one-fourth of the adult male population of the nation. "The growth of such societies," says the report, "has during the last ten years been rapid both in multiplication of such societies and in members, the total annual increase being rated at 250,000." Since then there have doubtless been added another million of members. Now I wish to say in passing, that the growth of these societies will be found, as a rule, to be in an inverse ratio to the growth of the churches, and that the development of the one tends to the repression of the other. In this year of 1898 there was a large falling off in the membership of the M. E. Church, while the Congregational, the Presbyterian and Northern Baptist, but barely held their own. The period of our greatest revivals, from 1828 to 1858, was the period of the greatest repression of secret societies. With the great revival of lodge influences and the lodge spirit (and in this respect Oberlin has been no exception) there has been a corresponding dearth of spiritual revivals and spiritual growth. Surely these things have a relation one to the other. The report further says that "in the year 1896 the expenditures of these organizations in benefits, gifts, and claims reached the enormous sum of \$649,000,000, while in transportation, fees, banquets, testimonials, and regalia \$250,000,000 were expended. To these sums were added approximately \$42,000,000 for the rent of

buildings, making a total of \$941,000,000, or about 150 times as much as was given for foreign missions, and this in a year of great financial stringency. This (says the report) "is not only a sum of vast financial proportions, but one which represents large outgoes of time and strength and social attention."

The Two Kinds of Benevolence Contrasted.

With such collated facts (says the report) "we realize that we face a condition and not a theory in social life which demands and should receive a most conscientious social study; for the lodge and the club are largely characteristics of our times." Now let us inquire what becomes of this vast sum expended in the United States in a single year? The answer is partly given in the report. But is there not a large percentage that goes for benevolence, at least to relieve human suffering, among the members of these orders? Surely the societies that claim to be eminently charitable and whose benevolences are supposed to far surpass those of the church ought to be able to make a respectable showing.

Let us inquire at the door of the I. O. O. F., one of the most popular and respectable of all the secret orders. Official reports of Grand Lodges, to which the public has free access, dating back to 1819, when the order was introduced into America, and continuing down to the present, show that while millions of dollars have been paid into the lodges, only about 33 per cent each year, on the average, ever goes out for relief.

Of the Masonic order statistics are less easily obtainable, but a single instance will illustrate. Of the \$90,000 sent by Masons to relieve Masonic sufferers by the great fire in Chicago in 1871, it appears by official report to the Grand Lodge of Illinois that but \$30,000 was ever appropriated to that object, while the other \$60,000 was used for other purposes. Compare this with the Louisiana lottery and it shows most favorably for the orders, for the lottery, though highly popular, did not pay out 3 per cent of its receipts; but compare it with our truly benevolent societies, such as the American Board, or any other missionary society, and the showing is far otherwise. Missionary societies, as a rule, pay out

from 4 to 12 per cent for the entire cost of administration, or less than one-eighth of the cost of running the secret orders. Surely there is no benevolence in putting pennies in the urn of charity and taking shillings out. That there is no benevolence in these orders is seen in their conditions of membership. As a rule these orders require that candidates for membership shall be white males of adult years (but not too old), physically sound and with visible means of support, able to pay for initiation and that they shall continue to pay dues as long as such membership continues. All of inferior caste or liable to become objects of charity are excluded, not because of unworthiness or want of moral capacity, but because they are women, children, aged, maimed, or of African descent. A moment's reflection will show that such a rule excludes nine-tenths of the human family and is utterly inconsistent with the plea that these are great plans of human brotherhood.

How marked the contrast between such a system and the glad tidings of him "who came to heal the broken-hearted, to preach deliverance to the captives, the opening of the eyes of the blind, to set at liberty them that are bruised, and to comfort all that mourn." How marked the contrast with the Christian Church which, with all its shortcomings, invites all mankind and goes to the end of the earth, that with constraining love it can compel them to come in. Its great influence over the non-Christian world in hospitals and free dispensaries, for those for whom there is no eye to pity and no arm to save. Again, the unbenevolence of these orders is evident in the claims which they make to valuable knowledge and the exaction of a promise or oath of concealment by those who are initiated from all others.

Take Freemasonry as an example. In the language of its published manuals, in which its principles are set forth, it declares that "It is founded on Liberality, Brotherly Love, and Charity. Truth is its center, the point whence radii diverge and point out to its disciples a correct knowledge of the Great Architect of the Universe and the moral laws that are ordained for their government" (Macoy's Manual, pages 7-8).

Another writer says, "Freemasonry contains a regular system of science—it includes every form of polite learning. In the contemplation of its mysteries the mathematician and the philosopher find equal satisfaction and delight" (Sickel's Masonic Monitor, Art. "Fellowcraft").

Another standard author says, "A Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation and inspired with a most cheering hope of that life and immortality that belongs to just men made perfect" (Mackey's Masonic Monitor).

All these manuals are not only used in the lodge but published to the world by Masonic authors. I do not stop to enquire whether these pretensions are true. I have too much respect for the intelligence of my fellow-citizens to suppose that they believe them. But if they were true what would be the duty of those who came to the knowledge of such truth? No oath of secrecy would justify their concealment. Every principle of benevolence and every dictate of humanity would require that they be published on the housetops. How unlike is the pledge of concealment with the divine command, "Go ye into all the world and proclaim the glad tidings to every creature."

The Avowed Purpose of Counterfeit Charitable Orders Not Antagonistic.

One other item from the National Congregation Council's report speaks of the purpose of these secret orders. It says that, "So far as we can learn, these organizations in general, while making large demands on the time, the social strength, and the pockets of their members, are in their purpose not antagonistic to the work of the churches." Now the same might be said of the gambling houses and the liquor dealers' associations. They have no avowed purpose of hostility to the work of the churches. The liquor dealers especially would repudiate such charge. In their conventions they always pass resolutions in favor of temperance and morality. But is anybody ever deceived by such chaff? Who does not know that the liquor traffic is the great enemy of temperance and of Christ?

So, too, with the lodges. If, as the report says, these orders "make large de-

mands on the time, the social strength and the pockets of their members," and if, as will be admitted, a considerable percentage of these lodge members are also members of the churches, there must be a divided allegiance and a weakened loyalty to the Kingdom of Christ. When in the South I sometimes asked the colored brethren why they always went to the lodge rather than to the prayer meeting, and the reply was, "The lodge will turn us out if we don't attend, but the church will not." As a rule lodge members are not the prayer meeting Christians. Lodge influences are worldly and Christians are affected by them. It was not without reason that Paul wrote to his Corinthian brethren, "Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an unbeliever? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father to you, and ye shall be my sons and daughters saith the Lord Almighty" (II. Cor. 6: 14-18).

Can Christians Countenance Counterfeits?

What our Lord wants of his people is not a partial, but an entire consecration to him and to his church. The curse that was pronounced on Meroz, was not that she was in alliance with the enemies of Israel, but that she "Came not up to the help of the Lord, to the help of the Lord against the mighty."

Then, too, there are great multitudes that are abundantly satisfied with the religion of the lodge, even though it demands no repentance nor any recognition of Christ, and the presence of Christians in fraternal relations with them confirms them in their false hope.

In conclusion let me say that Divine Goodness has provided for human society three institutions, the family, the church, and the state. These are all benevolent in their origin and purpose, and when rightly administered, not only fill up the whole measure of human need but the full capacity of human activity. What social need or what worthy endeavor does not come within the limits of these institutions.

Secret societies are not the normal outgrowth of, nor are they essential to the highest and best development of human society. They find no place in the divine plan and no warrant in the Divine Word, nor in the example of Him who said, "Men loved darkness rather than light because their deeds were evil," and who also said, "I ever spoke openly among you. In secret have I said nothing."

Oberlin, Ohio, Feb. 24, 1903.

OUR STORY

Some Members of the Church of Sardis.

BY MISS S. F. HINMAN.

"And to the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." Rev. iii., 1.

NO. V.

The Doctor.

He was a frank, good-hearted, clean-lived young fellow, somewhat slow and heavy in both his physical and mental constitution, but rendered a little more supple by a medical education and twenty-five years' contact with the world. When Jessie—she's his wife now—first saw him, she was reminded of her sister-in-law's severe generalization: "In the West the young men all look coarse and the old men weakened." There was no doubt that the doctor was a fine animal (which a certain popular writer has said is the first consideration); it remained to be seen whether he was anything more. Jessie's small nephew fell ill, and in default of an older physician. Dr. Mallory was called in. He was cautious but skillful. Moreover, there was a manly tenderness in the way in which he handled the babe that went to the young girl's heart. So, though she scoffed when the doctor began to come as a suitor, she finally succumbed and seemed most happy in her surrender.

Dr. Mallory had come to Carrington fresh from the medical school. He knew something of medicine and surgery, and something of life, but very little of either.

Being open-minded, however, he strove to learn more. Unfortunately, he was solicited to pluck of the tree of the Knowledge of Good and Evil—organized secrecy—and finding, like Eve, that “the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,” he yielded to the solicitation. He joined the church a year later to please his young bride, but, somehow, that did not seem to count. Who expects a newly-married pair to attend a prayer meeting, or to be active in any form of purely religious effort? A card party, a little dance, a church or lodge supper—oh! that’s a different matter!

Jessie Mallory pouted a little when, a few weeks after their marriage, the doctor resumed his lodge attendance, but acquiesced promptly when he said, “It will help to get practice.” I think the young doctor really believed this, not knowing that ability, industry, and genial sympathy require no meretricious aids to preferment. He himself needed no Masonic grip to draw him from his bed at midnight, with the mercury at twenty degrees below zero, and enlist his professional services. Nor was he a man to whom one of the mystic brotherhood would resort, to hide under shelter of the Masonic oath the crimes sometimes concealed by unscrupulous members of the medical profession. It is hard to see, therefore, how he needed the lodge either as a professional or a moral (?) stimulus.

Just two years and a half from the spring day on which Dr. Mallory began his professional career in Carrington, that small town was darkened by a tragedy. A band of Indians returning home from a friendly visitation of some kindred living at a distance, encamped one Sunday on the outskirts of the village. To this camp came many visitors, inspired by curiosity—and some by drink. Among these was a young laborer employed by a Carrington farmer. His coarse, dull nature, still further embruted by drink, manifested itself in offensive and insulting speeches addressed to the squaws of the party. The patriarch of the company, a dignified old man in the garb of civilization, several times warned

the reckless fellow to desist, but he paid no heed. At last, provoked beyond endurance, the Indian fired upon the white man, inflicting a fatal wound. Blake (for that was the young man’s name) was borne to the nearest house and Dr. Mallory was hastily summoned. A cursory examination revealed the fatal nature of the wound. The young fellow, who had recovered consciousness, surmised the truth from the gloomy eyes of the doctor. Reaching up a feeble hand, as a drowning man might grasp a straw, he clutched the Masonic emblem dangling from the doctor’s watch chain.

“Say, Doc, be I goin’ to die?”

“I hope not; but you must be quiet. You’re hurt bad.”

“Don’t lie to me, Doc; I kin tell by yer eyes. O Doc! can’t ye pull me through?”

The doctor shook his head sadly.

“I wish I could, Blake, but I’m afraid I can’t.”

“I never thought about dyin’; I ’lowed I’d live to be real old. I ain’t ready to die, Doc!”

The poor wretch, still clutching spasmodically at the trinket attached to the doctor’s watch chain, became aware, at last, of its nature.

“That’s one of them Masonic badges, ain’t it? Say, they’re pious, ain’t they? I went once’t to a Masonic buryin’. They talked about the Grand Lodge above; that’s Heaven, ain’t it?”

The doctor nodded, but with a sudden, new-born doubt.

“I ’lowed to jine the Masons, but I never c’d scrape up money enough. It takes an awful sight, don’t it? My ole mother use’ to sing a hymn about ‘salvation’s free;’ say, Doc, is it?”

Again the doctor nodded.

“Tell me how to git it, Doc; I need it powerful bad.”

“Let me send for a preacher, Blake,” said the doctor with embarrassment.

“I’m afraid there ain’t time. No, no, Doc, I can’t wait. I—can’t—die—so!” There was sharp agony in his last words.

“I’ll read a little to you from the Bible,” said the doctor, with soothing manner but inward disturbance.

Some search brought to light a Testament, and Dr. Mallory turned desperate-

ly to the first gospel. His nervous fingers opened at the twentieth chapter, beginning with the parable of the laborers in the vineyard. On the bed beside him lay a poor idler, who had worse than wasted his day. Dimly his sluggish mind recognized the dreadful fact. There was no hope in the thought.

"'Pears like that don't fit me, Doc," he moaned. "O—Doc—can't—you—pray?"

The doctor dropped mechanically upon his knees, his brain whirling. He had been much more loyal to the lodge than to the church, and Masonry does not teach its devotees the secret of true prayer. However he began:—

"Our Father, which art in Heaven, hallowed be Thy name."

The smothered and stumbling utterance of a man unused and ashamed to pray, could not penetrate the dying ears. With a heart-rending groan the poor wretch passed from life.

So helpless is the pupil of Masonry to guide his brother-man through the Valley of the Shadow of Death!

CHRISTIANS SHOULD SHUN THE LODGE.

The fraternal acts and charitable deeds of Christians should be done through the Church of Christ, which knows all men as a brotherhood and every man, in need, as a neighbor and which gives to God all the glory of its world-wide fraternity and benevolence, and not through lodges whose brotherhood or neighborhood is only lodge-wide and who take to themselves in large part, the glory of their deeds.

After saying to his disciples, "Ye are the light of the world," the Savior commanded, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Many Christians (?) are letting their light shine in the lodge instead of the church, and as a consequence in many communities the lodge flourishes while the church languishes and the boast is made that the church fails to do her work of benevolence, but it is accomplished by the lodge. This boast could never be made truthfully anywhere, if the time, energy and money which Christians now

devote to lodges were turned into their proper channel of influence—the church of God.

The church is the Divine Institution through which Christ's disciples are to glorify God by ministering unto the souls and bodies of all people.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

WALTER K. WILLIAMS,
Conference Evangelist.

Lincoln, Neb., March 6, 1903.

MATERIALISTIC VERSUS SPIRITUALISTIC.

BY REV. A. M. FRETZ.

(Address at Pennsylvania State Convention, March 16, 1903, at Mechanicsburg.)

Very significant, indeed, are the words of the Apostle Paul, when to the Corinthians he writes: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I. Cor. 2: 14).

Very significant his attitude and words when, in heathen Athens, the same apostle had an encounter with the Epicurian and Stoic philosophers, and standing in the midst of the Areopagus he declared concerning the, to the Athenians, unknown God: "He is not far from every one of us, for in Him we live and move and have our being."

This statement was regarded by the great apostle as the one great protest against the Pantheism, Polytheism and Materialism of the Athenians, and he who is spiritual, who "looks not at the things which are seen, but at the things which are not seen;" he who worships God, who "is a spirit, in spirit and in truth;" readily comprehends this spiritual relation; that God is a Father and holds to him as a child.

Spirituality Essential to Spiritual Discernment.

In the passage first quoted the apostle shows the necessity of being spiritually minded; enlightened to discern spiritual things. The natural man, who looks only at the material world, and has material gods, cannot understand the things of the Spirit. We are material beings, we live

in a material world, surrounded by things of a material nature, and hence are liable to be materialistic in our tendencies and doctrine. There is, however, in man an inborn longing after God, and if we are not led by the Holy Spirit to find the true God, the mind will create, or find, a material God.



REV. ALLEN M. FRETZ.

Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. They exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator." What a vivid picture the apostle here gives of the materialism of former times, and can we deny but that this picture holds good of the materialism and materialistic tendencies of our day?

In ancient times this materialism grew out of the philosophies and practices of such men as Epicurus and Zeno and other Grecian and Roman philosophers, but the truth that we are the "offspring of God" is unknown in its true spiritual bearing until we receive the revelation through the Spirit; for "the things of God none knoweth save the Spirit of God."

Eternal Things Alone Satisfy.

Jesus says: "No one knoweth the Father save the son, and he to whomsoever the Son shall reveal him." To have this revelation of God, to enjoy it, is to be spiritually minded. We can, then, receive spiritual teaching and have the faculty of spiritual discernment. Of all things in heaven and upon the earth the most true, and real, and soul-satisfying are the things spiritual and eternal found in the book of God and in the Gospel of Jesus Christ. Yet "they are nothing to him who has no eyes to see nor ears to hear."

"No man when he hath lighted a candle putteth it in a secret place." The unlighted candle can be where it will; but when once lighted by the Spirit's flame it should be set on a candlestick. "If they shall say He is in the secret chamber, believe it not." Have no fellowship with the unfruitful works of darkness." "Be not unequally yoked together with unbelievers; for what fellowship have righteousness and iniquity? Or what communion hath light with darkness?" In fact, the whole teaching of the Bible is contrary to the principle of secrecy. This being so, then lodgeism must certainly not be promotive of spirituality, but rather of the contrary. That which cannot bear the light will truly not promote the light. These assertions I make not rashly but advisedly and conscientiously, and will with a few further observations seek to substantiate them.

Secret Lodges Hinder Spirituality.

Some one said, "If this convention can prove to me that lodges are of no benefit I will drop them." Just what benefit that man was seeking I know not. While we could, and possibly shall, show through the sessions of the convention that the lodge is in material matters not beneficial, our object, now, is to show that in that higher relation they are less than beneficial—they are hurtful. Rev. C. J. Fowler, of the Methodist Church, writes:

"There seems to be a burning question in the Christian community relative to the great matter of secretism. Whether a Christian man shall be a Freemason or a Red Man or a Blue Man or a Black Man. Whether a woman shall belong to the annex to these things, and be a Daughter of Rebecca or Sally Jane.

"I wonder if you can sit with any relative ease and hear simply the mention of these things? I am not saying whether it is right or wrong for you to belong to these societies. I do not raise the question, 'What is the relation of these things to the kingdom of God to which you belong?' Do they promote spirituality? Do they enhance the interest in revivals? Do they make it easier for men and women that have to do with these things to the pure and devoted, and live with a single eye to the glory of God? Now, I am not answering these questions. I have light for myself. I am standing in my own number sixes, relative to this thing, and need to have no man say anything to me in regard to them. I settled them long ago. I want you to answer. I want intelligent, educated and serious ministers to answer it, and you in the laity to answer it, and to settle for yourselves what is the influence of these things on the kingdom to which we belong.

"If a man is satisfied, all things considered, that he gets a hold on men, and gets them to God better, and that the general influence of these things is promotive of morality and spirituality, you see the way is clear for him to put his time in these things. But if he is satisfied that they work the other way, he will put no time into that which hinders the interest of the kingdom."

To the uninterested mind it may not be apparent to what extent the lodge system controls the life and activities of the church. A secretary of a Y. M. C. A. had joined several lodges in the hope of reaching and benefiting the young men, but soon found that his own spirituality was waning and his efforts to reach others was a failure, and so for self-protection and for the benefit of others he came out from among them. He followed the young men into their secret chambers; but was very much disappointed that they did not follow him to prayer meeting and the association rooms.

Another secretary of the association gives a report in which he says: The churches and Y. M. C. A. rooms are almost deserted by the able-bodied men in his community. Many who were once active in the church have joined from one to a half-dozen lodges and have lost all their interest in Christian work.

Labor Lodges.

Lodges of working men hold most of their meetings on the Sabbath. Intemperate men, profane men, and men of cor-

rupt lives, who smoke and swear and rail against those who oppose them, compose the majorities, and when a man has breathed such an atmosphere for hours, and for a succession of weeks, he has no relish for spiritual things, and is more readily led into a house of shame than into a church, or a Y. M. C. A. meeting. Under lodge influence the community has become fearfully corrupt, and the church almost powerless. The lodge is the devil's imitation of Christ's church. Satan's work is to keep men spiritually blind by keeping them in lodges, while Christ's work is to open their eyes that they may come to the light.

Secret Lodgism Sure Materialism.

The lodge system is pure and simple materialism under the veil of religion, and hence is antagonistic to the church of Christ and detrimental to spiritual life and growth. 1. Their names betray their materialistic nature. There are Elks, Eagles and Buffaloes, Red Men, Woodmen, and Workmen, also some Odd Fellows. There are Knights of almost all conceivable kinds and of many deceivable kinds. There are Sons and Daughters of various names and progeny, and many so-called craftsmen of claimed great antiquity.

2. They make light of sacred things. The altar, the priesthood, high-sounding titles, etc., but their worship is sacrilege. It seems almost past belief and yet it is true that Masonic authors freely admit that the lodge ceremonies are identical with heathen worship. Mackey, one of the highest Masonic authorities, in his Ritualist, says: "The single object of all the ancient rites and mysteries prevailing in the very bosom of pagan darkness is still the great design of the third degree of Masonry—which is the sublime degree of a Master Mason. What spiritual benefit in sacrilege and pagan worship?"

What spiritual growth can be traced to the ludicrous initiations, the horrid obligations, the mock ceremonies? How much increase of spiritual light and life will a minister, for instance, receive in being blindfolded and led by a cable-tow and in going through the exciting scenes of a mock death and resurrection? How much more spiritual is a church for having a minister who has had such an experience?

Appeal to Ministers.

And now I want to appeal to my brethren in the ministry. How much more spiritual life do your twenty-five lodge members bring into your church and your prayer meeting?

3. Are not their conclaves, banquets and carousals anything but spiritual, do they not rather minister to the lowest degree of materialism, foolishness, lust, sensuality? I have attended church conferences, Sunday school and C. E. conventions, and have always been spiritually uplifted. I think you would not experience the same blessing in attending sessions like the following:

Hundreds of men and women joined in the thirty-second anniversary and ladies' social session of Philadelphia Lodge, No. 2, Benevolent Order of Elks, at Horticultural Hall last night.

Following the social session at the festive board there was a dance which continued until 3 o'clock this morning.

Tell me, if you can, what spiritual benefit from such exercises as the following:

Chicago, June 30.—Otto Bergman, an architect, did not anticipate the horrors of an initiation into a secret society on the North Side, and now he has caused the arrest of five former friends. The five men have caused counter warrants to be issued on the ground that Bergman not only resisted initiation, but slugged his friends.

"They didn't say a word about the red-hot irons, or the lake of ice, or the grizzly bear," said Bergman. "They've got them all, too. They had a thing like a punching bag that came down from the ceiling and knocked me out when I was delivering a serious speech on the brotherhood of man."

I am not denying the oft-made assertion that there are Christians in the lodge, but I do most earnestly as a servant of the Lord deny the propriety of such a fellowship. It cannot be otherwise than that lodge fellowship must weaken their spirituality, and as lodge devotion increases, spirituality must decrease.

Adherence to One Lodge Tacit Indorsement of All.

4. Whoever unites with any one of the great number of secret societies, gives a practical endorsement, not only of the order to which he belongs but to the entire secret lodge system. His mouth is closed to any effective testimony against others. Christ has made it our privilege

to be "workers together with him," and we cannot afford to place ourselves where our mouths shall be stopped and thus place ourselves on the side of anti-Christ.

What, then, is the position of a Christian worshiping in a secret lodge? He is trying to do what God said "Thou shalt not do," namely, worship the true God with a heathen rite. Aaron attempted to do this when he set up the golden calf and built an altar before it. But of them it is written, "They sacrificed to devils, not to God." The religion of the lodge is not Christian, hence not spiritual, but only material. The Christian religion—spiritual worship—is open, not behind tyled doors through which only those giving a certain password can be admitted.

The lodge is Satan's counterfeit of the church. The prince of this world is its Master spirit. Its worship in its highest type is materialism, coming in between Jesus and his people and drawing their attention and affection away from Him and deceiving them with the prospects of help for time and eternity, which can only be found in Christ. It is Satan's appeal to the carnal nature, which makes men deaf to the appeal of Jesus and his ministers to the spiritual nature. What, then, should my attitude as a minister of the Gospel be in respect to this matter? Here is what two ministers, who were lodge members, say as an answer to this question:

Rev. J. K. Glassford, for many years a highly esteemed member in the United Brethren Church in Missouri, and now in the Free Methodist Church in Phoenix, Ariz.: "I was made a Mason in the town of Waverly, Iowa, though I was never one at heart. I read Morgan's Exposition, and was told by Masons that it was false, but I was initiated precisely as Morgan described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshipful Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours—so help me God, etc. I took foud degrees, and began at once to expose and hold them up to ridicule. Very soon three Masons came to see me. I frankly told them they had lied to me and taken \$40 of

my money, besides humbugging me, and now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I shall live, God being my helper."

Rev. P. S. Henson, D. D., of the Baptist Church, Chicago: "When a young man I took the first three degrees in Freemasonry. When I got through the first degree it sickened me, and I told them I could stand no more. But they kept telling me I would find it better farther on. When I got through the third degree I told them I could stomach no more, and I have never had anything to do with the lodge since."

The remedy for materialism is a higher spiritual life. The remedy for materialistic lodgeism is such a proclamation of the Gospel of Christ, and its power to make men holy, good and happy, that the folly and wickedness of lodge communion and lodge covenants shall in contrast be abundantly apparent.

What above all does the church need, does every Christian need in our time? Less materialism, more spiritual power. A closer living to Christ. A sweeter and more intimate fellowship with Him who is our Great High Priest; the only Worshipful Master; the sovereign of Heaven and earth.

Address at Pennsylvania State Convention at Mechanicsburg, March 16, 1903, by
A. M. FRETZ.

Editorial.

FOR SALE.

A beautiful home, one-half mile from Wheaton College, near railroad and electric stations. A house of ten rooms, five acres of land, fine old trees, orchard, barn, etc. For particulars address K, 207 South President street, Wheaton, Ill.

We have received notices that a few of the copies of "Modern Secret Societies" sent out had forms misplaced by the binder. Any one receiving an imperfect copy will please return it to us at our expense, and receive a perfect one by return mail.

S. Turner Foster, of the Boston University, son of Rev. J. M. Foster, D. D., of Boston, was elected valedictorian of the Senior class by a two-thirds majority over his "Greek fraternity" opponent. His testimony against college fraternities (Cynosure, Sept., 1902), by staying out of them, has not been fruitless. His class graduates the 3d of June next.

ANNUAL MEETING.

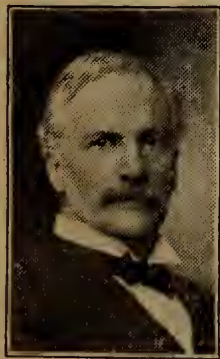
The approaching annual meeting bids fair to be one of unusual interest. Arrangements have been made for a number of conferences to be held, in and near Chicago, during the week before May 14, which is the date of annual business meeting of the National Christian Association.

"Apart from me, ye can do nothing," Jesus Christ said to his disciples. "Apart from me ye can do nothing," our Lord says to us to-day.

Let us pray daily, "without ceasing," for the Spirit, and power, and blessing of God to be with those who plan, and those who speak, and those who attend these meetings. So that those who have long labored in this part of the vineyard may be cheered and strengthened in God and that many may be set free from these secret galling bonds, and that many may be kept from the snares of secrecy. "All things, whatsoever, ye desire when ye pray, believe that ye receive them and ye shall have them."

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



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masonry as the key to the whole subject. Part Third relates to subsidiary orders—industrial, insurance, temperance and other lodges. Part Fourth considers important questions growing out of this discussion, such as: "What Do Lodge Burials Teach?" "Does Opposition to Lodges Injure the Persons or Churches that Offer It?" "The Duty of the Hour," etc.

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OPINIONS.

Washington, Lincoln and Their Copatriots.

The opinions of public men in regard to any moral or political question are read or heard, with interest and attention.

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Sixteen pages and cover. Illustrated by fifteen half-tone portraits of distinguished patriots and anti-secretists. Post-paid, per copy, 10 cents; three copies, 25 cents. Address

National Christian Association,
221 West Madison Street, Chicago, Ill.

By request we republish the list of churches which have testimonies against secret societies:

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterians, United Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, German Baptists or Dunkers, Friends, Norwegian Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth

Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, and various State and local associations of Baptists and Congregationalists.

ONE MORE WORD.

In the April number Rev. James P. Stoddard said, at the point where, in his reply to Rev. G. A. Wickwire, he arrived at the question of comparative cost of lodge insurance: "The relative merits of old line and modern mushroom insurance companies, and the cost of policies in each, has been so thoroughly ventilated in the columns of the Cynosure, that it is quite unnecessary to discuss that point further." Yet a word concerning this point in Mr. Wickwire's well-written article seems almost necessary. Brother Stoddard may be glad to have us caution his readers against inferring from his reference to these transient orders as modern, that their business methods also are distinctively modern. These lag far behind the really modern and up-to-date methods of life insurance.

While appreciating Bro. Wickwire's general treatment of the subject of business combination to make united provision for individual contingencies, we yet owe it to our readers to say that we cannot now endorse his opinion of the specific methods of reducing it to practice, though almost identical with what was in earlier years the writer's own. Long and careful study of the business so attractive to lodge men and so powerful in drawing them in, has convinced us that more questions are involved than once we understood, and more than our contributor appears to understand now. It is a venial fault and a common one, if a fault at all, never to have solved the problems and traced the intricacies of life insurance. Brother Wickwire is where once we were, and writes as once we wrote. He sincerely believes that the "fraternal benefit order gives insurance at the lowest rates."

He thinks that the guaranty given by an insurance lodge and that given by an old-line company, are, so far as death benefit is concerned, identical. This is not so.

He imagines that more money must be paid the regular company to secure the death benefit. This, again, proves often otherwise, and sometimes very far otherwise.

He confounds the terms "rate" and "cost," but as insurance terms they are not identical. Neither is shown by the other in old line, and often they have little relation in the other kind.

He observes the unquestionable fact that "old line insurance is not in business for its health nor for charity." Neither is fraternal. Insurance men of any sort work for something besides their health, and no insurance is charity.

He thinks old line companies make insurance cost more in order to pay "dividends to stockholders." He seems to imagine "old line" companies to be "stock" companies. He appears to forget such leading names as Mutual Life, New York Mutual, Connecticut Mutual, State Mutual and Mutual Benefit of New Jersey.

He thinks that lodges give insurance "at cost" and that companies cannot. How can mutual insurance be anything but insurance at cost?

Of course we are interested in lodge insurance because we are opposed to the lodge itself and regard the insurance feature as one of its attractions. This alone would incline us to deprecate such comparison as would lead candidates to imagine that by joining they could insure better than outside. But beyond this, we are sorry to see men make a poor investment and buy disappointment and misfortune. We have no idea that Bro. Wickwire means to lead any one that way. Evidently he is sincere, and represents his own real opinion. He also writes well, but while thus he makes it apparent that he has studied, he makes it likewise apparent that just at this point in his article he is writing about a subject he has not yet broadly and thoroughly studied. He is obviously competent, however, and we are expecting him sooner or later on our side of the business question, whatever opinion he may adopt or continue to hold about the lodge.

The less credit we get for our work in this life the more we will get in the life to come.

EXTRAVAGANT CLAIMS.

It is customary to make claims for Masonry that need toning down. Sometimes these relate to facts and sometimes to principles. For example, one who is wanted in the lodge will be told that all Presidents of the United States have been Masons; again he will be assured that Masonry provides a good moral system.

Taking these as specimen claims, we note that they catch at something to exaggerate. For instance, it is true that some Presidents have been Masons, while others have not.

The first one had withdrawn from the lodge many years before becoming President; the fourth was one of the chief writers against Masonry. Others still have been either anti-Masons, or, at the least, not Masons. Yet it being true that some Presidents have been at some time Masons, there is a beginning for the absolute, sweeping statement.

There are, too, certain precepts and obligations which may seem in a limited sense and to a limited extent moral. A Mason promises not to cheat nor strike Masons belonging to the same degree, and not violate the chastity of the wife or mother or sister or daughter of a mason of the third degree. But to claim that a system enjoining such limited obligations is of high rank as a code of morals, is ridiculously preposterous. "Do not even the publicans the same?" But of course where Masonry lacks in substance it must pad out with pretension.

DAMAGES FOR RUINED HUSBAND.

Mrs. Mary A. Guyton, of Marietta, Ohio, has sued three saloon keepers of that town for \$5,000 damages for selling her husband liquor, from the effects of which he became incapacitated for work. Mr. Guyton was once the leading attorney of the county.—Bay State Issue.

Why could not lodges be sued for injuries and deaths caused by initiation? A man consents to be initiated, it is true, but he does not consent to be disabled or killed.

"Men who take thought for to-morrow may take no thought for eternity."

News of Our Work.

ANNUAL MEETING.

The Annual Meeting of the National Christian Association for reports of officers and committees, the election of officers and other legitimate business, will be held at Chicago Avenue (Moody's) Church, on Thursday, May 14, at 10 o'clock a. m.

Business meetings, usually replete with statistical facts, may not be in themselves inviting to the general public, but there has come to be associated with these annual gatherings much interest, because of an opportunity afforded for a free and candid interchange of thought upon the subject of secret societies.

The present indications are that our May meeting will be of exceptional interest. Certain societies, churches and individuals are taking an interest in our work who have hitherto been silent. Our Swedish Mission brethren are manifesting a sympathy in the work approximating to audacity, and have resolved to preach upon the subject in their own pulpits the first Sunday in May in preparation for mass meetings to be held in each division of the city a week previous to the grand rally mass meeting to be held at the First M. E. Church, on the corner of Clark and Washington streets, within an easy stone's throw of the court house, on the evening of May 15.

On Thursday afternoon and evening, May 14, at Moody's Church, there will be an exhaustive ventilating of secrecy in its varied phases.

It is yet early, but in due time programs in elaborate detail will be issued for all these meetings. Let every friend of the cause under whose eye this may fall, plan if possible to be present at these meetings, and whether present or absent, let there be an unremitting wave of prayer for the success of the May meetings.

J. M. Hitchcock,

Chairman of the Committee.

"You are not saved by the literary coherencies of the Book, but by its moral consistency."

ECHO FROM PENNSYLVANIA CONVENTION.

Mentioning the address of Dr. Swallow to one of the craft he retorted, "He broke his oath, I suppose." I replied no, he revealed none of the secrets. On reflection I am convinced that I was in error. The Doctor revealed nothing of the ritual, oaths or secret words and signs of recognition in the seven or more degrees he had taken, but in "a simple unvarnished tale" related how the younger members were beguiled by liquor and led into debasement and shame by the influence and example of those steeped in corruption, and how for interposing to protect the young men he was tried and expelled, which was doubtless a violation of his oath to "ever conceal and never reveal," and so I am constrained to confess my error and to apologize to my Masonic respondent for having spoken unadvisedly, should this correction come to his notice. Debauching young men was neither "murder" (in the first degree) nor "treason," and so not a crime against Masonic law and usage, and the Doctor must suffer expulsion for his presumption.

JAMES P. STODDARD.

EAST AND WEST.

W. B. Stoddard's Letter.

Dear Cynosure: The sun is shining. The flowers are blooming. The advancing leaves of the trees already afford their shade. Having just come from our great metropolis (New York City), where the winds were blowing, and the rain descending, and the season rather backward, I note the contrast. The season hurries us along. We must toil while the day lasts, for soon the night will be here. Looking to God for sustaining grace, bearing each day the burdens as they come, our lives may count for the most.

The last half of March I was occupied in work north of and near Philadelphia, Pa. The towns of Barto, Bally, Emaus, Allen, Souderton, Lansdale, Morris, Yerkess, Gratersford and Oaks were among those visited. In Allentown I spoke to a goodly number who gathered

in the Free Methodist Church. At Souder-ton I spent a Sabbath in company with State President Allen M. Fretz, preaching in the two Mennonite churches of which he is pastor. It was his judgment and also that of the State Secretary that it would be well to hold the State Convention next year in Allentown. Unless there is a louder call in another direction I shall work to this end.

I found New York and adjacent cities stirring as ever, marvelous enterprises in building, and transportation are there being pushed. Day or night, rain or shine, winter or summer, this great center of life is always and ever on the move. Our reform gains there. Many think they see an impending crisis. Either something will be done, and done speedily to destroy the power of these nocturnal conclaves that are making men slaves ruled by despots or there will be no American institutions. The devilishness of lodgery is so apparent that thoughtful men everywhere are seeing it more and more.

I was enabled to add some names to the list of Cynosure readers, speak in several Missions, and in many ways forward the work. I had the pleasure of speaking of our work and delivering a gospel message in the Charles Street United Presbyterian Church, New York. I also met, as I have several times in the past, with the Missouri Synod Lutheran brethren in their conference in Pastor Seiker's church. I am always sure of a welcome there. The last lecture I delivered was at Lodi, N. J., in the Christian Reformed Church, of which Dominie Deiphous is pastor. Though the evening was stormy, the attendance and interest was good. The collection showed an appreciation of my effort. Some were glad to subscribe for the Cynosure.

My face is now turned westward. By the time this reaches my readers I hope to be at work with the General Secretary in the preparation for the Chicago meeting.

For Christ and reform,

W. B. Stoddard.

"To give up the church once a day means, being interpreted, that the time will come when the heart will relinquish the church altogether."

A letter from Hon. J. A. Conant, of Willimantic, Conn., says: "I am laying plans to be with you if possible on the occasion of the Annual Meeting May 14." We sincerely hope at that time to see our friend Conant and many others.

The following is a sample of letters received every once in a while from lodge men, who do not understand the object of our association, but do know that we have correct expositions of the secret orders. For obvious reasons the postoffice and name of the writer is omitted:

March 17, 1903.

To the National Christian Association:

Please forward me the book on Freemasonry Illustrated, 640 pages, cloth \$1.00. I am a Mason and as Deputy of the State I need the book so as to be able to lecture to the different lodges. Respectfully."

Michael Motz, of Loudonville, Ohio, renews his subscription to the Cynosure and writes: "Would not do without it for twice the amount of the subscription price."

The State president and secretary of the Pennsylvania Association are looking forward to next year's convention and vote to have it held in Allentown. Such early planning prophesies a virile Association and a successful convention.

Rev. Wm. Wishart, D. D., of Allegheny, Pa., writes: "I am much pleased with the book, 'Modern Secret Societies.'"

Leland, Idaho, March 16, 1903.

William I. Phillips, Chicago, Ill.:

Dear Sir: The Independent Order of Odd Fellows have just finished their Temple here and the Knights of Pythias and the Woodmen chipped in to help build it. Before the Temple was finished, the Odd Fellows held their meetings in the hall over the hardware store. The primary elections were held in the same hall, and a man was detailed, who was not an Odd Fellow, to get the hall in readiness for the primary. The Odd Fellows had used their skeleton the evening before and had forgotten to cover up the coffin or box. Of course such a thing

attracted the attention of the party cleaning up the hall. He reported that it seemed to be an actual human body, thoroughly dried. A few days after the meeting of the lodge the hall took fire, and on Sabbath morning their skeleton god was burned up.

(Rev.) M. C. PEARSON.

Rev. J. F. Henning writes from West Bay City, Michigan, March 6, 1903: "I am much pleased with the Christian Cynosure and would not like to be without it. It is excellent and practical and therefore a journal needed by all ministers. I would like to see it in the hands of every member of the Lutheran Church."

A FAITHFUL FRIEND.

Dayton, Ohio, March 7, 1903.

The Cynosure: Enclosed you will find an order for the renewal of your paper, for which I have been a subscriber from its first issue, about a third of a century ago. Like many others, I cherish the memory of the sages and heroes who have maintained their honest convictions against the practices of the unthinking multitude, and of their unscupulous leaders. The obloquy cast upon those worthies is their everlasting glory. Yours truly, (Rev.) MILTON WRIGHT.

Seceders' Testimonies.

H. S. ROBINSON.

Mr. Wm. I. Phillips:

Dear Sir: I was an Odd Fellow for three years, having joined them after uniting with the church, not knowing the harm Odd Fellowship was doing to Christianity; but when I came to study into the matter, I quit them cold. I am distributing literature and will work against them. Yours very truly,

H. S. ROBINSON.

Kingsman, Kan., March 22, 1903.

"The church ought to be first; the Christian Gospel ought to have the first claim upon human attention."

Obituary.

Dear Cynosure: How constantly are we reminded that this is not our abiding place. Every year, and almost every month, brings to us notice that one or more of those who have been helpful in our work have passed from the scenes of earth. The Great Reaper has of late gathered many from this section. We can here only mention some whose lives have counted for the right as opposed to the Secret Lodge System.

Mrs. S. B. Latshaw lived with her family at Barto, Pa. She was an honored member of the Mennonite Church. Her home was bright and cheerful. Her delight was in the service of the Lord. We were always sure of a welcome in this home. Many besides her family will remember this blessed life.

W. B. Bechtel & Son was the business address of a firm in Bally, Berks County, Pa. Father and son have both been recently called from the scenes of earth, as we have reason to believe to their eternal reward. Their hearts and hands were open in the Master's service. The N. C. A. work had their approval and support.

In the death of Rev. J. C. Gotwals, of Oaks, Pa., our cause has lost one of its faithful workers. For years he read the Cynosure and was, as he said he should be, a life subscriber. He suffered much in his last sickness. He rejoiced in the blessed hope of the gospel which for years he had sought to faithfully declare.

Mrs. J. B. Curry, of Swatara, Pa., was the mother of a large family of children. Why she should have been called so suddenly from the midst of her loved is one of the mysteries. Hers was a happy home.

As a quiet, unassuming mother, she rejoiced in the progress of husband and children. On her so much depended, around her so many interests clustered, but she has been called. Her life must be lived in those she loved. As a Christian mother she supported her husband in his anti-secrecy views and work.

Samuel H. Longaker, of Schwenksville, Pa., chose to live the life of a Christian, and comparatively speaking his life

counted for much. He was prospered in business, and is said to have given as God gave to him.

He loved the house of God. His spiritual and financial support will there be greatly missed. The writer was happily surprised in a time of need in receiving a contribution to the N. C. A. work. His call came suddenly in the 61st year of his life. We believe he was ready, and that our loss is his eternal gain. May God graciously raise up others to take the places of those we miss.

W. B. STODDARD.

CYRUS G. SHENK.

Brother Shenk, of Deodate Dauphin, Pa., died March 22, 1903, aged 63 years, 10 months and 1 day, after a week's illness. A Bible Christian, taking the Word of God as the man of his counsel, he feared not to stand firm for the truth and to oppose all forms of sin. He was decidedly opposed to secret societies and a reader of the Christian Cynosure.

St. Matthew 25:21 was the text of his funeral service.

C. F. KREIDER.

From Our Exchanges.

THE MARK OF THE BEAST.

If an honest, Christian, laboring man, having faith in God as his basis of living, undertook to work at an honest business, he would be killed or maimed by the men hired to "slug" any such man, unless he relinquished his simple faith in God and leaned on the labor union, by joining it, for his position.

A witness in our local courts (Chicago), testified that he was to be paid, while doing "picket" duty at one of the foundrys, the sum of \$75 for every non-union man whom he was able to maim so that he could not work. He told of certain ones who had been killed and of others maimed. Upon the latter he was unable to collect his money from the union from the fact that they were not sufficiently injured.

We say that this is the work of the beast, and that anyone who belongs to, or

aids, or abets any federation of unions when this kind of work is constantly going on, receives the mark of the beast.

On the other hand, capital organized in a combine in our neighborhood (forty-four dealers have just been indicted by the grand jury) has just succeeded in freezing scores of people to death, or unto mortal disease, and we contend that God has already indicted the guilty parties for murder. This is also the mark of the beast.

Our Bible teaches us that God, our Father, looks after the ravens, to feed them, and that if we will seek first Him and His righteousness, that all these things will be added to us, as He says we are of more value than many sparrows.

Laboring man and capitalist, get salvation, real genuine salvation, and God will look after your affairs.—(Chicago) The Burning Bush.

SECRET SOCIETY INITIATION.

A judge at Grand Rapids, Mich., has just awarded \$2,500 damages to Mrs. Mary E. Lewis, who sued the Modern Woodmen of America for \$50,000 for injuries received by her husband while being initiated into the Cooperstown camp of the order a year ago. The man died of his injuries. We know nothing of the particulars in connection with this case. But the very fact that the judge awarded damages to widow is proof sufficient of the responsibility of the initiators for her husband's death. Were there no other objection to secret orders, the dangerous character of their initiation ceremonies ought to deter all prizing health and strength from entering them. There is nothing to be gained by identification with them, and even life itself may be lost by it. — Reformed Presbyterian Standard.

FREEMASONRY IN INDIA

The command to "Cry aloud and spare not," oftentimes impels God's true servants to cry out against that which in pretence is so religious, but in fact is so degrading, and often murderous. There is nothing so harmful and so deceiving as that which is so near to the truth as to

resemble it in outward appearance and yet in essence is in no way like unto truth. A religion substituted in place of the true religion is just as complete as a chain with a broken link. Freemasonry is the good chain with the broken link, and because the link is broken, men of every religion under the sun, Parsees, Hindus, Mohammedans, so-called Christians, etc., etc., can meet together and have fellowship as "brethren." May God have mercy on the poor preachers who have to suit their prayers to the occasion, sometimes using the name of Jesus, at other times not daring to do such a thing! If the Bible teaches anything it teaches us that prayer is to be offered to God, in the name of Jesus Christ, and how some missionaries, pastors, evangelists, deacons, teachers, bishops, etc., can have so much in common with an institution that will not admit the name of Jesus, is a conundrum hardly capable of being brought to a satisfactory conclusion—that is, satisfactory to all parties concerned. To all such entangled Christians we would offer a mild suggestion: "Have no fellowship with the unfruitful works of darkness;" "Lay aside every weight," and spend lodge hours in waiting upon God.—India Watchman.

SECRET ORDERS AND THE CHURCH.

From Our German Baptist Brethren.

There are said to be 299 secret organizations in the United States, and it is further maintained that 298 of them have been modeled after Freemasonry, practically the father of all the secret orders in this country. To understand Masonry is to understand much of what is in all of the rest. But these 299 secret orders are sapping the churches. In other words, they are robbing the churches of their men and money, and the strangest thing of all is, that the churches consent to be robbed. Thousands of church members are more concerned about their lodge than about the church services. When lodge evening comes they go to their hall down town and spend hours behind closed doors and drawn curtains. But when the hour of prayer at church arrives possibly not one-third of them will

be found in their places. In the church and her work they seem little interested. It is the lodge that concerns them most. And thus the lodge takes their time, their money and their influence. All this is unfortunate enough, to say even nothing of taking the husband and father away from the family. Knowing these facts, it is but reasonable that the Brethren should stand opposed to secret and oath-bound societies of every grade and order. Whatever good they may accomplish in a charitable way, their influence is decidedly against the form of Christianity most clearly and forcibly set forth in the New Testament, and for this, if for no other reason, the Messenger must stand opposed to them.—The Gospel Messenger.

UNITED PRESBYTERIAN CHURCH.

Those are not wanted in our own church who would compromise with the world on the subject of secret orders. They profess to be opposed to these works of darkness, yet they would open the doors wide enough to let the little ones into the church and run the risk of excommunicating them afterwards when they grow larger. They have not yet learned that "one sinner destroyeth much good." One secret order man in the church can do more for his order there than ten men can do against it. The reason is plain, he breaks the force of the testimony of the church by denying what she declares to be true. It is on this ground in fact that the church is enjoined to "purge out the old leaven" and to put away "the evil person." Such persons offend the Holy Spirit and weaken the power of the church against the enemies of truth. The writer could name churches where members of secret orders have been tolerated and the result was that by and by hardly a working Christian man remained. The secret society men combined and ran the church to its downfall.—Christian Instructor.

WHAT RESULTS SHOW.

One of the pet principles of the labor unions is that whenever the members of the union do not want to work under certain conditions they will not permit

any one else to work under the same conditions. This principle, like all other principles, should be judged in part at least by the results which follow its application. Two recent cases have come to light. About one year ago Grace Presbyterian Church, of Oswego, N. Y., employed a non-union man to lay a cement walk; now other repairs are needed, but no union painter, plumber, tin smith, or carpenter can be secured to do a bit of work on the building. In New York City George W. Vanderbilt is erecting a house on Fifth avenue. About three hundred workmen are involved; the painters belonging to one brotherhood demand that the contractor shall discharge the members of another brotherhood. Neither the contractors nor the owner are at fault; it is entirely a fight between two branches of the laboring men's organizations. Judged by the results it must be apparent that the principle involved is far from being correct in all of its details.—Wesleyan Methodist.

Voices from the Lodge.

ODD FELLOWS' DISTRESS SIGNAL.

Lafollette, Tenn., July 21.—William Delap was shot and afterward robbed of \$1,100 and a gold watch by highwaymen on the outskirts of this city late last night. He was riding through the woods, and, hearing the Odd Fellows' distress signal, responded to it, when three men accosted him. Delap will recover.—Philadelphia Ledger.

How do you suppose those bad fellows could have learned that signal? All Odd Fellows, you know, are good fellows, and you can not believe a man who has revealed. He is "a perjured villain!"

"The union employes of the South Side street railway of Chicago ask that all men in the mechanical department and the barns and all conductors and motormen hereafter employed by the company shall be members of the association and must be turned in for initiation within thirty days of the time they are hired. This is a demand the company will not be willing to comply with. It will be likely to see therein a move on the part of the employes to 'get control of the road.'"

"And that no man might buy or sell, save he that had the mark" (Rev. 13: 17). "And the third angel followed them saying with a loud voice, If any man * * * receive the mark * * * the same shall drink of the wine of the wrath of God * * *. and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14: 9-10).

ARE YOU A MASON?

Our ancient and honorable institution, if report be correct, is to be caricatured upon the stage. A new farce from the German is to be soon produced by the great Frohman. We believe it was called in the original language "Lodge Brothers," but it will be produced in this country under the title, "Are You a Mason?" We must endure such things as these with fortitude, and console ourselves with the thought that were we not truly great we would not be permitted the exquisite pleasure of being caricatured.—American Tyler, copied in Missouri Freemason, 1901.

Of course we have not seen the play and cannot tell what it proved to be, but what a chance such orders offer for caricature!

EXPANSION.

Central Rebekah Lodge, No. 274.

Centerburg, Ohio, April 18, 1901.

Mr. Chas. A. Poland, Editor Companion:

Dear Sir—It is the sincere and unanimous desire and voice of the members of this lodge that we be granted the privilege of taking into membership women of good moral character, whether their husbands or fathers are Odd Fellows or not, and are in favor of the Grand Lodge so extending the law. Fraternally yours,

Kittie Riley, N. G.

Addie Arnett, Secretary.

The O. F. Companion quotes in the same issue the following item in the history of the mixed male and female degree or order to which the above communication refers.

"I have carefully traced the history of this degree from its first inception. It is unique in character and without a parallel in records of fraternal organizations. Very little of it is known during the first seventeen years of its existence. Placed in the beginning in a 'straight jacket,' being confined

to the wives of Scarlet degree members only, thus shutting out a large body of the membership and their wives, it was given no organization for working privileges, though obliging its members to work for the relief of the distressed, the sick and the needy, and was thus held for the period of seventeen years."

The original Rebekah influenced her son to deceive his father, the modern Rebekahs lend their influence to a deceptive system, to which, being women, they are ineligible, but which their husbands, fathers and sons join to copy Jacob in carrying out the false lesson. The tribe of Rebekah the Syrian is expanding.

"The Masonic order, which during the dark ages preserved the Scriptures, teaches liberty, fraternity, equality and the brotherhood of man. Masons have always been on the side of liberty. King Edward of England said that he liked to be a Mason because it made him an equal with other men."—From address of Judge Brown before Lawton (Oklahoma) Masonic Lodge.

"Only those in equal degrees are on equal terms in the lodge."

In the light of Masonic penalties, we are reminded by the above clipping, of the terrible words of the Prophet, "Behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence and to the famine" (Jer. 34: 17). And the words fraternity and equality must be used in a purely Masonic sense, since the lodge government is purely despotic. "The word of the W. M. is law."

DANCING IN ORDER.

"Clan Campbell, No. 57, Concord, N. H., held its fifth annual conversazione on the evening of March 7th. The concert programme was the best seen in the city for a number of years. The star attraction of the evening was the dancing of the Highland fling and the sailor's hornpipe by Miss MacMath, of Waltham, Mass. Not only as a dancer but as a singer of Scottish songs, she won the admiration of those who were fortunate enough to hear her. After the concert supper was served in the banquet hall. The tables were nicely decorated with potted plants and if any one left those tables hungry, it was no fault of the committee having the affair in charge. Dancing was then in order, the grand march being led by Chief Dooning and Mrs. Dunstane, pres-

ident of the ladies' auxiliary. The dancing was kept up to the wee sma' 'oors o' the morning. At the last regular meeting on the evening of March 12th, another new member was presented, and the interest the members are taking in the meetings this year is very encouraging."—The Fiery Cross.

Is the new member a good dancer?

GIRLS AND GREEK.

The Greek letter fraternities in the freshwater colleges are more and more adopting the fashion of winter house parties, when their club houses are turned over to their "best girls," duly chaperoned, and dancing and social frivolity prevail for a period. This is all very pleasant, but we can imagine the faculties groaning over the injection of such diverting matters, especially as the men who most enjoy this sort of thing are the very ones whose scholarship tenure is most in doubt. It will not be strange if time reveals that this giddy departure must be regulated by the college authorities in the interest of those objects which colleges were created to serve.

This editorial paragraph derives peculiar value from its source, being the utterance of that newspaper which comes nearer than almost all others to the first position in the ranks of American journalism, namely, the Springfield Republican.

A TIP TO INDIANA.

Why can't we get out of this useless old rut of having the Governor and Mayor and a half dozen other potentates extending in formal language a "thrice welcome" to the Sovereign Grand Lodge, when it is known as a fact that whether in groups or singly, at a session of the Sovereign Grand Lodge or other times, we are quite as welcome, and made to feel quite as much so, if we conduct ourselves as ladies and gentlemen should, and pay our hotel bills at the rate of from \$4 to \$8 per day—the more the better. Usually "welcoming speeches" are a mighty poor lot anyway. Excuse us, we prefer to go fishing.—Talisman.

We are a little surprised to find this copied into the Odd Fellows' Companion, but are glad to give it a further circulation so that it may come to the attention of other secret society men. Welcoming speeches of this sort are probably in some cases rather perfunctory. It is hard to

see how the mayor of a city into which a Triennial Conclave of Templars comes with its importation of drinking and debauchery can be very heartfelt.

O. O. H.

An exchange, in its fraternity department, advertises a "session" of the "Oriental Order of Humility." We are charitable enough to think that the editor has never been "through" that affair, and was ignorant of its processes.—O. F. Companion.

Its initials spell an exclamation which naturally comes at the thought of such a joiner's session. Humiliation and humility are hardly to be trusted to keep long together. Otherwise the O. O. H. might be less needed, but now we favor its organization in every place filled with joiners. Of course there will be no need of special robing or disrobing, skulls or coffins, or hope-to-die oaths—for the order of humility will naturally retire into sufficient secrecy.

A SERIOUS "JOKE."

BY REV. GEO. D. HELDMANN.

I have always believed that only the most able and best members should be chosen to fill the offices of a Catholic organization. Good and able officers should always be the pride of all subordinate courts of the Catholic Order of Foresters. Good officers—a good court; neglectful officers—a neglectful court; incompetent officers—and the result is confusion and mismanagement.

This being the case, what is one to think if a subordinate court elects, as has recently been done by one of them, an officer of whom it is well known that he is not only incompetent, but that, as far as Christian education of his children is concerned, he stands in conflict with his church? The writer is familiar with this case and knows of what he speaks.

The members who have been asked why they elected such a man give as an answer that they did it for a joke, and that they had not looked upon the matter as serious.

It is to be regretted that there are always some among us who remain children, even though they may be men in years. Our order should be a matter of serious concern to us. We want men, and not boys. Our principles are serious and we desire to see them protected by men who have their heart in the

right spot and who know what it means to be a true Catholic Forester.

To elect men incompetent and without principle as officers of a court may appear to many to be a joke, but it is indeed a serious joke, and one that may be followed by serious consequences.—Catholic Forester; official journal and assessment notice of the Catholic Order of Foresters.

Note the disqualification indicated in the second paragraph.

A TRUE STATEMENT.

He had just joined the order. "I wish you to send your paper to my address. I like it. I read Brother ——'s paper before I became a member, and it gave me the idea that I should become a member of an order having such noble principles and that was doing the good for mankind—and young men, especially. Before reading your paper I knew very little of the work being done, but I soon found that such work and association was just what every young man needed and presented my petition. The more I see of the work the order is doing, and the more I attend the lodge, the better I am satisfied that I have done the correct thing. My address is ——."

And any young man, or older one, as well, who reads a good paper devoted to the interests of the order, will be benefited. Every lodge will gain in membership if it will circulate among those whom they desire to get into its folds, information of work the order is doing. Try it, brothers, and the results will be many fold.—O. F. Companion.

Could any of our readers think of a way to apply that to the society called the National Christian Association or the periodical called the Christian Cynosure? Secrecy and mummary may not be essential to the plan.

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs
And as silently steal away."
—Selected.

"The cross was not built for millions,
but for the sinner, though he be the solitary offender in creation."

"An awful sight is a crowd of men;
the bustle, the rush, the apparent hilarity
cannot hide the tragedy."

Christian Cynosure.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, JUNE, 1903.

NUMBER 2.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

"Piety begets thrift, thrift begets wealth, wealth begets pride, and pride leads to destruction."—John Wesley.

We hope to finish the account of the annual meeting in the July number of the Cynosure. It will contain, among other things, the address of President Nyvall, with his portrait.

President Blanchard has been elected fraternal delegate to the quadrennial General Conference of the Free Methodist Church of the United States, which begins its session at Greenville, Illinois, on June 10th. This is the city in which is located Greenville College, which is presided over by President Wilson T. Hogue, who gave such an excellent address at our Annual Meeting, and whose portrait we are glad to present to our readers in this number of the Cynosure.

JOHN WESLEY.

John Wesley was born at Epworth, England, June 28, 1703. Two hundred years will have elapsed, therefore, on the 28th of this month, since John Wesley first saw the light. We do well to honor the memory of a man whose life and labors have been so far-reaching and

beneficent. He was ordained in 1725. His life was a busy one. He commenced his evangelistic work in England in 1740, and continued his labors until death. He traveled usually five thousand miles a year, preached twice and thrice a day commencing at five o'clock in the morning. He published two hundred volumes on various subjects, including divinity, poetry, music and history. He was a great man, and his greatness is shown by the fact that he is not styled the Rev. John Wesley, or the Rev. Dr. John Wesley, but simply John Wesley.

WERE THE WESLEYS MASONS.

"John Wesley, the great founder of Methodism, was an enthusiastic Mason. He was initiated in Downpatrick Lodge, No. 30, of Ireland. His almost equally great brother, Charles Wesley, the sweet poet singer of his church, was also a member of the institution, and at one time occupied the exalted position of chief organist of the Grand Lodge of England."—Masonic Sun.

The Christian Advocate of New York, of Feb. 28, 1884, contained an article headed, "Was John Wesley a Free Mason?"

"This question is suggested to us," says the Christian Advocate, "by the following somewhat amazing paragraph in the Press, of Philadelphia, of Feb. 2d, last:

"Rev. D. W. Bull, of Transfer, Mercy county, has some interesting relics of John Wesley, the founder of Methodism. They consist of lodge dues paid, Arch Masonic apron, receipts of lodge dues paid by Wesley to the lodge of which he was a member, extending over a period of some fifteen years, and a number of books from Wesley's private library containing his autograph. The Masonic apron is 153 years old. These relics were purchased by Rev. Mr. Bull's

grandfather at the public auction of Wesley's personal effects after his death."

"Our question is not whether Masonry is good, bad, or indifferent; whether John Wesley would have been a whit the worse if he had been a Royal Arch Mason, or a Master Mason, or a Knight Templar, or a whit the better if he was. It is whether this story be true or not.

"Here are several questions: Was there a public auction of Wesley's personal effects after his death? We doubt it. His will disposed of everything he had.

"I give the books, furniture, and whatever belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather and Henry Moore to be still employed in teaching and maintaining the children of the poor traveling preachers.

"I give to Thomas Coke, Dr. John Whitehead, and Henry Moore all the books which are in my study and bed chamber at London, and in my studies, in trust for the use of the preachers who shall labor there from time to time.

"I give the coins, and whatever else is found in the drawer of my bureau at London, to my granddaughters, Mary and Jane Smith.

"I give all my manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burned or published as they see good.

"I give whatever money remains in my bureau and pockets, at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton and Isaac Brown.

"I desire my gowns, cassocks, sashes, and bands may remain in the chapel for the use of the clergymen attending there. I desire the London assistant, for the time being, to divide the rest of my wearing apparel between those four of the traveling preachers who want it most, only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend, Joseph Bradford; my gold seal to Elizabeth Ritche.

"I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided, one-half to Hannah Abbott, and the other to the members of the Select Society."

"Is it reasonable to believe that such relics, if they existed, would have been sold at auction? Every relic he had was desired by his friends. By every presumption there was no public auction of

John Wesley's effects. That his receipted bills should have been sold—a part of this story—is absurd beyond belief.

"So far presumption. Enough if there were no more.

"We shall now proceed to prove the story false by Wesley's own words. See Wesley's works, volume 4, page 398: Friday, June 18, 1773. 'I went to Ballymena, and read a strange tract, that professes to discover "the inmost recesses of Free Masonry," said to be "translated from the French original, lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Free Masonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame to own it?'"

"Any person with a grain of reason can see that John Wesley knew nothing whatever of Masonry. No more thoroughly absurd yarn was ever spun—whatever may be the mistake that gave rise to it."—Christian Advocate.

SUSANNA WESLEY.

Mother of the Wesleys.

John was her fifteenth child. She had nineteen children. She herself was the twenty-fifth child of her father.

In a letter to her son John, dated Epworth, July 24, 1732, when she was sixty-three years old, she tells of the way she dealt with her children, how she loved them, and how she used the rod to make them understand.

She had few books, and she had little time to read them, but she would insist upon the Bible being read until every child of hers knew the Bible from Genesis to Revelation.

She taught them history from the Bible.

She taught them good conduct from the Bible.

She taught them the way of Salvation from the Bible.

She demanded of God that all her children should be saved, but she prayed with them.

Every one of her children loved her, adored her, idolized her, because as soon

WESLEY'S JUDGMENT OF FREE-MASONRY.



THE MOTHER OF THE WESLEYS.

Mrs. Samuel Wesley, nee Susanna Annesley.

as possible she taught them by reason and by love.

In the rules laid down for her own conduct she set apart certain hours for communion with God and prayer. At least three times a day she examined her conscience and omitted no opportunity of retirement. In one of her letters to John she wrote: "There is nothing in the disposition of your time but what I approve, unless it be that you do not assign enough of it to meditation."

THE M. E. CHURCH.

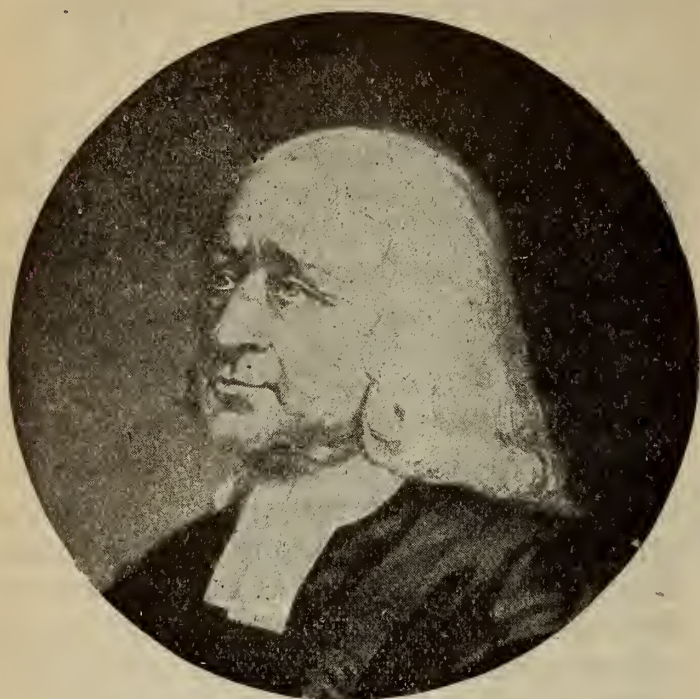
In 1903.

Multitudes of its members and ministers, after publicly entering into a most solemn covenant to "forsake the devil and all his works, the vain pomp and glory of this world, so as to not follow or be led by them," unite with worldly fraternities, and lavish their time and money at the shrines of other gods than those of Israel. Resisting the holiness Elijahs even as their fathers did in the days of Ahab, now, as then, God is angry with them, and upon their skirts is the blood of murdered millions of souls that might have been won.—The Revivalist.

There is nothing that could not be believed of the Wesley family save wickedness, or imbecility; but Masonic affiliation borders so closely on both as to be charily accredited when claiming for its most eminent member, Rev. John Wesley, whose bi-centennial birthday is observed this month. That salient characteristic of this family of poets—aspiration—was not wanting in the practical organizer of Methodism. If he often brought the ideal into the confines of the real, he constantly idealized the practical, so that the one flashed out of the other like lightning out of a cloud.

Thus, while yet a young man, he walked home from London to Epworth, trudging along the path of apparent penuriousness in order to save money to give away. Through life, he practiced his own advice to "Get all you can without hurting your soul, your body, or your neighbor; save all you can, cutting off every needless expense; give all you can." For half a century he kept his personal expenses below the average of five hundred dollars a year, meanwhile making by his pen well toward a hundred thousand, yet was so munificently generous that when he died he left nothing. Such a man did not need to search, blindfold, at midnight, in a close lodge room, for the art of broad and open-handed charity.

It might, indeed, have been suspected that the punctilious ritualism which characterized his student age would favor his being drawn into the formal and iterative round of Freemasonry. Yet this formalism, while it lasted, appeared so conjoined with seeking after holiness as to demand a Christian quality in every accepted ceremony or form. Though the almost contemporaneous organization of the Grand Lodge of Apple Tree Tavern and the formation of the Holy Club in Oxford, have made Masonry and Methodism cover a virtually identical tract of time, yet Wesley was too intensely evangelical, too warmly devoted to the name of Jesus, ever to have appeared otherwise than unequally yoked with ungodly Freemasons, even if he had entered the lodge where he could no longer men-



JOHN WESLEY
1703.....1903.

tion the gospel he elsewhere preached to them or continue to pray for them in the Savior's name.

Nevertheless, Masonry adds to the multitude of similar claims regarding eminent men whose own statements are a virtual or explicit contradiction, the assertion that "John Wesley, the great founder of Methodism, was an enthusiastic Mason."

Over against this claim stands an entry in Mr. Wesley's own diary, written the day following his birthday when he was 70 years old. This shows that he surely reached the ripened age of three score years and ten without exposing himself to a just accusation of being an "enthusiastic Mason," for he wrote next day: "I went to Ballymena and read a strange tract that professes to discover 'the inmost recesses of Freemasonry,' said to be 'translated from the French original lately published at Berlin.' I incline to think it is a genuine account. Only, if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame to own it?"

It is now the turn of Masonic enthusiasts to search the same diary for a record of his initiation, or of his attendance, anywhere in his wide travels of five

thousand miles a year, at a meeting of a lodge. They should also bring from his authentic biography the details of his Masonic burial. Until they do this, we appear to be left to the well known extract from his diary which is here repeated. Let those who profess to honor his memory and revere his example meantime resist foisting upon his hallowed record the allegation which Freemasonry is prone to make against any great man who has died.

LADY MEMBERS OF OTHER ORDERS.

Some orders, like the Grange, admit a membership of both sexes. Besides these minor and miscellaneous orders, there are a few that appear primarily designed for a female membership. Into some of these, men previously connected with certain exclusively male orders are also admitted.

One such female order is called the Eastern Star. Every woman eligible to candidacy in this order is a relative of some man connected with the Masonic order.

Every man eligible to candidacy in this order must first have been a member of the Masonic order. Thus all men in the Eastern Star belong to both orders, while no woman can belong to both, the other order being exclusively male.

Another order of this kind is the Rebekah. All women must be relatives of Odd Fellows when they join, and all men admitted to this order must first be members of the Odd Fellow order.

Here, again, men belonging to the distinctively female order must belong to both orders. Women cannot belong to both, for Odd Fellow membership is exclusively male.

Eastern Stars are relatives of Masons, and Rebekahs are relatives of Odd Fellows, but no woman is herself an Odd Fellow or a Mason.

Men are admitted from Masonic or Odd Fellow lodges into lodges formed more distinctively for women, but the compliment is never returned, and no woman is allowed within a lodge of these exclusively male orders during a regular session.

NATIONAL CHRISTIAN ASSOCIATION

ANNUAL MEETING AND CONVENTION MAY 14, 15, 1903

N. C. A. CORPORATE MEETING.

The twenty-ninth annual Business Meeting of the National Christian Association was called to order in the parlor of the Chicago Avenue church by Secretary W. I. Phillips. In the absence of the presiding officers, Rev. R. W. Chesnut, of Marissa, Illinois, was chosen chairman pro tem, and opened the meeting with prayer. Hon. J. J. Bruce, of Iowa, was invited to sit with the Association as corresponding member. Committees were appointed as follows: On nomination of officers for the ensuing year, Messrs. J. P. Stoddard, of Boston; J. A. Conant, of Connecticut, and Samuel F. Porter, of Chicago; on "Future Work," Messrs. Ezra A. Cook, W. I. Phillips, and J. J. Bruce; on resolutions, Messrs. J. M. Hitchcock and John Morison, and Mrs. W. I. Phillips. The reports of the board of directors and of the general secretary and treasurer and of the auditing committee were heard, and their reports were accepted and adopted. Rev. W. B. Stoddard gave a report of his year's work, which was ordered printed in the Cynosure. In the afternoon session, reports of the committees were received and adopted as follows: For officers for the ensuing year, President, Rev. C. A. Blanchard, D. D.; Vice President, Rev. J. Groen, of Grand Rapids, Michigan; Recording Secretary, J. M. Hitchcock, Chicago; General Secretary, Treasurer and Editor, W. I. Phillips; for Board of Directors, Messrs. E. Whipple, George Bent, Ezra A. Cook, W. B. Rose, J. M. Hitchcock, J. A. Mack, L. N. Stratton, C. A. Blanchard, John Morison, S. H. Swartz and A. Mellander. The report of the committee on resolutions is to be published in the Christian Cynosure. The report on plans of work is also to be published in the Christian Cynosure.

The afternoon session opened at 2 p.

m., with Secretary W. I. Phillips in the chair. The congregation united in singing a hymn, which was followed by a number of earnest prayers. Rev. James R. Smith, pastor of one of the city Presbyterian churches, led the devotional exercises. Delightful music was rendered throughout the convention of Thursday by a male quartette from the Moody Bible Institute. Mr. J. A. Conant, of Willimantic, Connecticut, was received as a fraternal delegate from the New England Christian Association, and remarks were made by him and also by the Secretary of the Association, Rev. J. P. Stoddard.

The following named persons, recommended by the Board of Directors, were elected by the National Christian Association members of the corporate body: Timothy S. Couch, Catharine, N. Y.; John Bradley and wife, Wyanet, Ill.; Samuel F. Porter, Chicago; Professor A. Mellander and President Nyvall, North Park, Ill.; Rev. A. L. Nystrom and Rev. John Wenstrand, Chicago.

Letters from the following were received and presented to the corporate meeting, and ordered published in whole or in part in the Cynosure: P. F. Thurber, Albert Gummer, H. H. Hinman, John A. Richards, Milton Wright, J. A. Collins, E. D. Bailey, Henry J. Becker, J. S. Hickman, S. P. Long, Quincy Leckrone, G. M. Robb, James W. Fifield, Mrs. Lydia C. Andrews, P. B. Williams, R. W. Chesnut, Mrs. E. Griffin, Woodruff Post, W. R. Sterrett, Samuel A. Pratt, I. Bennett Trout, William Wishart, D. H. Harrington, I. J. Rosenberger, J. K. Glassford, O. T. Lee, D. M. Sleeth and J. D. Taylor.

The evening session was opened by calling Rev. Walter L. Ferris, D. D., to the chair. Devotional services were led by Rev. S. R. Wallace, D. D., of Brooklyn, N. Y., and addresses were made by

Hon. J. J. Bruce and President C. A. Blanchard. The Friday evening session in the First M. E. church, Chicago, was called to order by Chairman Rev. John Wenstrand, and music was furnished by a double quartette from North Park College. The devotional services were led by Rev. C. A. Bjork, and eloquent addresses were given by Presidents D. Nyvall and C. A. Blanchard. Benediction by the chairman, which closed one of the most interesting and helpful annual meetings and conventions which the Association has ever held.

**TREASURER'S ANNUAL REPORT
FROM MAY 1, 1902 TO APRIL 30, 1903**

Resources.

Real Estate:

Carpenter Building	\$15,000 00
Michigan House and Lot..	3,000 00
	\$18,000 00

Bills Receivable:

Publishing House Notes...	49 00
General Annuity Fund	7,475 00
	\$ 7,524,00

Merchandise on hand (coal, stationery, etc.)	71 24
Subscriptions due on Cynosure	1,123 27
Cynosure Inventory	2,000 00
Books in Stock	759 56
W. H. Fisher, Trustee	7,180 00
Fixtures in Carpenter Building	294 00
Publishing Material (electros, etc.)	708 78
Reference Library	258 20
Postage Stamps on Hand....	22 22
Tracts in Stock	632 29
Wilson Land Contract	1,265 75
Stock in G. W. T. M. Co....	500 00
Personal Accounts Due	1,410 10
	\$41,749 41

Cash on Hand, May 1, 1903.	390 26
	\$42,139 67

Liabilities.

Annuities:

Capwell	\$ 489 13
Johnson	100 00
Ohio-Hill	1,000 00

New York	1,300 00
Michigan	300 00
Woodard	50 00
Ohio Endowment	1,160 00
Pennsylvania Endowment .	100 00

\$ 4,499 13

Sundry Funds:

Cynosure Extension	\$ 95 66
Southern Missionary	255 86
Chinese Tract	8 97

\$ 360 49

Cynosure Subscriptions paid

in Advance	756 50
Personal Accounts Payable...	36 78

\$ 5,652 90

Capital Account	\$36,486 77
	\$42,139 67

Auditors' Statement.

To the National Christian Association:

The undersigned members of the Auditing Committee have examined the books of your Treasurer, W. I. Phillips, up to April 30th, 1903, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures; we also find that securities are on hand as stated in the annual report.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Funds, and find the same to be correct and in accordance with the books of the Treasurer.

H. A. FISCHER,
H. F. KLETZING,
EZRA A. COOK,
Auditors.

Chicago, May 9, 1903.

J. D. Allen, Allentown, Ohio, writes under date of March 11, 1903: "To me, the Christian Cynosure is getting better and better. I admire the spirit it manifests throughout."

"Whether the grave is already dug or is not to be dug for many a day, what care we? Being in Christ, we cannot die. We ourselves are already in Heaven."

NATIONAL CHRISTIAN ASSOCIATION.**By William I. Phillips, General Secretary.**

This Association is the first of its kind. It is the only society in the world incorporated for the purpose of "exposing, withstanding and removing secret societies."

The National Christian Association is the parent from which has sprung many



local and State efforts that have blessed multitudes.

What It Is.

The Association was organized in 1868, at a time immediately following the close of the Civil War, when such men of God as Jonathan Blanchard, Philo Carpenter, J. G. Terrile, E. A. Cook, A. M. Milligan, D. McDill and others, saw with alarm that the convicted enemy of the country and the church, had crept back into public favor and power.

It was supposed that the revelations of 1826-1832, had disintegrated the lodge and destroyed its influence. It would be interesting to stop and consider the method by which secret societies had regained power and favor at the close of our Civil War, but suffice to say that as during the late Spanish War lodge agents followed the camps of the soldiers with field lodges, and succeeded in initiating many, so in the Civil War camp lodges and initiations secured a multitude of the young men who were assured that if they should be taken prisoners the grip and sign would secure favors from their enemies.

When the smoke of battles had cleared from our reunited country, our fathers asked, What shall be done in view of the secretism that has come upon the land like a flood? From our Free Meth-

odist brethren, I believe, came the suggestion of a non-sectarian, inter-denominational Christian Association, which should furnish a rallying point for all denominations and all Christians whose ears had been opened to understand and recognize the foes to our civil and religious liberties which had come upon us while the nation was in the death grapple with slavery.

Representatives of seventeen denominations met in Pittsburg, Pennsylvania, in 1868, and organized the National Christian Association, to set forth the reasons why Christians ought to come out from and keep out of all secret societies. Among the reasons were these:

BECAUSE Christians are commanded not to have fellowship with works of darkness but to reprove them. Eph. 5:11.

BECAUSE Jesus said: Every one that doeth evil hateth the light. Jno. 13:20.

BECAUSE Jesus said: Ye are the light of the world. Matt. 5:14. He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Jno. 3:21.

BECAUSE Jesus said: "I spake openly to the world * * * and in secret have I said nothing," and "if any man serve me let him follow me."

How It Is Organized.

In October, 1867, a conference met in Aurora, Illinois, of which President Jonathan Blanchard was chairman. As a result of the meeting a National Convention was held in Pittsburg, Pennsylvania, in May, 1868, thirty-five years ago this month. At that time the "National Association of Christians opposed to Secret Societies" was formed. In 1874 a charter was secured under the laws of the State of Illinois, and the National Christian Association began its legal existence.

At its annual meetings the corporate members, the life members and accredited delegates from testifying churches present, are voting members, and they proceed to elect for one year only, the president, vice-president, recording secretary, corresponding secretary, general agent, treasurer, auditors and eleven directors

How the Business Is Managed.

The Board of Directors hold meetings throughout the year, and, in connection with the general agent, plan and carry

out the work outlined by the corporate body at their annual meeting.

The Board of Directors meet soon after their election and organize by choosing a chairman, vice-chairman and secretary for the year. Members of the Board are then chosen upon the following committees: Field Work, Publications, Finances and Buildings.

The general agent is present at all Board meetings and reports to the Board and receives directions from it. He also consults the various committees and is guided by them when the Board is not in session.

The Publications of the Association.

In the summer of 1868 the Christian Cynosure was started as a fortnightly; in 1871 it became a 16-page weekly with many departments in addition to the one upon this special reform. In 1897 it became a 32-page monthly with cover; with only one general object, viz: To give the news of this special movement, and the arguments by which its position is maintained. Five thousand copies are being printed monthly, which during the year will reach through the mails, by our regular list and by samples, some 35,000 different individuals, and we hope many times that number of readers.

The series of "Christian Worker's Tracts" issued by the Association has met, and is meeting with much favor. During the last two years there has been a much larger sale of such literature than for many years previous.

The book, "Modern Secret Societies," of 300 pages, bound in cloth, and put upon the market the first of March last, by an edition of 2,000, has met with a very favorable reception. A second edition of 2,000 is already being gotten out, half of which has already been sold. In the judgment of your secretary, this book has already been used to do much good, and before another year passes will have done as much as any other agent in giving an intelligent all around view of this reform, and of its great need; and we believe it will open thousands of Christian eyes to the profound importance, to the church and souls of men, of the work which the Association is doing. If we had done nothing more

than issue this one epoch making book during the past year, it would have been a great and remarkable service.

Our literature has gone during the past twelve months to every State and Territory in the Union, and as usual to various foreign lands.

Its Force and Its Work.

The work of the Association demands the very best consecrated, Christian service to be had anywhere. It is Home and Foreign missionary service in one. Like Paul, the N. C. A. missionaries must preach to the multitudes that Christ Jesus is the only Savior, and if possible win those that preach "another Gospel which is not another," and he must also labor from door to door.

Our agents on the field have thus labored during the past year, sometimes aiding in revival services, sometimes filling pupils, or preaching Christ on the street corners, and again explaining the way more perfectly to single individuals, and always at all proper seasons instructing people as to the nature of the altars erected in the secret lodges. The conventions held by them in various cities have always brought a special blessing to some, and have, I think without exception, been helpful to the Christian communities in which they have been located.

Co-Operating Organizations.

Most intimately connected with our work are the various testifying denominations that furnish the Association pulpits and speakers, and are in turn helped and strengthened by the Association's agents and literature. We are happy in having with us to-day the Rev. J. P. Stoddard of Boston, Secretary of the New England Christian Association—that little giant of the East—in some sense a child of the National Christian Association, but still an independent and powerful ally. We are grateful for all our allies, and for the privilege of being the ally of each of the others when opportunity offers. Among all of these denominations and co-operating organizations, there is the friendliest feeling toward their servant, the National Christian Association, for which we thank God.

What Is Accomplished.

Much good is known, but by faith we see much more that is unknown. When the writer first went out as colporteur of this Association in 1872, and visited Northern Illinois, the conditions were very much the same as in Brazil to-day. Let me illustrate by quoting a letter we published in the Cynosure recently:

"Twice during our stay, the meetings were rudely interrupted. One night about twenty-five men came together to take revenge on Sr. Mello, because he had renounced secret societies when he repented toward God. These men said they must then and there vindicate Masonry as a godly institution, and on being kindly requested to sit down and not interrupt the meeting they burst into wild disorder, raising a riot and yelling out murder against Sr. Mello. They expressed their intention to kill him that night. A large part of the congregation fled from the hall in terror, while the more courageous dealt with these Masons."

This picture of our Brazilian neighbors on the south would be a perfect photograph at the present time of our own condition in the North, but for the work which the National Christian Association and its allies have done in the last third of a century.

We are often laughed at for our supposed impotence and folly in setting ourselves in God's providence to the task which He has given us; but he who scoffs has little comprehension of the tremendous power and energy stored in truth which has been scattered broadcast over the land. John B. Gough tells in his Platform Echoes of men who a few years ago were toiling and laboring night and day in New York harbor, under water and out of sight, while ships were sailing over them and men were passing on either side unconscious of all this hard toil. These men, out of sight and almost unknown, did the work; but finally another of God's agents touched the instrument that sent the electric current on its mission, and the sunken rocks that had impeded navigation for centuries were burst in pieces with roar and crash and a mighty upheaval of water, and the channel was forever freed.

Thousands of our co-workers, unseen

and unknown by the great multitude, are placing the tract, or the Christian Cynosure, or the book, or the lecture—are placing the dynamite which is to explode bye and bye, and when God's time has come and He shall command, then this upas tree shall suddenly be destroyed, and that without remedy.

RESOLUTIONS.

We recognize in the Secret Lodge System a great and growing power, whose nature and tendency neither patriot nor Christian can afford to ignore.

We believe that the good purposes professed to be accomplished by its agency, such as development of social and patriotic feeling, help in time of sickness and other affliction, insurance, promotion of social and political reforms, etc., can be far more effectively secured in open association free from grips, signs, pass-words, and oaths or pledges of secrecy, all of which readily lend themselves to aid crafty and designing men to turn the power that results from combination to selfish and evil ends.

We believe that history confirms the deductions of reason that secret oath-bound conspiracies have never succeeded in changing political conditions for the better, but have often had the contrary result.

We believe that "organized secrecy" is usually organized selfishness, and tends to develop in individuals and in society unlovely and undesirable characteristics that are already far too strong, that it is often used to elevate unfit men to offices which they could never reach by their own merits, that it too frequently perverts the course of justice and enables the guilty to go unpunished and that it rivals the church of Christ whose aims it counterfeits.

So believing, we rejoice in the privilege of working together in the National Christian Association, and doing what we can to disseminate knowledge concerning a thing which the pulpit as well as the press and the political rostrum too seldom mention except to praise.

We are glad to note the economy and

efficiency with which our officers are managing our affairs, and we congratulate our ally, The New England Christian Association, on its success in securing a permanent home in Boston.

We cordially invite all lovers of Christ and humanity to use freely the columns of our excellent magazine, The Christian Cynosure, to secure or to spread intelligence on this subject, we welcome them to all the facilities of our Headquarters at 221 West Madison street, Chicago, with its abundant stores of comprehensive and well verified information in regard to the history, ritual, practical working, and effects of the secret lodge, and we solicit their aid in enlarging the sphere of usefulness of our beloved Association.

J. M. HITCHCOCK,
W. B. ROSE,
MRS. M. B. PHILLIPS,
Committee.

RESOLUTIONS.

Whereas, God has planned organizations through which to supply all our spiritual and temporal needs, these are antagonized by the Secret Lodge; and

Whereas, The failure to recognize Christ the Redeemer, together with the selfish anti-Christian spirit of the Secret Lodge System clearly places it out of the plans of Christianity; and

Whereas, We find such organizations increasing in numbers, and world-wide extent; therefore:

Res. 1:—We, as followers of Him, "who in secret said nothing," must not "be unequally yoked together with unbelievers," nor "have fellowship with the unfruitful works of darkness."

Res. 2:—We should point out on all proper occasions, the un-American spirit, the home dividing influence, and the sin against the great head of the Church, fostered by such organizations, that in self-seeking would destroy the institutions God had ordained.

Res. 3:—Recognizing the need to be very great, we call upon Christians and Christian churches everywhere to redouble their diligence in seeking the overthrow of this pernicious system, and for the individual offender would rec-

ommend the discipline found in God's word. Matt. 18:15-17.

Res. 4:—We record our gratitude to God for his blessing in sustaining the work of the National Christian Association since its organization, for the large measure of success attending the labors of the year now closing, as seen in the convention held, the many renunciations of allegiance to the lodge, the enlarged circulation of the Christian Cynosure and the general satisfactory condition of its work.

Res. 5:—We recommend the work of the N. C. A., its agents, its organ, the Christian Cynosure, and request all Christians to aid in the circulation of its literature.

JOHN WENSTRAND,
On behalf of the Swedish Mission Ministers of Chicago.

Seceders' Testimonies.

Seceders Open Parliament.

Mr. Blanchard.—Now, brothers and sisters, in these meetings we always enjoy very much hearing from our friends. It has been a great pleasure this afternoon to hear from Brother Stoddard and Brother Hogue, and our brother who has just spoken to us (Rev. Dr. Ferris), but I think we always specially enjoy in these meetings the words of those who are either out from these orders, having formerly been in them, or who are in them and are willing to come out if they see that it is duty. There are quite a number of you here whom I do not know. We have ten minutes anyway, and more if you want it. Now the program says three minute talks from the floor, and if there are any people here that are lodge people that do not approve of what has been said, or people who have been in the secret societies and have come out, they will be especially invited to speak as God shall incline them, if they will be prompt about it. Is there anyone that will speak to us? Are there any men here that have been in lodges that have come out for Christ's sake, will you stand? (A number stood up.) This brother, give us your experience.

Mr. Sardin.—It was in the year 1885 that I was converted to Christ, and I was also a member at that time of a secret order, the Odd Fellows. I was not taught very much from the Scriptures with regard to separation of God's people, but when I went back to the lodge I had a distaste for the whole thing, and I kept away from the lodge but paid my dues for several years, and then finally withdrew from the lodge, because the Spirit of God was not united with the work that I found in the lodge.

Mr. Blanchard.—Bro. Conant, I did not know before that you had ever been in any lodge. We would like you to tell us just a word about it.

Mr. J. A. Conant.—I do not care about saying anything further than this: I have been a member of three different secret societies. I am thankful that two of them are extinct.

When a young man, I was in my boyhood instructed to be a total abstinence man, and was opposed to the rum saloon. A man came through our vicinity organizing temperance lodges and of course I united with them. It was not such oaths to be administered as there are in other lodges, there was no blinding of the candidate, no rope put about his neck or his body, but we promised to keep secret what was done inside the lodge. That has become extinct. I afterwards was foolish enough to go and see "Sam," I presume some of the older ones here may know who "Sam" was.

Mr. Blanchard.—Is there any man present who belonged to the Know Nothings?

Mr. Conant.—It seems that President Blanchard knows who "Sam" was. I afterwards joined the Good Templars, another temperance order. I remained there something like two years, until I found that in that moral temperance order in which were so many good men and women all being perverted, changed to something else besides spirituality. It was going down and I left it in accordance with the rules of the order, for conscience sake, and have never belonged to any order since.

I think it would be more profitable if I should give a little testimony that I

heard the other day, than to give my experience. I was conversing with my pastor, who had just been reading, "Modern Secret Societies." He says, I never joined the Masons, but I joined the Knights of Pythias, but my father was a minister and he joined the Masons. He told me when I became a young man, he says: If you ever wish to join the Masons and get money enough to pay your initiation fee, you take it the darkest night you ever saw and go out in the darkest place you can find, and throw it as far as you can and it will do you as much good as it will to join the Masons. (Applause.) He said he did join the Knights of Pythias a few years ago, but he met with them but a few times. Said I, Did you jump upon the spikes? He looked at me curiously and said, yes.

Rev. Mr. Palmer.—I was a Mason for eight years. I was a member of the organization known as Free Masons. I attended the lodge perhaps once a year for eight years. I knew there were weird ceremonies and disgusting things about the lodge ceremonies. I did not care anything about it, but when I came face to face with the fact that a brother Mason required of me that I should cover up his crimes in stealing several thousand dollars, I said to him plainly, that I was not a Mason. I did not know anybody had ever dared up to that time, deny Masonry. I heard the Masons joke about Morgan and laugh about the way he went out from Fort Niagara, and I saw that I was not a Mason at heart. As soon as I knew there was a publication in Chicago I wrote out my statement and had it published in the Christian Cynosure, and I am very thankful to say that God has manifested in wonderful ways his keeping power to me for 30 years.

"I left the Masons about 25 years ago. I became a Christian a few years previous and it worried me all the time and at last I paid my dues and left them." (Stenographer did not understand this gentleman's name, nor the one who followed.—Editor.)

I was in a temperance lodge in Scotland about twelve years ago. You know Scotland is as ripe with these societies as any country. I know many

preachers, elders and deacons who are in the secret societies. I was not a Christian when I was in this temperance lodge, but I went into it thinking it would keep me from drinking. I think I was nearly a year and about nine months in there. I had an office in that lodge; I was so drunk one night when I was holding my office that I could scarcely read the books. I gave it up, I saw there was nothing in it, but a lot of tom-foolery. I went into a hotel to take charge of it. There was nothing in it to keep a man from drinking and I left it. I am glad to say that when a man gets Jesus Christ he gets more than any temperance lodge can give. I testify to the power of Jesus Christ. I believe a real honest Christian cannot be a member of a secret society and be honest and conscientious with the Holy Spirit.

Mr. Blanchard.—How long since you were saved?

Ans.—Six or seven years.

A lady.—“I found it was wrong and left it. I knew that it was not in accordance with His will and I left it.”

Mr. Blanchard.—What was your order? “Daughters of Liberty.”

Evangelist J. W. Haven.—I expect I am the only Odd Fellow here to-day. I am a chaplain, and I must say this, I have been in the lodge and been chaplain for a long time. I have never seen a good lodge man that was a good church member. I will be honest with you. I never have seen a good lodge man that was a good church member. A man that attends to the lodge well I have yet the first one to see who was a good church man. I have felt rather condemned for a long time, for this reason. Fraternity according to my belief is all right, but I went to Blue Hill, Neb., and of course I wanted to attend my neighbors' lodges, I wanted to go into the lodge room, it was largely a Lutheran town. My brother Odd Fellows were drunkards, gamblers and saloonkeepers. Then I said, I will quit. When I got home to my own lodge where I had lots of friends I thought less about the other lodge and for a long time I worked in that lodge; then I had another experience, and as I came

to Chicago I met a man that I have been acquainted with for twenty-two years, a man who was a professional gambler. He wore the links. I said to a brother Odd Fellow, do you see those links? If such men as that wear the links, I cannot hardly do it. I want to say, while some of these things which I have heard I know are true, many more things, if you only knew it, are also true. Many a prayer have I offered up in the lodge room, but I have never took the name of Jesus Christ in the lodge room. But I am done, AND THIS AFTERNOON I AM GOING TO SURRENDER THE “LINKS.” GOD HELP ME.

(Editor's Note:—Mr. Haven went forward and took the president of the Association by the hand and gave him his Odd Fellow's badge to keep as a trophy of God's grace that afternoon.)

Rev. J. C. Brodfuhrer.—I am glad that I am able to say that I was a Mason, because I can now say with still more gladness that I am not, and I was a Mason for a very little while because it took me only a little while to see that there was no connection between Christ and Belial, and therefore after knowing that I never would cross the threshold of a lodge. That was many years ago, and I thank my Savior that he met me there, and I am indeed glad now to testify against that terrible system of Freemasonry. It was only the other day that I wrote to our church paper that the church must fight if it would win, and stand against the two great giants, the saloon and the secret lodge, and we must bear our testimony against both of them openly and strongly.

J. W. Bradley.—When I was past 21 years of age I served an apprenticeship at cabinet-maker's trade, and was persuaded to join the Odd Fellows. I was told it would help me in getting work, and all the good and great men of the country belonged to it. I thought it would be good for me to join. I said what will it cost? I didn't have much money. They said it would cost me \$10 for the first degree, and \$5 for every other degree. At that time there were five degrees in the order. Well, I joined. I took my first degree. I was

not very very well pleased with it, but they told me it would be better as I went on; that was just to test my metal. I went on and took the five degrees, and for two years I tried to make myself believe I was a pretty good lodge man. I read their literature.

In '52 I went to California, taking a letter of introduction. I went out to the mines. I could not use the thing there, and for fifteen years I paid no dues, paid no attention to it. Then I came to Illinois, settled in the neighborhood where there were some pretty active Christians. They made a Christian raid upon my territory, organized a little meeting, and I finally went down to the meeting, and I thought they had a pretty good meeting and I made up my mind to accept Christ Jesus as my Saviour. In a few weeks I heard the leader occasionally speak out against lodges. He would say that anybody could read the secrets in books. I did not believe that. I thought the old fellow was talking about something that he did not know anything about. When meeting was out I walked up to one of these Christian brothers and said, Mack, I would like to see some of those books you are talking about. He said, Do you know anything about it? I said I did. So in a few days he handed me Bernard's Masonry and Oddfellowship, and I read that, and it brought things to my mind that I had forgotten, and I got to thinking and it began to dawn on me that I had been humbugged. I said to myself that I had paid my money to let those fellows humbug me. Mack said, "How did you find it?" I said, "It is correct as far as I have read it." Since that day I have been a free man. I am a free man in Christ Jesus.

Hon. J. J. Bruce.—When I was 14 years and 8 days old I believed that Jesus Christ had come in the flesh and that He was the Son of God, and was my personal Savior, and I joined the Methodist Church.

My first experience with secretism was over the line in Canada. I was a school teacher. On the 12th of July, 1865, the Orangemen had a celebration and a great deal of drunkenness was manifest, and I very foolishly, I suppose,

wrote to the paper in the county seat, Barrie, stating as best I could about their getting drunk, and measuring the breadth as well as the length of the room.

After this I applied for a new school in another district and the Orangemen threatened my life there, and they also threatened to cause trouble to those who had employed me; but I was undaunted. I went to teach and at the end of the first week they burned the school house. They charged that I was careless, but God had given me precaution enough so that I had enough of the older scholars to establish the fact that I was extra careful and that it was not through my carelessness that the school house was burned. I remained there about three weeks, my district Board of Directors settled with me and paid me three months salary and I came to the United States.

I went out into Western Iowa and grew up with the country. I was a young man at the time and entered into various lines of work and joined the Masonic order in 1869, I think it was, and took the second degree in 1870. The Lord was with me in that He did not permit me to take any more than the second degree. I got Morgan's Freemasonry and I found that everything that I had taken in the first and second was exactly given in Morgan, hence I inferred that Masonry was just as Morgan gave it. I went so far as to post a comrade and when he took the third degree he said to me, "I guess you are just as well posted on the third as I am." He was honest, a friend of my manhood and after my present trouble.

I was honored with several offices by the county, and in 1894 the people of my county thought that my place was on the Board of Supervisors. I had been there before and looked after the interests of the people, and when I went to the first meeting, 1895, to take my seat on the Board of Supervisors, although the majority of them were Democrats, they said I should be the chairman. I was chairman of the Board, '95, '96, '97.

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This is my experience with Masonry and with several other societies as the

K. P.'s and Odd Fellows. They are all based upon Satan's methods and worship, and not upon anything that a Christian can adopt or use along the line of Christian experience.



WILSON T. HOGUE,
President Greenville College.

WHY I OPPOSE SECRET SOCIETIES.

Rev. Wilson T. Hogue.

I esteem it a privilege to be here, and would esteem it a greater privilege if I might listen, rather than speak, to these who have given more thought and attention to this subject than I have been able to give. Yet when asked to give an address on some subject related to secret societies, at this convention, I hardly felt free to decline, lest it should seem that my convictions and opinions were not in accord with the avowed object of the National Christian Association; whereas, during a period of thirty years of public life I have been constrained to oppose secret societies.

There are many reasons why we as

Christians should oppose, in all legitimate ways, secret associations. There are a few reasons that I wish to call especial attention to.

Their Selfishness.

I am constrained to take my position in opposition to pledged, oath-bound secrecy, because these secret orders are based on the principle of exclusiveness and selfishness.

I know they make a pretense to the contrary, many of these orders are looked upon as very benevolent, and as practically Christian; but I have watched this matter somewhat and have come to the conclusion that secret societies generally, I think I may say universally, are based on a supremely selfish principle; and whatever there may be apparently of philanthropy or benevolence connected with them, it is not the philanthropy, the benevolence of the Gospel of our Lord and Savior Jesus Christ. The very fact that you cannot become a member without being pledged and sworn into membership, and so pledged and sworn into that membership as to put you and your conscience under bonds, and at the disposal of others, and that by their very laws these societies are made exclusive in the benefits they propose to bestow, benefits to be bestowed upon themselves in their corporate capacity, or at least upon those who are the members of these various brotherhoods; these facts prove them to be selfish. This is like the benevolence of the pagan, it is Satanic.

I turn in the Gospel to the Sermon on the Mount, and I hear Jesus Christ say: "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies." That is Gospel charity, that is Gospel benevolence, love your enemies. Love people outside of your ecclesiastical camp; people outside of your peculiar order or fraternity. "Love your enemies," bless them that curse you; "do good to them that hate you," not simply to the man that can give you a grip, a sign or a pass-word, to prove that he is in a peculiar relation to you by virtue of a secret pledge or oath, that is the spirit that Jesus Christ

puts His ban on here, and He says in contradistinction from that, you partition out your love, or charity, or spirit of helpfulness, until you are characterized by a world-wide philanthropy that is worthy of the name of benevolence.

Industrial Orders.

Now do secret orders proceed on the method just commended? Are these modern industrial orders to-day—and I do not come here to berate them particularly, but still I cannot talk about secret societies that existed a thousand years or more, we are right in the face of grave problems to-day, growing out of these industrial orders, for they seem to be a necessity—and yet I ask, are the modern industrial orders based on this principle which Jesus Christ puts down? Do they sound like the Gospel of Jesus Christ, when men that belong to an industrial order are bound and required to regard with hatred those who will not and cannot conscientiously unite with them, because of their secret pledge, when men will heap upon their fellow-workmen vile epithets, when they will call their own brother in the church, rat and scab, when they must say as John Mitchell said; that non-union men are not entitled to the respect of the community. I submit to you, is this in accordance with the great, broad, universal principle of our Savior, laid down in this Sermon on the Mount? This thing comes right into the church and divides brother against brother, and the Christian has pledged fraternal union with the man of vile habits and evil practice, in that all are bound to stand by the man to whom he is pledged in brotherhood in his industrial order, even to the inconveniencing, and often the starving of his brother in the church, who for conscience sake is on the outside. I cannot see it as in keeping with the spirit of universal love and good will which this Gospel brings to the children of men. I want to speak very kindly on this subject. I do not believe the labor unionists are fully aware when they do this of all that it really involves.

Personal Ends Advanced.

Let me speak on another thing which indicates the selfish principle that underlies the secret orders. You take the

higher orders, such as Free Masonry, and Odd Fellowship and the Order of Elks. It is a fact that needs only a little observation to confirm it, and there is plenty of evidence that can be adduced in proof of it, that whether these orders are so intended or not, they are certainly and almost constantly used for the purpose of advancing personal ends. Men tell me frankly, in reply to the question: Why did you join, and why did you stay in such an institution, "It helps me in my business." And then they proceed to tell me that in competition that otherwise would be fair, it gives him an advantage over the man that is outside the lodge. That condemns the thing in my estimation; it is certainly unrighteous to get an advantage in that way. A man says, I can get a position through the influence of my society, my fraternal order, I stand a better chance to get a position. If I am a school teacher, I stand a better chance with the School Boards.

I had a little opportunity of knowing something about the workings of this. I have a brother who was with me four years in the college, and five years at one of the Western colleges of this State. I suppose he might have been there still, but he found others working their secret orders with the School Board, who were members of similar orders. He wrote me, "I expect to lose my place. It has come to the pass now where my subordinate teachers have taken up the matter of working their lodges in order to compete against me." And "I will lose my position, if I cannot take it on merit, I will never ask the aid of a secret society to retain a position which I cannot honestly acquire." (Applause.)

One of the bankers in our little City of Greenville, in the Southern part of this State, was a Freemason. He left the Masonic Order. He got salvation, and after he got what we Methodist people call salvation, he had no use for his Masonic order, and he left it. Nobody told him, except the Spirit of God whispered: "Be not unequally yoked to unbelievers," and he obeyed. He came out from among them. But from an unfortunate chain of circum-

stances that man lost his hold on God, and got into a backslidden and discouraged state religiously, and I heard one day that he was going back to the lodge. I went to him and sought a private interview with him. I talked with him squarely about this matter, but he was very ready to justify himself in the step he was about to take. He said, "It helps a man in a good many ways; it has come to a pass where if you want preferment you need to belong to some of these societies." I looked at him and said, My brother, I want to know if you think that is manly, to say nothing about the Christianity of the thing? You have frankly acknowledged to me that your lodge relations will help you to certain kinds of success and preferment that you would not expect to get on your merits, is that honest; is it manly? And he turned to me and said, "Well, it does not look just right."

They tell me that a great many men secured promotions in the Civil and Spanish-American War who never could have gotten there, but for the influence of the orders. Very well, then they should not have been there. If it be true that a man through the influence of his order can get into a responsible position like that, may it not also prove the most disastrous thing for the country or for whatever department of human affairs that man in his responsible position represents?

Never Right to Foreswear.

I am opposed to secret societies, and feel that we as Christians should stand opposed to secret societies because they require men to stultify their own consciences by pledging inviolable and perpetual secrecy as a condition of membership. Secrecy is not necessarily wrong: there are some things that it is proper to keep secret, and that it would be very improper and wrong to disclose in any ordinary conditions; but I must take this position, that none of us has a right to pledge himself beforehand to keep secrets the nature of which is unknown to us. No one has a right, a moral right to promise,—before the disclosure of its nature has been made to him,—to obey any law, or to obey any leader or to follow any com-

mander. Our business is to keep ourselves free from such entanglements, and from such enslavement of conscience. But, men say, when you are initiated into the lodge and when you take this pledge you are told that the things that are about to be disclosed to you, and which you must first pledge to keep inviolably secret in your own breast forever, shall not interfere with your duty to your God, your country, nor your family, and people seem to think that makes it all right; but I raise the question, who is to be the judge as to whether the things you are asked to keep secret, interfere with your duty to your family, your country, or your God? Who is to be the judge? Is the lodge you have joined, or are you to be the judge? The lodge has established this principle. The requirements of the lodge are practically unchangeable, you pledge yourself beforehand that you will take the judgment of that lodge as to what is proper and right for your conscience, and in doing so, you have put your conscience in the hands of that fraternity, and as most men view the case, you have forfeited all right ever to break from that society, no matter how bad you may find it to be.

I do not believe that any man who has taken such an oath is under any obligation to keep it, and yet this secrecy matter is the bond of union, and the bond of strength, and the very life and vitality of these orders, and but for that they could not survive six months. And so the Christian sinks to evil. He fears in some cases the blood curdling penalties, or believes that if ever he should give away the slightest secret he would be a perjured villain. This is not true and still that is the thing that holds men. There are thousands of men in lodges to-day who would be out of the lodge to-morrow, if they were not held with that thought, "If I should break with the lodge, I would break my oath," "I would be a perjured man." You are not. They told you when you took your oath that in that oath there was nothing that would interfere with your duty to your family, or your country, or your God, and if your conscience makes you feel that it does thus interfere, then that

oath, that pledge, is no longer binding, the wrong was in making the bad promise, and it is sin added to sin when you have made a bad promise to keep it. (Applause.)

Now I have studied ethics some, I have taught ethics some, but I have never come across any system of ethics in the Bible, or of uninspired writers, by which a person can be justified in taking a pledge to keep secrets, or to obey laws, or to follow leaders who are totally unknown, and the direction of whose leadership is totally unknown to him. And yet that is one of the essential principles that underlie all secret societies.

I do not say all secret societies are alike bad. There are some that are treasonable, there are some that are bad in a great number of ways, there are others that are bad in a lesser degree; they are not all alike, but they are all alike in two respects, they are based on the principle of selfishness, and they are all safeguarded by this required pledge of perpetual secrecy as a condition of membership.

I understand a secret society to be any society requiring an oath, pledge or affirmation of secrecy as a condition of membership, and the very joining, under these conditions, is to swear away your right of conscience.

Interfere With Natural Relations.

I am opposed to secret societies in the next place because in their practical workings they are productive of grave evils; evils that are a menace to the public good. These orders erect barriers that never ought to exist in society. They come right into the home and erect barriers between husband and wife, that no human organization has a right to make. People say again, but I was told when I joined, that nothing here should interfere with my duties to my home, and yet, the very first thing a man does when he joins the lodge is to put such a barrier between himself and his wife by the oath he takes. His wife, who is a part of himself, whom he is to love as his own life, and between whom and himself there should be perfect understanding, his wife, cannot be made acquainted with the facts that are disclosed to him after or during ini-

tiation, or any of the attending ceremonies. Right at the very beginning a wedge is thrust in. You may say it is very thin, but it is a wedge after all, and if the entering wedge be thin, in thousands of instances it is the thin edge that prepares the way for a wide separation later on.

Let me show again how this operates in the home life. A man goes into the Masonic lodge, or he joins the Odd Fellows, or the Elks, or the order of Foresters, or most any of these more popular orders of the day. In these orders that man comes into brotherhood and into a relation where he is compelled to recognize brotherly relation with men that are as unclean as the devil. Not that all men are so in the lodge. No. But there are many of them so, and it is known to be so. People say you cannot know anything about these societies unless you are inside. But we can, I can tell in the city where I live when I see a Masonic funeral performing its heathenish services; I know the man that carries the Bible and square and compass, and I know the chaplain, and I know whether he is a believer or an infidel, and whether he leads a sober life or is a drunkard, and am quite apt to know whether he is honest; and brothers, if any of you are inside of lodges to-day you haven't to go far to meet with men who can give you the grip, pass-word and sign, and you will clasp hands with them in a brotherly relation that brings you in closer touch with them than with a brother in your church; men to whom you would scorn to introduce your wife and daughter, men whom you would not leave in your home any more than you would leave a jackal, or a tiger there.

But not only in the home does the lodge establish barriers, but in the church also that ought never to exist. I have hinted at this already, I wish to emphasize it. Christian brothers, come into this lodge relation and by and by there comes difficulty. It may be that some evangelist comes to the church. He is unblamable in his Christian character, a man of ability, of great faithfulness in his work, but he feels that the greatest hindrance to his evangelistic labors is the network of secrecy all over

the country, and that he must testify against it. But there is an Odd Fellow, a Mason, or an Elk in that church, and the thing is brought to a test. Men have to take a position, feel they have to, and if a man is true to his order and his pledge to his society, he takes a stand with men that are unclean and helps to hinder the work of God, by shutting out, by turning out that evangelist and taking his stand against those who are contending for spiritual and divine things. In fact one of the best churches in this country a few years ago was divided by Freemasonry, and out of that division grew the church that I have the privilege and honor to represent.

I remember very well when, because they attended the religious services of men who had been expelled from their churches for giving a faithful testimony against the secret society type of Christian holiness; ministers were expelled from the church in that section of the country, and because my father and fourteen others went to hear the expelled ministers preach, a minister representing one of these secret orders arose on the Sabbath, and without any show of law, without any form of trial, or any citation of any kind whatever, and read off fourteen of the best members of the church, and read them out of the church. They accepted the situation and stayed out. It resulted in bringing my father and mother into the Free Church, and indirectly resulted in my conversion, and I was one of the first born sons of the Free Methodist Church. (Applause.)

Corrupts Society.

Secrecy erects barriers, and produces grave difficulties in society. I do not know how it may appear to others here this afternoon, but it strikes me that we are confronted with conditions in this lodge ridden city, this union ridden city, which would almost indicate that we may have a French Revolution in the United States!

We have an institution in this city making laws which no body of men in Chicaco has a right to do, except its legislative body, and enforcing them with an iron rigor, with which the mayor and the common council have never been able to enforce their laws.

They can snap their whip and say to the milk-wagon drivers, you join us. I have in my home a card, that was circulated, a threatening card. Before I would submit to be thus driven I would have taken the jail or the poor house first. I have too much of the blood of John Knox in my veins to jump at the crack of any man's whip, who says, you shall, or you shall not. (Applause.)

Men I have talked with who joined because they threatened them, have said, God help every man who is out of the union after such a date! But every last man I have talked with, when he has an opportunity, curses the union he belongs to. He says, I could not help it. A Christian man said, "I would brace up and stand it; but it is awful to see my poor family starve." Let them go to the poor house, and make these fellows pay the taxes and expense, and you go to jail if you have to! I do not believe there is a man in Illinois that feels more tenderly towards all those dear brothers that are so largely under the iron heel of capitalistic oppression than I do, and I believe that it will appear in time that those who have advised a modification of organized labor are really its friends and not its enemies. I do not speak in favor of abrogating the system of labor unions, but so modifying it as not to demand that men must surrender their private judgment, their own right of conscience and their own opportunities guaranteed to them under the Constitution of the United States.

Schools of Falsehood.

I want to say that I am opposed to secret societies because the larger and older societies especially are false in their aims and pretensions and claims, and as such are schools of falsehood. You know that nearly all the older secret societies, the larger ones, claim great antiquity. For instance the Masonic order claims great antiquity. It claims to be one of the oldest orders in the world. Some trace it back to King Solomon, some trace it back to the flood, and some trace it back to creation, and some go far enough to say that Jesus Christ was himself a representative of their order, and so on.

I want to read you something here.

If you will look up the subject of Free Masonry in the Encyclopedia Britannica you will find something like this: "If indeed the genuine legends of the craft were followed, its origin would be traced to the creation, the flood, or the building of Solomon's Temple." Accordingly, one of the most voluminous and popular Masonic writers, the Rev. George Oliver, informs the world that Moses was a grand master and Joshua was his deputy." I wish you would look that up and see if you can find it anywhere in the five books of the Bible. But the same article informs us that "the institution is not older than the beginning of the 18th century," and that it really began in London on June 24, 1717, "the high noon of the year, the day of light and roses, when the four London lodges, having first united themselves into a Grand lodge, named their first grand master."

I find all authentic history on the subject agrees substantially with this last statement, and yet the intelligent order of Free Masonry claims Solomon and has a good deal to say about Hiram, King of Tyre, and much more to say about men who lived in the Old Testament dispensation, and claims to trace its pedigree back to them.

The only thing really ancient about it is its secrecy. Those corruptions in the heathen world, which St. Paul says, "It is a shame even to speak of," they had this pledge of secrecy, and the genuineness of that can be traced back and is very ancient. But it is a gross misrepresentation of facts, and an insult to all the good men of the Old Testament to make it appear that Masonry originated with them. That is a false claim, and every intelligent lodge man knows that it is false.

A False Gospel.

I am opposed to secret societies again, because they are, at least so far as the more dignified and pretentious ones are concerned, religious institutions, and yet they are not Christian. Masonry teaches that making a man a Master Mason, raises him to perfection, but I would far rather stake my hopes for perfection—on the Lord Jesus Christ, "Neither is there salvation in any other, for there is none

other name under heaven given among men, whereby we must be saved."

Reason and the Scriptures Agree with Me.

I am opposed to these orders, because so many intelligent and good men such as President Finney and Bishop Hamlin, that have been in the lodge, have come out and told us that its general influence is bad, especially for a Christian man. Men in the lodge have told me, who did not intend to leave the lodge, that it was not a good place in which to grow in grace. If Masons and Odd Fellows in good standing will talk to me like that I do not propose to experiment as they did, or keep still and let young Christians go where they cannot grow in grace.

And, too, Masonry garbles the Bible. You can get the Masonic Monitor almost anywhere, look it up and see how passages of scripture are garbled, and often the most essential portions left out, and how irreverently the Bible is used. With the Mohammedans the Koran may be substituted, with the Chinese the books of Confucius, with any heathen people its religious books answer the purpose, and that puts God's Bible on a level with those false books and makes Masonry seem to be a perfect religion because it is universal, a religion in which all creeds can unite on the common level. I contend this is a gross insult to the religion of Jesus Christ, and that Christian men and women ought to awaken to the fact that it is one of the most effectual instruments of the devil to keep men from the way of life. If Christianity claims anything in this world it claims to be so exclusive that no other system but that which acknowledges Jesus Christ can have any claim whatever to being God given and this Bible tells me that there is no salvation in any other but in Jesus Christ our Lord. This system and the lesser orders are very much alike. The fact is this, in the last 15 years I have often asked Christian men what they find the greatest hindrance to church work, and I have never found a minister yet but would admit that that which kept men out of the church more than any other single thing was the secret lodge. Men say, "If I live up to my order, it is religion enough." They give their time to the lodge, and so have no time

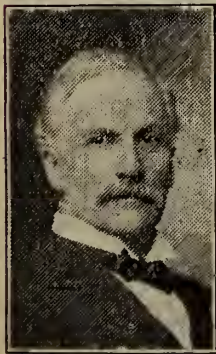
for the church. They give their money to take their degrees, and they haven't money enough to support the church as they otherwise could, and otherwise should, and as a result the pulpits are being filled with men who deny the divinity of Christ, and the necessity of the atonement; with men who preach the charitable type of Christian love, that can fellowship sin and that leaves Jesus Christ out. These are among the facts in the case, and we must oppose such things, or deny Christ Jesus our Lord, the only Savior of men.

PRESIDENT BLANCHARD'S ADDRESS.

Evening Session, Chicago Avenue Church.

The Chairman, Rev. Dr. Ferris:—No man during the last three decades has done more perhaps to enlighten the masses upon this stupendous question, which is being presented this evening, than the gentleman who is now to address you. His face and thoughts are familiar to all during these decades. He has presented this subject kindly, intelligently, conscientiously and convincingly and in like manner his arguments have been unanswerable. It will be a delight, a real pleasure to you, to listen now while Dr. Charles A. Blanchard, President of Wheaton College, addresses us.

Mr. Blanchard:—Dear friends, I want to save your time and mine, or I would say just a word about the sacred memories which throng about me in this house of God, but we are moving on and cannot, if we would, dwell in the past, and we have no time to waste; so let me remind you first of all that there are, as regards secret societies, two opinions in the world. There are persons who approve of them, and there are persons who disapprove of them. There are now in the United State 300 secret societies initiating members. They claim an aggregate of something like five millions of members. They claim to initiate annually something like 200,000 persons. Now whether a person approves of se-



cret societies or disapproves of them, any reasonable person will admit that organizations like this are vastly important in their character. I am not to-night speaking especially to persons who disapprove of secret societies. I am not to seek to convince those who approve of secret societies that they are mistaken. If there should chance to be present a member of the Masonic Order or the Odd Fellows, or some other great order, I do not specially seek to convince him that the organization of which he is a member is an evil one. I speak to-night to persons who disapprove of secret societies, to persons who believe that a Christian man has no need for organizations of this kind, that a person does not require a secret organization for the purpose of carrying out any plan which may be truly intended for the welfare of the country of which he is a citizen. I speak to persons who do not believe that a humanitarian, a person who wishes to relieve suffering, needs a secret society. In other words, I am speaking to people who on the whole do not care for lodges. I suppose that they are a majority of the persons present.

I would not mind giving you a chance to testify in regard to this matter. Supposing I ask, just in a moment, because it will take but a moment, all members of secret organizations present who believe in secret organizations, to stand. (A few men arose.) Now will all who disapprove of secret societies please stand. (The majority of the congregation arose.)

I wish to thank those gentlemen sincerely who stood, uttering their conviction that secret societies are beneficial. If I were with you in opinion, gentlemen, I should have been with you on the floor, for I hold it to be a duty of every man, freely to express his convictions, and the fact that you gentlemen are in the minority, is no reason that you should not be true to your convictions. I would be glad to have you come to the majority, but as long as you do not, you ought not to stand with them. May God bless you, and save you from being cowards.

I supposed that I was speaking to an

audience very much like the one we have. That is to say, an audience who disapprove of secret societies, but you find they are of different opinions about the question of what ought we to do. Some persons say these secret societies are a tremendous evil and every Christian man, every preacher, ought to oppose them; he ought not simply to abstain from membership in them, but he ought to seek to get other people out of them, and to keep other people out of them; other persons say these secret societies are not right, to be sure, but they do not amount to very much; there is no need of making any fuss about them, and therefore it is not necessary to say anything on the subject; let us eat and drink to-day, to-morrow we will have to work, and so let us not bother our heads about matters of unimportance.

A father who was a Mason was once asked by his son whether he had better himself, join the lodge, and the father said to the young man, "No, I hardly believe you would better join." The young man said, "Why, father, is there anything bad in it?" "No, there is nothing very bad, but they are so silly. Secret societies are just like a parcel of calves in a pen sucking one another's ears; nothing very bad, but it is so silly. You do not want to go in it."

Why Point the Finger at the Lodge?

I am requested this evening to say a few words to you on this subject. What is the reason that people who disapprove of secret societies are testifying against them? Why not look upon them as unimportant, even if not helpful, and let them pass? What is the reason that a man, or an organization, or a church should render itself unpopular? Why should a school man, like myself, who needs the friendship of people for his school, who needs the money of people to build up his institution, and who wants the sons and daughters of men as pupils, why should he, perhaps injure himself somewhat, and more important by far, injure his institution, by taking a position of antagonism, hostility, to a great organization like the Masonic or Odd Fellow's Lodge?—the secret society system in a

word. Then there are others who say: "Why not let the thing pass?" Then there are others who say. "Why not preach the Gospel and let the Gospel expel all other things? What is the need of pointing a finger at an organization which is powerful in money, powerful in numbers? What is the use of discussing it when you know there must be a reaction? Why not simply preach that Jesus Christ is all; get people to accept Him; urge people to become filled with the Holy Spirit, and trust the love of Jesus and the Holy Spirit to bring people out of these things? Why should one bear testimony to his own hurt?"

There are two or three things I wish to say in regard to this matter, and first of all, Jesus says in one of those wonderful passages in John which he uttered toward the close of his life, that He came into this world for the express purpose of bearing witness to the truth. "To this end," He says, "was I born," and for this purpose, "did I come into the world, that I might bear witness to the truth." In the 18th of John, if I remember rightly, and along about the 37th verse, Pilate said to him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth." This is the end for which I was born. This is the reason for which I came into the world, that I might bear testimony, bear witness to the truth."

You may say to me, "Well, Jesus Christ could do that, he was the Son of God and the Savior of men, but we live in Chicago, and we are not sons of God in the sense in which he was, but we are human beings, battling for bread, struggling for a place on which to set our feet, where we may stand. We have our interests in our homes, in our places of business. If we bear testimony to all truth, we shall almost certainly get into trouble. If this church bears testimony to all the truth, will it not lessen its influence; will not people decline to hear its testimony at all because they do not want to hear a portion of its testimony?" Now, Jesus, in this same part

of this book of John, and in the 20th chapter, says another thing which I wish to read to you: "Then said Jesus unto them, Peace be unto you; as my Father hath sent me, even so send I you. And when he said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." If they were to do that, He knew they needed special power.

Why We Are in the World.

First, Jesus Christ came into this world for the purpose of bearing testimony to the truth; Jesus Christ sends his disciples into this world, as His Father sent Him; to this end was He born, "for this purpose came I into the world, that I should bear witness to the truth. As my Father sent me, so send I you," and I, and our chairman, and every Christian man and woman in this house to-night, ought to hear these words of Jesus in his heart, I am sent into the world as Jesus was sent into the world, as God the Father sent Jesus, so Jesus the Savior sends me. As we sit here in this house of God, as we walk along these quiet streets, as we lie down to sleep, as we arise to go forth to labor, every Christian man, every Christian woman, should say to himself or herself, "I am sent into the world as Jesus was sent into the world. Jesus came into this world to bear witness to the truth. I am sent into this world also that I may bear witness to the truth." Of course if we bear witness to the truth we may get into trouble, like our friend from Iowa (Hon. J. J. Bruce), who has spoken to you, got into difficulty because of his testimony, of what was true, and Paul got into difficulty because of his testimony of what was true. "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," and at last a death by violence. These were the things that came to Paul because of his testimony to the truth, and God has nowhere assured you and me that the testimony we are required to bear should not lead us into places of difficulty, but

he has required us to bear testimony to the truth.

A Testimony From Mr. Moody.

I remember to have heard Mr. Moody say, the last time I was at Northfield, that he had been told that if he should admit this secret society question to the platform it would be impossible for him to get money for the schools at Mt. Hermon and Northfield. He said: "If we cannot get money for our schools and be true to God, we will let the schools go." (Applause.) "God can get along without our schools very well, but God requires us to be faithful," and so I say once more, God requires you to bear testimony to the truth. God has not promised that your testimony shall not lead you into difficulty. It may; but whether into difficulty, or not into difficulty, as Jesus Christ was sent by the Father into the world, so Jesus Christ sends you, and each man and woman who is sent forth by Jesus Christ is sent forth on precisely the same point on which the Father sent him.

Proportionate Importance of Truth.

Another fact is, that every man and woman bearing testimony to the truth, ought to bear testimony to the truth in proportion to the importance of the truth which he receives. There are differences in rank in truth, and the man is to bear most earnest testimony to the truth which is most disputed, most denied, and most vital to men. Suppose, for example, that you should see a man going along the street, and you knew that a dozen blocks ahead some persons who had sworn to take his life were lying in wait for him. This you know. At the same time you see the man come under the lamplight as you go along, and you see he has a bit of soot on his nose. Now there would be no harm of you saying to him: "My friend there is a bit of soot on the side of your nose. It would be a good plan for you to wipe it off." It would be perfectly proper for you to say to him: "If you will take your handkerchief and rub the soot off your nose it will be a good thing, it will be an improvement in your personal appearance." But

what sort of a friend would you be, if, knowing that twelve blocks ahead there are persons who have sworn to take his life, you confine your testimony to the bit of soot on his nose, and say nothing to him about the persons lying in wait to take his life? Some persons cannot digest cheese well, and I do not suppose there would be any harm for a person to write a little article for the newspaper or give a little address on the subject of cheese, its digestible or indigestible qualities; but put the eating of cheese against the drinking of whisky, and when you meet a person be all the time talking about the awful results of eating cheese, and never heard saying anything about the evils that result from drink and what is the result? When I get into the street cars in Chicago, I see that the board of health in Chicago advise us not to spit on the floor; when I get to Ontario, I find if I spit on the floor I shall be fined \$5.00; when I get to New York, I find if I spit on the floor I shall be fined \$500, or sent to the State's prison for a year, or both, in the discretion of the court, and I receive the impression that it is an extremely injurious thing for a person to be spitting on the floor of a street car; and while there are 6,000 saloons in Chicago, every one with a man of good character (he has the certificate of it hanging behind the bar), constantly dealing out death to the safety of the homes of the nation in which we live, this truth should be uttered and uttered again and again and again, and rung into the ears of men, whether they will hear or whether they will not, and the truth, which is truth, but which is comparatively unimportant, may be suffered to pass without particular remark.

What Men Need Most to Know.

Now this is what Christ taught in this world, that men were to know the truth in this world. What men need to know is this: That it is possible for a man who is a sinner, an alien from God by evil works, helpless in himself, to come back to the condition of holiness in which our first father was born. Most of all, men need to know that it is possible for a sinner to obtain pardon through the blood of Jesus Christ,

to come into fellowship with God through Him, and triumphing over sin in His love, to sit down at the right hand of God and the throne of Jesus, forever. If a man knows that, and knows that well, he can afford to be poor, and he can afford to be despised, he can afford to be hungry, he can afford to die; and if a man does not know that, though he live in a palace and have uncounted riches at his command, and have houses and land, and have hosts of men to salute him as he passes along the street, he is poor, and wretched and miserable, and in the end must die forever.

Now next to this truth that a sinner may be saved, what is the truth that men need to know? Men need to know the things which are likely to separate them from the salvation that is in Jesus Christ, and here in this city, in this world, there are secret societies, 300 of them in our own country, with members by millions, commanding funds of money, sums of money which are fabulous, if you come to heap them up, to aggregate them, all of them proposing to do this thing, to save a man from evil by his own works, and who say a man by his own works is delivered from every penalty of evil; to make the man a good man here and to make a man a saved man in the world to come; that is the proposition substantially, that the whole secret society system is making.

I do not doubt, if I could sit down quietly by the side of one of the gentlemen who arose saying he believed in secret societies, that I should have heard something like this: "We do not live as well as we ought, we should live better than we do, but if we could live up to the teachings of our Order, we should be as good as men need be, and we should be saved men here and hereafter." If these gentlemen would not say that, I can pick them up by the hundred and by the thousand in this city who would, and because these organizations teach men that by their own efforts they may be saved; that by a ritual they may be helped when there is no salvation except in Jesus, when there is no help outside of the Son of God, who was crucified

outside the walls of Jerusalem, and buried in the grave of Joseph of Arimathea, and triumphed over death and hell and on the third day rose again, and to-night sits at the right hand of God making intercessions for us, according to His will, because there is no salvation in any other name, in no other way; it is the most important of all things to me, because of the fact that they know that Jesus Christ has saved them from the traps and snares and pitfalls.

There are millions of people in the United States who have never heard one word of warning on secret societies. Why a member of this church said to me, "I had listened to preaching thirty years before I heard a word of warning in regard to the lodge matter," said that to me to-day, and there are multitudes of persons here who might duplicate that testimony. Where the church of Jesus Christ has truth as regards the work of Jesus Christ, the great world knowing nothing about the truth as it is in Jesus, the truth that Jesus Christ is the only Savior of the world, believing that there are a thousand ways of salvation other than through the wounded side of Jesus Christ, is it not the duty, the bounden duty of every man who knows that Jesus Christ has saved him, and knows that secret societies in our day are teaching another way aside from the faith in Jesus Christ, is it not the duty of every church who knows these facts, is it not the duty of every man and every woman and every church that has received this truth, to witness to the truth that men and women may be saved only through the blood of Christ?

My time is gone, brothers and sisters. There is only one thing more I wish to say to-night. I believe that the great enemy of all truth and brave witnesses of it, on the part of the church and Christianity, is not so frequently a disposition not to witness to the truth, as a feeling that testimony to the truth is hopeless. A man said to me when I was a boy they said that when a man was testifying against American slavery he was simply throwing away his time and breath, "he is like the man

who spits in the face of the wind, and the wind returns it, and he spits in his own face. There is no use, it is hard, it controls everything, it will control everything."

When Mrs. Stowe visited Queen Victoria in England, the queen gave her a pair of bracelets. On one of these bracelets she caused to be engraved the date of the emancipation of the slaves in the West Indies. She said: "Mrs. Stowe, when slavery is abolished in your country, you may have the date of the abolition of slavery put on the other bracelet, and you will have the date when slavery was abolished in the two greatest Anglo-Saxon countries." She brought these bracelets to America, and in a social gathering told her friends what the queen had said to her, and then picked up the bracelet which was not engraven and said: "I do not expect to live to see this bracelet engraved. We have a long march before us yet. I do not expect my daughter will see it, but I believe that by God's help my daughter's child may live to see the day that the abolition of American slavery shall allow this bracelet to be engraven."

She did not expect to see slavery abolished, she did not think her child would see it, and yet that woman lived something like thirty-five or forty years after slavery slept in its bloody grave, and we people that are here to-night have altogether too little faith in the power of testimony of the truth to do this splendid work. A mother said to me to-day, "If I could only know that my boy was saved, I think that is about all I really would ask for;" and yet, don't you know the wonderful promises that the Lord has given? I will be a God to you and I will be a God to your child, so that every parent that is here to-night has just as good a promise for the salvation of his child as for the salvation of his own soul. I will be a God to thee and thy child after thee; and yet, Mr. Talmage, the Christian minister, says that the Sunday newspaper is here to stay.

All that amount of stuff that gets into the hearts and minds of men and fills them so full of, well,—I do not

know how to characterize it, I will let it go,—that if they were in church you could not get any more into them. Forty-eight pages of Sunday newspaper! What are you going to do with a thirty minutes' sermon crowded on to that. Fifty thousand people in Chicago have to work all day Sunday, and some people say Sunday work is here to stay. Six thousand whisky shops making people drunk according to law, and some people say they are here to stay, and still the Holy Spirit says: "As the snow comes down and the rain from heaven and does not return, and makes it bring forth, and bud that it may give seed to the sower and bread to the eater; so shall my work be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

If there is anything, in my judgment, which the Christian church needs to-day more than another it is to come to a simple childlike faith in the power of testimony to the church of God, to be backed by the Spirit of God and by the providence of God and to do its tremendous work in the souls of men, and I believe if people who are here to-night should simply go out each on her or his way, plainly, lovingly, constantly, witnessing to the truth as Jesus witnessed to the truth, we should be astounded to see the result that would follow from our labors. What we want now is that every man and woman in this house should go forth as Jesus did, bearing witness to the truth, according to the importance of the truth, and never doubting for one single instant that when a man boldly and in the fear of God bears testimony to the truth which God gives him, God will take care of his testimony, and not permit one single word which he speaks to fall to the ground, but will cause it all in the end to bear abundant fruit to His honor, and to the upbuilding of the church, and to the saving of men, and that we might have on the part of every man and woman and church represented in this house to-night, testimony for men, blind men wandering through this world, longing for companionship, struggling with temp-

tation, wondering where they may find help, seeking in lodges that light and turning their backs on Jesus Christ himself, the only Savior of the world. If we will pluck up and pull down, we can build and plan, we may get the wheat into the ground where it will grow. If we are faithful as witnesses, God will take care of our testimony, and it is a good thing that we have gathered here to-night. God help us to go away from this place to be more true, more faithful, more humble witnesses for Jesus Christ, and against the enemies of Jesus Christ, than we have ever been before.

News of Our Work.

MICHIGAN, ATTENTION!

Rev. W. B. Stoddard is now laboring in your State. The prospects are that a State convention will be held in Holland, Michigan, on Tuesday and Wednesday, June 23d and 24th. If you can attend, plan to do so; and at least notify all your neighbors and have the notice extended on the Sabbath as soon as you receive a program or circular notice of the exact date.

Rev. J. P. Stoddard and W. I. Phillips have been working together in Wisconsin and working up the State Convention.

We hereby make grateful acknowledgment to The Northwestern Christian Advocate and to The Free Methodist, by whose courtesy we are able to present to our readers the excellent engravings of Mr. Wesley and his mother, which appear in this number.

Immediately following the annual meeting, Rev. J. P. Stoddard and J. A. Conant visited Temperance, Michigan, and gave several addresses to good audiences. The presence and help of these brethren in our annual meeting was very highly appreciated.

The corporate members of the Association present at the annual meeting

were highly pleased with the work of the Association during the year past. We are now printing 5,000 copies of the Cynosure monthly. Is it not possible for you, who read and enjoy the account of the proceedings, to take a forward step this coming year by sending in additional subscriptions to the Cynosure.

CONVENTION OF CHRISTIAN WORKERS.

A convention of Christian workers is to be held June 23—30 at The Moody Bible Institute, Chicago. Various phases of aggressive Christian work will be discussed by experts. The leading workers of America have been invited to attend, and make addresses. The aim will be to make the convention practical and helpful to those who are in harness. Rev. R. A. Torrey and Charles Alexander will return to America in order to be present. The Chicago Auditorium has been engaged for the evening of June 23 when the story of their world-wide revival tour, which has occupied 18 months, and touched over fifty points in eleven foreign lands, will be told. Further particulars may be obtained by writing to A. P. Fitt, 80 Institute Place, Chicago.

OTHER CHICAGO MEETINGS.

Probably no city in the world affords greater opportunities to the reform worker than the City of Chicago. As in all our large commercial centers here are gathered people from every quarter of the globe.

But one city in Sweden contains more of that nationality than Chicago. There are said to be one hundred and fifty thousand souls here, who have either come directly from that country, or are their descendants. The National Christian Association numbers many friends among them. Their proverbial common sense naturally gives them an aversion to the lodge. It is only as they become Americans (?) that they are likely to unite with lodges. The offer of our Association to hold meetings in churches requesting us to do so, was gladly accepted by the body of Christians known as Swedish Mission Covenant. There are

twenty-five churches and missions of this body in this city, some of the churches are valued at twenty-five thousand dollars. These brethren are awake to the needs of the hour. Their rule excluding those connected with the lodge from their fellowship brings them into constant conflict. We are glad to be able to help them. A series of meetings have been held in different parts of the city, which should lead up to the central meetings in the Chicago avenue (Moody's) and the First M. E. church. Bro. W. B. Stoddard came on two weeks before the annual meeting and has been speaking to appreciative, and in some instances large gatherings of the people nearly every night and several times on the Sabbath. In addition to the meetings in the Swedish church the Free Methodist, German Baptist Brethren and Mennonite and other churches have opened their doors for such meetings as we have been able to hold. President Blanchard has been a great help in this effort. New doors are constantly opening and our God is leading on to victory.

REPORT OF SECRETARY W. B. STODDARD.

Chicago, Ill., May 14, 1903.

To the Members and Friends of the N. C. A. in Annual Convention, Greeting:—

It is with joy and thanksgiving that we refer to the dealings of our God with us during the past year. We have been favored in health of body and soul and, as in the other years, have pushed into fields welcoming our efforts. Neither in the monthly reports appearing in the Cynosure, nor in our present effort will we be able to convey a full knowledge of our work or its results.

The figures are as follows: Total number of Anti-Secret addresses given, 113; other addresses, 97; approximate number of calls made, 2,359; number of Cynosure subscriptions taken, 809; amount received for Cynosure subscriptions, \$875.60; receipts per collections, aside from amounts used in defraying the expenses of State conventions, \$295.30; expended for meals and lodging,

\$119.63; for travel, \$292.59; special postage, \$8.60.

It has seemed best to those guiding the affairs of our association that we give some time to many States, thus keeping alive fires already kindled, and helping the largest possible number. Our travel has therefore been much more extended than in former years.

In Missouri, Michigan, Wisconsin and Iowa we assisted in holding conventions and their tributary meetings together with the annual gatherings we have been accustomed to hold in Pennsylvania and Ohio.

New Jersey has come grandly to the front during the year. At a very successful State convention in Paterson, an organization was effected with a view to pushing forward in that important commonwealth.

We have been permitted to contribute a little to the grand successes of the work in New England, and have received in return the assistance and co-operation of the agent there.

We have distributed literature in the States of Maryland, Virginia, and the District of Columbia.

Our methods have been much the same as in other years. With a heart filled with love to God and humanity, we have sought continually to guide away from the lodge and into the blessed Christ life. Many have been happily converted in the special meetings held. Not a few have renounced their lodges.

While it is probably true that there never was a time when men and women joined the lodges more than to-day, it is also true, I think, that more are seeking light than in former years.

In our efforts to respond to the many calls that come ringing in our ears we have almost become a stranger to wife and child. Was our wife of the temperament of some we meet we should be without that luxury commonly called a home.

When one year ago we reported securing 765 subscriptions to the Cynosure in twelve months we thought we had reached the height of our possibilities in that line, but owing to the blessing of God on a systematic effort we are

able to place the figures considerably beyond this year.

Not all of the State conventions have been largely attended, but all have manifested an enthusiasm which bodes well for the future.

No one feeling the pulse of the Anti-secrecy reform to-day can fail to discover that we have a live subject on hand. Look at the meetings being held in this city and elsewhere; ask the general secretary if Dr. Blanchard's book is selling, listen to the many discussions in the church courts of the various denominations, or read the papers loaded with reform news, if you have any doubts as to whether the people are much interested in this question. They have to be. Hopes for time and eternity are centered in wise action along this line. The result of the conflict is not uncertain. Sure as God is God the right shall win.

When the glorified church shall enter into the marriage supper of the lamb we believe it will be found that the agency of the National Christian association has helped much in ridding her of one of the greatest polutions of earth. So we go forward in the name of our great Leader to help as we have opportunity.

"For right the day shall win,
To doubt would be disloyalty
To falter would be sin."

THE WORK IN MISSOURI.

By Eld. A. B. Lipp.

Editor Cynosure. Sir:—In my last to you I failed to give the friends an account of the conversion of a bold young infidel and zealous Odd Fellow and Labor Union man. Andrew Browitt is happily rejoicing in the Savior's love and in redeeming grace, and is not ashamed to tell of it.

On the 10th of March at Newtown, Mo., I preached the funeral sermon of that prince in Israel, Eld. John Martin, M. D. (a converted Mason). His desire was granted in three things: 1st. That he should depart in joyful peace; 2d. That God would not only have it so that

I could be there, but also have liberty of mind and speech to preach his funeral sermon. My text was: Eph. 2:6, "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." I made it so plain that all such were raised above all the fixtures and mixtures of men and devils, that all seemed to be not only interested, but astonished at so much evidence of the need of not being unequally yoked together in secret societies. This opened the way wide for the third desire, that I should meet and have an earnest personal talk with his oldest son, an eminent doctor of Monroe county, Iowa (M. Martin), whom the father, during his lodge zeal, had led into the lodge, but could not lead out again. (God help fathers to lead children to God's altar.) At the supper table, the lodge question became the text for a talk with him of about four hours, which talk was freely seasoned with tears along the way of investigation. He seemed to thank God for the privilege of meeting and talking with me.

While on the train an old man sat down by me and asked: "Where to now?" I answered, and told him of the Elder Martin, who had forsaken Masonry. "Well," said he, "I have been a Mason a long time, have studied the subject closely and have decided that a man can't be a good Mason, unless he is first a good Christian.

Question—Who is a Christian? Answer—An obedient follower of Christ.

Question—Can you follow where he does not go? No.

Question—Is it obedient to do what is forbidden? No.

Question—Is it Christian to reject from prayer His name? No. Then I must say positively to you that a man according to your lodge books and the Bible, cannot be a Mason and a Christian at the same time. "Every spirit that confesseth not that Jesus Christ is come (not has) in the flesh is anti-Christ, and we all know that you dare not use His name, not even in your burial-prayers, and, sir, unless you obtain the kind of repentance that enables you to renounce and forsake your lodgery, you are an undone, lost man.

I started on horse-back through snow

and mud the 3d ult., on an eleven days' tour through Sullivan and Linn counties, Mo. I was stopping over night with a firm believer in God and was telling him of what I had heard and seen on my travels, when a foolish Odd Fellow, who thought I was making light of him—got mad, took his team out of the barn, made his wife get two little children out of the bed, and started out at 8 o'clock at night to get other lodgings. His wife said, as they started: "If this is the benefit of Odd Fellowship I do not want much of it."

At Browning, Linn county, Mo., I urged the awful guilt and condemnation of religious polygamy. Everywhere are church members wedded to the lodge and the church. Everywhere churches are guilty in allowing its members to live such double lives. Unless God has changed, his lowering clouds are hanging heavy over our churches and our once happy land. No wonder cloud-bursts, cyclones, tornadoes and earthquakes are hurling men, women and children into Eternity by the thousands. Oh, that God would send a Ninevah shower of repentance.

A. B. LIPP.

Sidney, Mo., May 1, 1903.

NEEDS NO COMMENT.

Hold Odd Fellows' Memorial on the Sabbath

Northwest Side members of the I. O. O. F. held memorial vespers yesterday afternoon at the residence of Dr. William B. Leach. About ten societies were represented. Dr. Leach addressed the gathering, taking for his topic the principles of the order.—Chicago Press.

Elks' Home Dedicated.

Richmond, Va., May 22.—The national home of the order of Elks was dedicated at Bedford City yesterday. United States Senator Daniel, Governor Montague and Past Exalted Ruler Detwilder were the speakers.

Saloon License for Elks.

The Elks lodge room in Waukegan, Ill., is just the same as a saloon. Such was the ruling yesterday of Mayor W. W. Pearce, who added to the indigna-

tion of the lodge members by declaring they must take out a \$500 liquor license.

The chief of police served the mayor's ultimatum on the Rev. W. E. Toll, several lawyers, and Supt. Sells, of the Waukegan wire works.

Christians who are members of lodges are thereby in an unholy alliance with the world.—The Deliverer.

Christians of to-day, by helping to build up lodge temples are doing what God's people had done when the prophet wrote: "For Israel hath forgotten his maker and buildeth temples."—The Deliverer.

Christians who belong to lodges and who attend upon and participate in the dances and banquets which are common features of lodge life, lose spiritual power and experience thereby. And Christians who belong but do not attend the dances and banquets, by the very fact of their membership are giving moral and financial support to these forms of worldly and sinful dissipation.—The Deliverer of Lincoln, Neb.

Thirst in Kansas Lodges.

Topeka, April 11, 1903.—The Kansas Utopian Association is an illegal organization, says the Supreme Court to-day, in a decision handed down in an appeal in the case of a lodge-keeper from Brown county. "Stripped of its subterfuge and pretense it is simply a whisky saloon," says the court.

The decision will result in the closing of 200 "lodges" with 65,000 members.

A Saloon Keeper Restored.

At a meeting of the Grand Tribunal of the Knights of Pythias, meeting in Columbus, Ohio, April 29th, 1903, D. P. Miller, a saloon-keeper of Steubenville, Ohio, was restored to membership in the K. of P. lodge of that place. He had been expelled by the home lodge.

MURDERED MAN'S BODY.

Secret Society Crime, the Police Theory.

An atrocious murder was revealed early yesterday morning when the body

of a man was found in a barrel in front of the building at 743 East Eleventh street, near Avenue D. The man's throat had been cut from ear to ear—after eighteen knife wounds had been inflicted in the neck.

Who the man was, why he was killed, or when, or where, or by whom, and how or when or by whom the body was conveyed to the spot where it was discovered are questions the police cannot answer.—N. Y. Times (April 15, 1903.).

Standard Works

—ON—

Secret Societies

FOR SALE BY THE

NATIONAL CHRISTIAN ASSOCIATION.

221 West Madison Street, Chicago, Ill.

IMPORTANT INFORMATION.

- (1.) We are unable to furnish the Rituals of any Societies not given in this Catalogue.
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Col. Clark was a Thirty-Two Degree Free-Mason, an Officer of the Civil War, Founder of "Pacific Garden Mission," Chicago, and a Christian Worker of National Reputation. Two Christian Workers of Chicago declare this the best testimony that they have read on the subject.

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By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what objects such societies profess to have.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. 207 pages. Postpaid, 40c.

This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Masonic Outrages. Postpaid, 20c.

Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, JULY, 1903.

NUMBER 3.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

We have been asked to again publish information about the Maccabees. We will endeavor to comply with the request in the August number of the Cynosure.

The report of the Michigan State Convention came too late for insertion in this number. Among the speakers on the program were Rev. D. R. Drukker, Rev. H. A. Day, Rev. M. E. Remmele, Rev. M. J. Bosma, Mrs. E. W. Chapman, Rev. J. Groen and Rev. Wm. Dillon.

Our fraternal delegate to the Free Methodist General Conference, President Blanchard, reports a very generous reception, and that he was privileged to speak before a large audience. The "General Conference Daily" says:

"The conference was greatly favored yesterday in the presence of President Charles A. Blanchard. His address occupied sixty-five minutes. He spoke with clearness and power, and his words were an inspiration to all who heard him."

We hope to give our readers in the August Cynosure a synopsis of his address, and Superintendent Hart's reply in full.

"You may send the Christian Cynosure one year to our pastor. I believe God is pleased to have me use one dollar of His money for this purpose."

CROWDED TO THE WALL.

In "The future of the American Negro," Booker T. Washington says: "The place made vacant by the old colored man, who was trained as a carpenter during slavery and who since the war had been the leading contractor and builder in the Southern town, had to be filled. No young colored carpenter capable of filling the place could be found. The result was that his place was filled by a white mechanic from the North, or from Europe, or from elsewhere. * * * Whenever the negro has lost ground industrially in the South, it is not because there is a prejudice against him as a skilled laborer on the part of the native Southern white man; the Southern white man generally prefers to do business with the negro mechanic rather than with a white one, because he is accustomed to do business with the negro in this respect. There is almost no prejudice against the negro in the South in the matter of business, so far as the native whites are concerned; and here is the entering wedge for the solution of the negro problem.

"But too often when the white mechanic or factory operative from the North gets a hold, the trades union soon follows, and the negro is crowded to the wall."

The highest authority on the industrial elevation of the negro race, thus pointedly recognizes the trades union, in its present secret form, as one of the obstacles hindering the progress of the negro population of the South toward that level at which Tuskegee Institute steadfastly aims. When the trades union is itself lifted from the lower level of lodgery, it may be able to join in aid

of Tuskegee and accompany industrial progress undivided by a color line.

THE SAME CRY:—JOIN!

The public have been justified for a long time in assuming that the liquor dealers were organized to protect each other from punishment for crimes done. Now comes the *Champion*, a liquor trade paper, with proof of this fact. In its issue of January 31, it notes the case of Murphy, the rum-seller, who is being sued for \$10,000 damages by the wife of one of his drink-wrecked customers, and says: "As Mr. Murphy has not considered it worth while to join the Liquor Dealers' Association, he will have the satisfaction of fighting the case alone and paying his own attorney's fees. Had he been a member, that organization would have paid all expenses and taken the case up to the Supreme Court if necessary. Here is a warning to all saloon-keepers to join the association."—Sel.

Hand joins with hand when the purpose is wicked, and the cry still continues:—Join! "Cast in thy lot with us; let us all have one purse.

"My son, go not thou in the way with them; refrain thy foot from their path."

TOO MUCH JOINING.

When in Boston we witnessed the great May Irwin in "Too Much Johnson"—a New England classic. We thought of the fellows we saw be-jeweled and be-badged until it was hard to tell whether they were "poor and weary pilgrims traveling from afar" or street fakirs who, with knightly jewels emblazoned on velvet shields, were crying their wares. It was, to use the words of one of them (fakirs), "the time to celebrate, and jubilate, and decorate." If we all wore the insignia of the "several" degrees, we'd make a holy show, and unsophisticated foreigners would drop their jaws to look after us as we passed by, thinking us some battle-scarred heroes from a hundred victories, and the clanking of charms would tinkle like the bells on the High Priest's robe. One of the social diseases of the times is too much joining. We cannot be content with the primary purposes of Brotherly Love, Relief and Truth, but we must conform to the mad rush and go in for a long list of reasons, none of which are sufficient to justify us. We sometimes think "what a ridiculous caper a man cuts who belongs to a dozen different orders, not one of which

could or would reach beyond a most superficial degree of usefulness to him.—Freemason and Fez.

Let it be noted that it is a Mason who speaks of the joining craze as a "social disease." It diagnoses that way to some who are not Masons.

The cost of Solomon's Temple, as figured out by a noted statistician and investigator, who has lots of time for such work, is, in round numbers, \$52,117,034,867.46. We are glad that he got the odd cents on.—Masonic Chronicle.

The cents, at least, ought to be worked into the Masonic ritual. It seems to need more sense.

DOES THIS "ATTACK THE ARMY?"

A study of the following menu of a supper given by some army officers in the Philippines to one of their number who was about to return to the States, reveals the reason why many army officers want the sale of beer to be re-established at the post exchanges or canteens. It is given as printed by the Army and Navy Journal:

FREE LUNCH.

	Beer.
Entrees ..	Everybody
	Beer.
Crabs a la Diable.....	Chef Dook
	Beer.
Tamales (Mex.)	Chef Camel
	Beer.
Pickles and Olives.....	Chef Rite
	Beer.
Vienna Dog.....	Chef Hombre
	Beer.
Sandwiches	Chef George
	Beer.
Eggs (Hard Shell).....	Bilgewater
	Beer.
Whisky (for those who do not drink beer)	
Two extras	Beer
Water (for those who wish to take a bath).	

Beer's all out.

Adios.

—Bay State Issue.

These are the men sent to introduce civilization, and this is one among several ways in which they perform their errand. Whether they were qualified for this part of their elevating work by lodge suppers, is the question of special interest here.

Loan your Cynosure to your neighbor. Call his attention to that article that did you so much good.

A FAIR AND FRIENDLY CRITICISM.

Modern Secret Societies. By Charles A. Blanchard, D. D., president of Wheaton College. Chicago. National Christian Association, 1903; pp. 320, 4x6. Cloth: Post-paid, 75 cents.

No book relating to secret orders more fully answers its own characterization of itself as a "compendious discussion of a tremendous subject." Its arrangement peculiarly adapts it to use as a convenient compend, for it is so divided into parts and subdivided into short chapters, either of which might have been an editorial article, that from the index an inquirer can turn to a brief yet complete treatment of his special question.

Though not in the ordinary sense an exposure, the book yet presents salient features of initiation and obligation with enough of detail to answer much the same purpose without dragging its reader too far through tedious intricacies of wearisome ceremonials. It thus leaves him possessed of definite facts and cardinal principles; intelligent in governing his own conduct, defending his position, or guiding other men.

For this reason, it is also well fitted to meet the needs of any one, who, while debating with himself whether or not to join, wishes to know what obligations are assumed, what principles involved, and what practical results attained or incurred, before being irrevocably bound to them. Adaptation to such use is indicated by chapter headings like these:

"Is it possible to know what lodges are without uniting with them?"

"The obligations of secret orders.

"Testimony of seceders.

"The ceremonies of the lodge; or how is a man made a Mason?"

Surprising self-restraint, reserve and economy of material, seem to appear in treating thirty such topics so that hardly ten small pages are occupied by any chapter however conclusive or complete. Seven chapters in Part First are occupied with "Clearing away the brush;" with seven chapters also, Part Second is wholly devoted to "Freemasonry: The keystone of the arch." Part Third presents in eight chapters "Related and

subsidiary organizations;" among which are Odd Fellow lodges, Industrial orders and temperance societies. The treatment of trades unions is impressively sympathetic. Part Fourth has eight "Concluding chapters" on interesting subjects relating to the secret system. An appendix contains two chapters, one of which relates to personal experiences of the author, who has been connected variously with anti-secret interests, and whose father was founder and first editor of the Cynosure.

Combined breadth and rapidity characterizing the author's method, are illustrated in two chapters briefly examining the higher degrees. One page suffices to glance at hundreds of degrees invented at various times; at those surviving and still in use; at the rites under which they are classed, and at the relative prominence of these. The progressive tendency of successive degrees comes to light in the next page and a half, while, in three pages next following, the anti-Christian attitude of the Blue Lodge and the sacrilegious quality of the Commandery come out in high relief. Rapidly the disclosure proceeds, until the whole range of Masonic progress is before the reader, like a landscape seen in a sweeping glance that catches enough of detail on which it yet makes no delay while it comprehends the whole.

The marvelous fulness and completeness of this discussion of higher degrees in connection with the lower, with surprising development of detail without dilatoriness, consists, under the handling of a master of the subject, with a rapidity of movement and brevity of treatment that makes the panorama pass before the reader while he turns the leaves of two chapters neither of which is twelve narrow pages long. Thus suddenly does light flash out from darkness within the lodge.

Written according to such methods, the book is well adapted to purposes of handy reference, while, yet, it leads the reader out on lines of special study to be pursued in other volumes.

No one who reads it can be ignorant of the merits of the question or unaware of grounds for personal decision;

no one who proceeds from it to other sources of information can come to them unprepared; and every one who comes to it from previous study, will recognize here a notable addition to anti-secret literature, adapted to command respect, win confidence, promote intelligence and establish settled conviction.

X. Y. Z.

NEW DEPARTURE IN THE MISSION FIELD.

It is said the project of founding a Catholic seminary, a main feature of whose scope will be the education under American auspices of clergy for the Philippine Islands, was one of the matters taken up by the archbishops of the country at their recent meeting in Baltimore. It received their hearty approval.

The project was first mooted at the convention of missionaries to non-Catholics, held last August at Winchester, Tenn. The Catholic clergymen there assembled voted that there was urgent need of the existence of a seminary for the home and colonial missions, which should be placed under the direct control of the hierarchy in some such way as is the American College in Rome, and which should not be dominated by any religious community nor narrowed by any diocesan limits.

The immediate motive for the existence of this seminary is the finding of a place where young levites with a missionary vocation can be thoroughly educated in some of the languages spoken in the Philippines and physically trained for the life of suffering, poverty and self-sacrifice that the career of a missionary, even at home, implies.—The Catholic Forester.

A member of the Cabinet of President Roosevelt lately said in a public address that the Philippines are naturally Catholics and that they will doubtless remain Catholics.

MASONIC EXPANSIONS.

"Spain was one of the first countries in which England introduced our fraternity. It is beyond doubt that the Duke of Wharton founded the lodge 'Matri-tense' at Madrid in 1728. It was as regular as it could be. Several other lodges were established afterwards until a provincial grand lodge was formed under England in Andalusia."

The above representation by a writer

in the American Tyler, of "one of the first" exportations or expansion of Freemasonry comports with the well-known fact that Freemasonry of the real sort originated in England in the first quarter of the eighteenth century.

The article treats at length of regular and clandestine lodges in Cuba. It tells how Ferdinand VII. of Spain, "together with the church," destroyed Masonry in Spain once, so that "in 1848 there was not a single lodge to be found in the whole kingdom." An attempt to revive it in 1854 failed. Before the last war in 1895, a struggle between Cuban and Spanish lodges in the island ended in the disappearance of all Spanish lodges from Cuba. After the American occupation, there was a renewal of struggle between lodges through a new organization, not subject to the native Cuban grand lodge. "Apparently, this people have nothing to do with Spain, calling themselves Gran Oriente Nacional Cubano, but it is well known that they are under the banner of the worst of all bodies—that of the Rite of Memphis."

An interesting fact concerning the heritage of clandestine Masonry incurred by Cuba from England through Spain, and one of the things included germinally in the exportation of 1728, is, that "Women are initiated at par with men, their lodges being the most repugnant example of androgynous Masonry ever seen." The writer of the article from which we have quoted, is himself a Cuban Mason, and he concludes with a caution to Masons "in foreign lands, to beware of this clandestine society, and be careful if any of them should happen to call at their doors. The name of their faction is that of Grand Oriente Nacional Cubano. Let them rest in peace." He may cry peace, but obviously there is no peace.

"Flashlight Pictures Through a Hole in the Wall," by Rev. O. M. Thomason, Carwile, Okla. This is a booklet of 64 pages, which Brother Thomason will send to any address upon the receipt of 25 cents. He does not simply "fight secret societies," but admonishes the churches that they bear witness to the truth on this particular subject.

NATIONAL CHRISTIAN ASSOCIATION.

ANNUAL MEETING AND CONVENTION MAY 14, 15, 1903.



REV. D. NYVALL,
President North Park College.

SECRET SOCIETIES.

The Harvest Proves the Character of the Seed. The Influence of Lodges on Home, School, Church and State.

PRESIDENT D. NYVALL.

(The address of President Nyvall was stenographically reported, and The Cynosure is indebted to Miss Ruth M. Boring for the translation of this excellent address, delivered in the First M. E. Church, Chicago, May 15th, 1903.)

I feel as if I ought to begin with an apology. My subject is strange to me. Nevertheless, there is no need to apologize for giving a testimony. I stand ready this evening to say just so much as I feel, just so much as I know, just so much as I believe.

This meeting is the outcome of several which have already been held, and is intended to be a united protest of all the Christian Mission friends in this city

against the evil known as "secret societies."

During the preceding week we have gathered in different parts of this city to summon our friends and countrymen to this great meeting, that we might give a unanimous expression to this protest of ours.

The purpose of this gathering is not primarily to destroy this evil; its purpose is rather to prevent than to exterminate. We wish to direct our remarks, first of all, to the young who are not yet members of these secret organizations. We wish to point out to them the danger in which they stand. It may be that we cannot prevent their joining these societies, but we can at least prevent them from doing so ignorantly.

Evil Associations Will Perish.

I desire, in the first place, to make the statement that if secret organizations are an evil, they must perish. There is nothing evil under the sun which can endure. Evil must inevitably perish: whether it is weak or strong, whether it is defended by the many or the few, whether it has at its service all the wealth, power, genius and culture known to the world, is of no consequence whatever. That which is evil bears within itself the seed of its inevitable doom. Hence it is not for us to decide whether that which is evil shall endure or perish. It is rather for us to decide when and how it shall meet its fate. This time and manner may depend largely on the seasonableness of our protestations.

We must remember that all interest grows and develops. This is fully as true of the evil as of the good, and consequently that an evil interest grown to a high stage of development may cost an untold amount of bloodshed and of woe to overcome. Let us not, therefore, delay our declaration of war against the evil under consideration to-night.

My honored friend, Dr. Blanchard,

says in one of his books on secret societies that a hundred years ago there was scarcely a man in the United States who defended slavery. Slavery was recognized as an evil by all men, from the highest statesman to the humblest citizen. Yet it required only fifty years to change public feeling and opinion to such an extent that the same evil was defended by clergymen on the strength of the Holy Bible.

My friends, there is no power for evil in this world to compare with this, that evil is defended by good men and women. The most powerful strength of evil lies in the fact that an honorable, upright and noble man upholds it; and that with him are a thousand, and ten thousand, and a hundred thousand splendid men who likewise uphold it. A poor cause, defended only by evil men, is soon ruined.

The point is often brought up as an excuse for secret societies that so many good people take an interest in them and help to protect them. I say that in this very fact lies the real peril.

There is something which is called the sleeping conscience of the public, and it is this sleeping conscience which is to blame for the enormous growth of this evil. I repeat again, that if these secret societies are an evil, then sooner or later they must perish; but it can be seen that this destruction may cost us more than we now imagine that it shall. The best moment to take up the war against it is the present, just now. The sooner we begin to protest, the better. And with this, our protest, we can at least hope to limit the evil to some extent.

It is just as you may have noticed, when there is a fire, that one may be forced to give up the hope of saving the burning house, and to limit one's efforts to hindering the extension of the fire and to saving those houses which are not yet burning. Let us unite our strength and our interests, our voices and our zeal, for the purpose of warning our youth of those dangers which they encounter from these secret societies.

Evil Is Never Advertised as Evil.

I have questioned whether or not secret societies are evil. It lies in the nature of the case that secret organiza-

tions do not permit us to know their inmost character. If they were known to us, they would not be secret. It is supposed, at least, that we do not know them. It is supposed, therefore, that we do not know whether they are good or bad. According to their own avowals, naturally, they are not evil. There is no organization under the sun that is evil by its own confession. Even at this day there are powerful secret societies in India whose purpose is murder, but if one is to put faith in their name and confession, these organizations are not only not evil, but, on the contrary, are even sacred organizations, religious organizations, organizations under the protection of the gods of the land.

There is nothing in the world which on its own acknowledgment is evil. I have never yet met a person, an individual person, who defended evil outright. I have never yet met an individual who said: "I serve Satan." I have met very many people who, to judge by their lives, serve the prince of darkness, but I have never met one who confessed: "I am Satan's servant." Still less have I come into contact with an association of men who bore this on their shield: "We are the servants of falsehood, we are the servants of hate." No, indeed; all these secret societies are, of course, good societies on their own confession. Each one carries on his shield some great, good and noble purpose. They are organizations which promise some material benefit; they are organizations which have some patriotic aim; in short, they are organizations, all of which promise some great and noble advantage in exchange for our membership.

Beware of "Secretism."

There is one point, nevertheless, which everybody must consider with regard to secret societies, even if we do not know their inmost character, and that is the fact that they are secret in their nature.

I make this statement here this evening, that this is enough to stamp them as an evil. According to their nature and their name they are secret societies. I shall not go to any extremes in my opinion of this evil. I shall say nothing more than I think I am able to prove. I shall say nothing more than what each

and every one of you, my friends, I believe, will acknowledge to be true. I say, then, in the first place, that because these organizations are secret, the better part of public opinion looks upon them as evil institutions. The public opinion of to-day does not tolerate that which is secret. There is in the modern spirit a demand for openness in all dealings, a demand that the stranger shall sign his own name and speak, as we say, a plain language; that he shall say what he means and mean what he says. We demand this. It is the demand of public opinion for fair play and square dealing.

The opposition to trusts and monopolies lies primarily in the fact that their dealings are secret. We do not grudge these capitalists their gain, but we object to the fact that their books cannot bear the daylight of public scrutiny. Indeed, Congress has demanded, as the only remedy, public inspection of their business. Public opinion will be satisfied with nothing less than this.

We say in Sweden that one ought not to buy a pig tied in a sack. I wish now to apply this illustration to the good things which these secret organizations claim to give. They offer us material advantages, but we do not know their price until they are bought. You can see plainly enough that this is no sound business method. Surely, you would not care to buy a pig, to return to our illustration, on such conditions; you would not care to buy anything, however small its value, on such conditions. When you buy a lot, you first demand to see it; but when you bargain for the advantages of these secret societies, you pay the price first, and the benefits you receive when conditions are suitable, and you get them just as they are. I protest against this method from a business point of view. It is opposed to the better part of modern spirit.

Gain at the Expense of Our Neighbor.

If there are benefits to be derived from secret organizations, it lies in the nature of the case to suspect that they are selfish benefits. This is the very point we make against all trusts and monopolies, that they are associations who make gain and profit by the losses and failures of others.

There is in the nobler part of the human race a certain moral consciousness which demands that each individual shall order his life and actions in such a way that he does not harm or injure his neighbors. No one envies you your success in business, but public opinion imperatively commands that you win success without encroaching upon the rights and privileges of others. You have no right to gain advantages if in gaining them you ruin those about you. These selfish interests are condemned not only by the Christian sense and feeling of justice, but they are also condemned and denounced by the nobler instincts of public opinion. I repeat again that the very secrecy of these societies is a matter which makes them subject to judgment before the mighty tribunal of the people.

Confidence the Foundation of Home and State.

The youth of the land finds the highest and best of civic interests in these two institutions—the home and the state. We have no higher interest on earth than to look after the welfare of home and state. Aristotle says that the being who is not a citizen is either more than human or less than human. The creature who does not first of all live a social life, that creature must be either higher than man, or else he must be a brute. We have no higher human interests than those included in home and state.

I need spend no words to convince you that these institutions rest on a single foundation: confidence. No home can exist without absolute frankness, without perfect trust between man and wife. A husband bound by oath to a secret society, a husband who comes to his home with his tongue tied, with lips sealed, with his life full of secrets, can never be a good husband. He cannot be a proper support and help to his family as long as he is an unknown quantity, so to say, to his home circle. Almost necessarily he becomes the object for suspicions. Such conditions can never foster a true home life between husband and wife, between parents and children.

The same thing is true with reference to the state. We demand, as citizens, that the judge, who interprets the law,

shall be free to obey his oath to the people. We protest that the judge, who holds in his hands our life and our honor, shall be under no oath to a strange and to us unknown society of men. We protest against it, and as good citizens we must protest against it. We cannot in this serve God and Mammon.

There can be no state possible on such a condition that we have a state within a state. We know that during the first centuries after Christ the Christian churches were persecuted by the Roman emperors, and if we read church history we will find that every impartial scholar is willing to excuse a part of this persecution on the ground that there was apparent cause for the suspicion that the Christian church was a state within the state, of whose nature the civic state knew but little, except in a superficial way. In this misunderstanding of the nature of Christianity there was an excuse furnished to the Roman emperors for persecuting the early Christians.

It is a highly interesting fact, also, that it was the noblest emperors who undertook these persecutions, while the more thoughtless and frivolous, who lived only for their pleasures and cared nothing for the state, let the Christians live in peace.

We know from history that the Huguenots of France were exposed to persecution by the Catholic state of France, but it was not entirely without some fault on their side. They had seized political rights until they had become a state within the state, and this condition can never be tolerated in a country which is to be ruled by law and justice. If there is a power ruling the government, if there is an association bound by an oath, which can force itself between the law and the people, upon whom these laws are to be applied, it will destroy confidence and weaken respect for government.

I say in the second place that these secret societies, because of their very secrecy, are an evil before the Christian instinct. I shall not say that they are an evil before the word of God, because I do not wish to enter into discussion about mere letters and dogmas, but I maintain that these secret societies al-

ready by their secrecy are stamped as an evil by Christian instinct.

There are some matters which are harder to lose than material advantages; there are some matters which a Christian values higher than gold, silver, riches, physical and civil rights and privileges, and among these matters character is most important. What kind of character are we offered in these secret societies? We do not know. That is enough for me. I demand, before I eat the food which is placed before me, to have some sort of assurance that it is clean and wholesome. I may not be indifferent in this part, and say: "I am not very particular what I eat." Now, if I am careful to see to it, when I sit down to the table, that I am given pure, wholesome food to eat, I should be still more careful to know beforehand what companionship I am offered in these societies; what kind of amusements I am offered; what kind of religion; what kind of companions; what kind of friends.

I stand here not only as a citizen, I stand here to-night also as a Christian, and I confess, for my personal part, that for me there is nothing good except in Christ. I declare here to-night that I scorn anything good which is not acknowledged by Christ. I say that the highest civilization, culture and education is wrong and false if it does not bear the seal which makes it a Christian civilization, a Christian culture, a Christian education, just as every measure which is not up to the highest standard is a false measure.

If anyone in business use a yard measure which is shorter than the official measure, this is not only a misfortune, but also a crime. If anyone in business uses weights which differ by ever so little from the established standard, men do not say that it is nevertheless better than nothing, that it is better to get a half pound than to get none at all. No, indeed; this is looked upon as a serious crime. If anyone offers me a religion which lacks only a single letter of being Christ's religion, I say that it is a false religion. If anyone offers me a set of religious principles, be they ever so beautiful, but which lack the sign and seal of Christ, I say that I cannot embrace

them. If I cannot join the members of these societies in Christ, I can have no intimate acquaintance with them at all. If I affiliate myself with a society which keeps silent concerning Christ, where silence is denial of Christ, then I deny my Savior even as Peter did, and sell Him even as Judas did. My friends, in this whole wide world there is nothing good without Christ.

The Harvest Advertises the Sowing.

I could go farther and say that in spite of the secrecy of these secret societies, their nature and character are not unknown to us. They are known to us just as the harvest makes known the character of the sowing. If I look over a field covered with weeds, no one needs tell me what was sown there. If I see another field covered with a bending harvest of wheat, no one needs to inform me what has been sown in that field. If some one should say to me as I stand before that nodding harvest: "Look, this has grown from a sowing of thistles," I would not believe him, nor would you. Many marvelous things happen in the world, but so marvelous a thing has never happened, that the seed of the thistle produces wheat, nor does the wheat produce the thistle. From the harvest I can judge of the kind of seed sown, and in the same manner I can judge of the character of these secret societies from their influence on the state; from their influence on the community; from the atmosphere they produce.

I shall dwell for some little time on two aspects of this influence, namely, on the influence of secret societies on the school and on the church.

Secrecy on School Life.

There are several points which I, as principal of a school, have noticed. I am interested in young people. I love young people. There is nothing nearer and dearer to my heart than the welfare of young people. In our school we are fortunate enough not to have any secret societies, although other schools have them. But I shall tell some things that I have noticed.

I have noticed even in our school an element favorable for the growth of secret societies. You will believe me when I say that this is not among the better

class of students. There is in every school a class of students who consider it an affair of honor, so to speak, to hide the evil, to cover crime, to lie, and to hush the truth. It is just this element among students who are susceptible to the influence of the secret fraternities which flourish in the larger schools.

Secrecy on Church Life.

He who is a church member knows only too well that when another church member joins a secret society he loses a great part of his interest in the church. It is a truth which no one will deny, that it is impossible for a man to be at once a loyal member of his order and a good, active member of his church. I have met several good Christian men, who have deplored the fact that they were members of secret societies, and they have declared that they never attend or take part in lodge meetings. On this condition only have they succeeded in being good, active church members.

By these scattered thoughts I have tried to show my position on this great and vital subject. I have not said more than I can readily prove. I have tried to speak as a citizen and as a man and as a Christian should speak, and in so doing I hope that I have done my little share toward helping onward a great and noble work against that one of modern evils which is known as secret societies.

FROM REV. W. FENTON.

St. Paul, Minn., June 6, 1903.

To the National Christian Association:

Your district secretary in the West has done so little that it hardly seems to be worth mentioning. Up to the middle of May last he had taken the names of 49 subscribers for the Cynosure, about one-third of which are new subscribers.

He has not kept any account of the number of letters and sermons—probably about 50.

He has given away some tracts, and had many private conversations with people on the subject of secret societies.

At one or two of the conventions he was allowed to address the pastors and people in the open air at the church.

True Christians will always be op-

posed to secret societies when they read the rituals. Yours faithfully for Christ's sake,
W. FENTON.

ANNIVERSARY OF THE NATIONAL CHRISTIAN ASSOCIATION.

We are grateful to the editors of the religious press who have given such wide publicity to the recent anniversary of the Association by the publication of the following. It is a good omen.

There was held recently in Chicago, some dozen meetings in the different divisions of the city, at which the theme was, "Secret Associations." The occasion was the anniversary of the National Christian Association Opposed to Secret Societies.

Nearly two hundred and fifty of the pastors of Chicago are known opponents of lodges. They are members of various denominations, including the United Presbyterians, Free Methodists, Presbyterians, Baptists, Reformed Presbyterians, Methodist Episcopal, Lutheran, Congregationalists, Evangelical Association, Swedish Mission Covenant, Holiness, Seventh Day Baptists, Christadelphians, Mennonites, German Baptist Brethren, Holland Reform and Friends.

Among those taking part at these conferences were Hon. J. J. Bruce, of Iowa, a seceding Mason; Rev. J. P. Stoddard, of Boston; the presidents of three colleges, President Hogue of Greenville College, President Nyvall of North Park College, and President Blanchard of Wheaton College; Hon. J. A. Conant, Willimantic, Conn.; Mr. John Bradley, of Wyanett, Ill.; Rev. W. B. Stoddard, of Washington, D. C., and Rev. S. R. Wallace, of Brooklyn, N. Y. Some of the addresses were of especial value, and were ordered published by the Association in the *Christian Cynosure* of Chicago.

The growth of anti-secrecy sentiment was seen in the vote taken in the Chicago Avenue Church. All who favored secret lodges were requested to rise. In an audience of some eight hundred, less than a dozen arose, but when those opposed to secret societies were asked to stand, nearly the entire audience of eight hundred stood on their feet.

On the following evening (Friday) there were nearly as many present in the First M. E. Church and the interest was fully equal to any of the meetings in the series.

Great interest always attaches to the Open Parliament held by the National Christian Association in connection with its annual

meeting. Here former lodge men are given opportunity to testify and, an interesting hour, as well as profitable one, may always be enjoyed. It is seldom that some Christian does not date his deliverance from bondage and his receiving of new life in Christ Jesus from this meeting. The occasion this year on May 14 was no exception. Among the audience was an evangelist who was also a chaplain of an Odd Fellows' lodge. His testimony was very impressive and it reached a climax when he went forward and took the president by the hand, and as a token of his conversion and separation forever from Odd Fellowship, pried his Odd Fellow's badge off from his watch chain, and handed it to the president of the association, to be hung on the walls of Zion as a trophy.

Corporate Members.

EXTRACTS FROM LETTERS.

P. F. Thurber.

Quimby, Iowa, May 15, 1903.

I wish that the object of the Association might be changed from "Opposition to Secret Societies" to "teach and apply the teachings of the Bible and Constitution to Secret Societies." To the latter object no one could object, but to the former object every secretist will object and will fight us.

Rev. D. M. Sleeth.

Lyndon, Kansas, May 11, 1903.

The effect upon the social and the church life is to cut the social body up into cliques and to stand as a constant draft upon the time and means of the professing Christians who may be enrolled in the lodges.

D. M. Sleeth.

Rev. H. H. Hinman.

Oberlin, Ohio, April 26, 1903.

Whatever may be our hopes or fears, as good soldiers of the Lord we are to look to our marching orders and contend earnestly for the faith once delivered unto the saints. Trusting that the Lord will bless your deliberations, I am as I hope, your brother in Christ.

H. H. Hinman.

Rev. J. A. Richards.

Fort Scott, Kan., May 6, 1903.

I have been confined to my home by sickness and much suffering, but I am better, and believe the Lord will let me live to labor in the glorious gospel as opposed to all secrecy and all sin.

John A. Richards.

Rev. Milton Wright.

Dayton, Ohio, May 13, 1903.

Probably the greatest hindrance to the success of our Association has been division, and sometimes conflict, of effort on issues not the original or main object of the organization. In unity there is strength. Yours fraternally,

Milton Wright.

Rev. J. A. Collins.

Philadelphia, May 4, 1903.

I urge upon you what Paul says, I Cor. 15:58, upon your attention. We need to hold up one another's hands and comfort one another. For the days are dark and threatening to sound doctrine, pure religion and republican principles.

J. A. Collins.

Rev. E. D. Bailey.

Brooklyn, N. Y., May 14, 1903.

The cause in which you are engaged only gains in importance as the years advance. Two systems still struggle for the mastery in this country, one the kingdom of Christ and the other the emanations from paganism, which are reappearing under an infinite variety of forms, of which the lodge system is one. I trust the Lord will greatly bless your meeting this year and open doors for the enlargement of the work.

Your brother in Christ,

E. D. Bailey.

(To be continued.)

These orders bring us into compromising relations. I remember very well a story I used to hear Mr. Mead relate, and he was speaking of separation from the world, including the lodge, and he said the Christian that goes in there is at least hindered in his religious life, and to illustrate he referred to Harry Morehouse, who had a canary that was said to be the sweetest singer in the country, and he took the bird out and

hung it in the cherry tree, so that it might enjoy the bright sunshine, and a little later he heard a wonderfully peculiar noise, and he went out and found that bird cage surrounded with a flock of English sparrows, all chirping, and his little bird was chirping for all the world like a sparrow, and he was ashamed to see it in such company, and brought the cage in and hung it up, thinking it would again sing its sweet songs as in times past, but he was disappointed; that bird never sang another note to the day of its death. The only thing it could do was to chirp like a sparrow. "Evil communications corrupt good manners."

If we step down off the plane of Christianity unto which we are all called of God into compromising relations with these institutions that are made up of good, bad and indifferent, I tell you we shall suffer loss, and, like Lot in Sodom, we shall lose the power of our testimony and perhaps our souls, for Lot was only saved himself by the skin of his teeth.

Extract from an Address by President Hogue, Greenville College.

CHARACTER AND RESPONSIBILITY.

Character of the Secret Society System: Not Legitimate Self-love; Secrecy as a Principle of Organization in Times of Peace and Where Opinion is Free; Brotherhood Based Upon Membership, Not on Character. Our Individual Responsibility.

PRESIDENT CHARLES A. BLANCHARD.

(A stenographic report of President Blanchard's address, given in the First M. E. Church, Chicago, May 15th, 1903, on the occasion of the annual meeting of the National Christian Association.)

I am inclined to think that the great reason why evil prevails in this world so largely as it does, is because of the failure on the part of Christians to recognize their individual responsibilities.

Man Measures Himself by Himself.

Men are prone to go as far as those with whom they are intimately associated will go. A man is tempted to measure his own duty by the performance of his fellows, and measures his character by the character of his fellows. He tries to do about as well as others do. He thinks that he does ill, if he falls short of the average accomplishment of his fel-

lows, he then recognizes himself as blameworthy.

If he sacrifices as much as other men sacrifice he thinks he sacrifices all that he ought; if he sacrifices more than his fellows he thinks himself praiseworthy; and we find in political organizations, in churches and in homes the world around, men measuring themselves by themselves and comparing themselves with themselves, and so failing to attain to the character of Jesus Christ, failing to accomplish that which God would willingly work through them.

The True Standard of Measure.

If in place of looking at men they would look at Jesus; if in place of taking their standards of action from their fellows, they would take them from the Lord; if instead of being actuated by the motives of their fellow men, they would consent to be actuated by the Spirit of God, freely offered to all persons who trust in Jesus Christ, as guide and teacher, as well as comforter, how wonderfully the world would brighten up! And so I urge myself and you, that if we do nothing else here to-night, we may agree among ourselves, each man and each woman in his and her own heart, that we will from this night forward look up rather than out, will listen to the voice of God rather than to the voices of men, will consider more carefully the character and work of Jesus Christ, and less carefully the character and work of our fellows; will seek to do what God wishes us to do, rather than what God has appointed some one else to do, so that whatever others may accomplish, we may not fail of the Divine appointment as to our own lives.

Must Settle Two Questions.

In what way can we apply this principle to the matter in hand? We shall have, I think, two questions to settle. In the first place, what is the character of the secret society system of our country and of the world? because though these secret societies are more numerous and more powerful in the United States than they are anywhere else, still the system does extend throughout the whole world.

Let, then, the questions for us be: "What is the character of these associa-

tions?" and the character of the associations being what it is, what does God require of you and me as individuals, not as members of families, not as members of churches, not as members of political organizations, but as persons created in His image, redeemed by the precious blood of Jesus Christ, offered freely without money and without price, recipients of the Holy Spirit of God, who descended upon our Lord at the fords of Jordan; as individuals created in the image of God, born again through the blood and suffering of Jesus Christ, occupied by the Holy Spirit in a world which denies the law of God and which tramples the example of Jesus Christ under foot; as men and women in the world confronted by an organization, a system, such as meets us here to-night, what ought we to do?

I am satisfied that if we interest one man here to-night, who, aroused to this new and better life, shall cease to measure himself by men, shall begin to compare himself with Jesus Christ, shall cease to listen to the voices of human organizations, shall listen to the words of the Holy Spirit, shall rise from the level of the earthly to the level of the heavenly, this meeting will not have been held in vain, for a mighty power, even the power of the living God, who made the face of the earth, who measures the great deep in the hollow of His hand, this power directs and energizes every man who has surrendered himself into God's hands.

There is not a man here to-night, there is not a woman here to-night, nor is there a little child who may have come here with its father and mother, whom God, the Lord that made the heavens and the earth, does not desire to use, for large things; for the honor and glory of His name, and for the blessings of His people. So, then, we have the question, First, "What is the character of the secret society system?" and, second, "The character of the secret society system being what it is, what is the duty of each one of us respecting it?"

This is a large question. It is not possible in a half hour to deal with it extensively. I do not wish, if I can avoid it, to raise any question about which

there may be the slightest difference of opinion among those persons who are really Christ's, led of the Spirit. I may perhaps advance propositions which will seem to some of you extreme, possibly to some of you untrue, but I shall seek as far as I can, to get on what seems to me moderate ground, ground on which every Christian should be willing to take his stand, and die, if need be, for the truth that is working through the Word of God in the hearts of men; so that no man who really knows Jesus Christ through the Holy Spirit can doubt the propositions upon which we shall for a little time meditate.

What Is the Character of the Secret Lodge System?

First. Is it not a fact, men and women, that secret societies are based distinctly on the principle of selfishness? I do not say on the principle of self-interest, I do not say on the principle of self-love, for self-interest is just as real as an interest in others, and it is just as lawful for man to love himself—that is, to regard his own interest—as it is for him to regard the interest of his fellows. Did not Jesus Christ Himself say that man should love his neighbor as himself? Thou shalt love the Lord thy God with all thy mind, and soul, and strength, and thy neighbor as thyself. He (God) shall have the first place and your fellows shall have love equally with yourself. "Thou shalt love thy neighbor as thyself." So I say it would be foolish and contrary to Scripture for us to affirm that a man has no right to regard his own interests. A man has a right to regard his own interests, he has a right to care for himself, it is his duty to care for himself, he has a right to care for his family. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." He is worse than a man who makes no pretense to religion at all; he is worse than an infidel.

Thus a man has interests which he not only may properly regard, but which he may not properly disregard, which it is his bounden duty to regard, but he is never permitted under the law of God to make these interests paramount. The principle of secret association, however,

as I understand it, is this: I will not seek my own interests in connection with the interest of my fellow man, I will not put my good into the common good and be satisfied if I draw out as my fellows do; but I will make my own good first and will seek to obtain advantages over my fellows, by which I may be exalted at their expense or by their loss.

Here is a young man in college. He has a certain amount of application, and a certain character, be the same better or worse. He wants to be regarded, he has a right to be regarded, for what he is, he has a right to be esteemed for what he actually is, he has a right to such honors and promotions as would legitimately come to him he being the sort of man he is, and if he is contented with this, he will put his good in with the common good and draw out according to the estimate his fellows put upon his work, he will have no difficulty at all, no need of any secret associations. But suppose this situation does not please him; suppose that he wishes to be regarded as better than he is; suppose he wishes honors to which he is not legitimately entitled, then do you not see that if he can make a secret conspiracy or combination with a number of his fellow men by which they shall discriminate in his favor as against the great mass of the student body outside, don't you see at once that a certain advantage comes to him? not in the way of legitimate self-interest, but in the way of selfishness; not from regarding himself as others, but from regarding his own interest as paramount to the interests of others, from seeking for that which would never come to him in a fair, square division of the honors of college life. When a young man in college unites in a secret society, accepts the badge of a secret society, he advertises to all persons that he is not willing to put his own interest in with that of his fellows. He says by that act that he puts his interests above theirs; that he is not willing to take the honors that would come to him in a legitimate division, according to the character of his work, but that he wishes honors that would not come to him under such division as this. In other words, he is a selfish man; he is not a benevo-

lent man; he does not regard the interest of his fellow men as he regards his own interest. Of course this being true, he cannot love God with all his heart, because the man who loves God with all his heart recognizes God as his father, and his fellow men as his brothers. This is the only principle out of which the love of brotherhood can grow. If one desires simply that to which he is entitled by his ability, he does not require a secret society; if he wishes something more, then the secret society may help him.

Here is a capitalist. If he wishes only a legitimate profit on his investments, and is willing that his fellow capitalists should be permitted to take their share of the profits, based on their enterprise, their industry, the work that they put into the business that is in hand, then he needs no secret society; but if a man desires a share of the profits which would not naturally come to him by reason of his investment, his enterprise, his industry, his intelligence, then a secret combination may be helpful to him. If he can make an agreement with a few other men by which each shall help the other as against the outside world, then he may get more than his share, but if he gets more than his share, if he wants more than his share, he is a selfish man, he is not a benevolent man, he cannot love God with all his heart, he cannot love his fellow men as himself, for if he did, he would regard their interest as he regards his own; and when any man desires to rise by standing on his fellow men, he has not the spirit of Jesus Christ; he has the spirit of the enemy of God and of the enemy of man. (Applause.)

You may go right through with the whole list. It is immaterial where you strike. Take any one of the secret organizations which are flooding this city to-night, and every one of them is based on this principle: I want, and if possible I will get, not that which will come to me in a fair division with my fellow men, but I want, and if possible I will get, something more than my fair share, and I will get it by a secret combination, with certain of my fellow men, that will help me; I will agree to help them if

they will help me, each of us will take more than legitimately belongs to him of the good things of life, as determined by his contribution to the general welfare, by the character which as a man he possesses.

Secrecy as a Principle of Organization.

Now, there is another principle in secret association of which I wish to speak just a moment, and of which I am anxious to speak very plainly, because I find myself not perfectly in accord with my brothers in regard to this matter.

I hear every now and again some gentleman say: "There is no objection to secrecy as a principle of organization; it is quite right, if the purpose you have in view is right; the end being good, there is no objection to this as a means of attaining it."

The question is, not whether the society is secret or not, but whether a society by secrecy seeks for some legitimate object. If the society has a legitimate object, the secrecy is no objection, and ought not to be mentioned as a ground of condemnation.

Now, I hold that it is wholly impossible in a time of peace and in a country where men are free, for any organization to rightfully adopt the principle of secrecy. And when the principle of secrecy is adopted, that organization, no matter what its purpose, opens the gate to every infamy and crime which has ever blackened the history of the human race, which has ever been condemned by the Word of God. (Applause.)

I do not discuss the question whether or not war is right. If we admit war, we must admit secrecy, because it is essential to the successful carrying forward of military plans.

I do not discuss the right of revolution; I hold to the right of revolution, and when any government becomes so oppressive that the woes of the government are worse than the woes of anarchy, then I hold that it is right for men like these gathered here to-night to meet in some place, free from observers, and lift their hands to the stars and swear that they will be free or die. So I hold that in times when war prevails, the principle of the secret association may be just, but I hold further that in a time

of peace, and in a land where opinion is free, secrecy is not needed, and in actual working harms, no matter how innocent may be the motives which led men to adopt it.

Take this city at the present time. Suppose one hundred men of you desire to promote the cause of temperance. You look over the city and see these six thousand whisky shops and the awful wreck and ruin that lies on the path in which they march. You say, We ought to do something against these liquor shops; we ought to do something to save these drunkards; we ought to do something to lighten the burdens that fall on the shoulders of these wives; to comfort the hearts of these children; to put clothes on their backs and food in their mouths, and hope in their hearts, and light into their faces. This is quite true and right. But you gather together and make provision so that no persons shall come into the room except by your will, and then you pledge yourselves to conceal from the outside world the things that are said and done in this meeting which you have called together for the promotion of temperance. You let no man come into the meetings which are held who will not obligate himself to conceal from the outer world the things which you do. Your motive I suppose to be perfectly legitimate. It is to do away with the evil of intemperance. Your mode of organization is secrecy; that is, you say we will endeavor to promote the cause of temperance by way of a lodge. If the principle of secrecy is a righteous principle, that organization will work out good; if not, harm.

The Christian Principle of Organization.

If we turn to the Word of God we shall find instantly that it does not seem to have occurred to our Lord Jesus, or any of the apostles, or any of the early preachers, that secrecy would be a helpful thing as a mode of organization to improve mankind. The Lord Jesus, in place of teaching men to work in the dark, seems to insist that men should work in the light, and declared that men who worked in the dark were evil. "This is the condemnation, that light is come into the world, and men do not love the light." They love the darkness, and they

will not come to the light, lest their deeds may be reproved. The one who thinks evil loves darkness because his deeds are not what they should be. This seems to be the teaching of Jesus Christ, even in that hour when the shadow of the cross was lying heavy on his soul, when the very sweat of His body was like drops of blood, and when out from the heart, which never moaned from the load which came to Him as the Savior of mankind, broke those awful cries of the garden. "My God! if it be possible, let this cup pass from me; nevertheless not my will but Thine be done." You will remember that then they questioned Him in regard to His disciples and His teaching, and this was His reply: "I have done my work in the open absolutely. I taught in the synagogue and in the temple where the Jews are always resorting. In secret I have said nothing." He charged His disciples, saying to them: "If I have spoken to you words in the privacy of personal conversation, stand on the housetops and shout them in the ears of all who will listen."

If this principle which Jesus Christ laid down is the principle upon which to organize, if that principle is the true one, then this body of people who come together with the best motives in the world, desiring to promote the cause of temperance, but adopting the mode of secrecy as a means of advancing that cause, these people have made a mistake, and out of that organization which they have made for good will come evil.

I have no time to-night to give you instances in which these organizations for the promotion of temperance have led to terrible evils. I will mention a single one. Many years ago in the city of Vineland, New Jersey, I was arguing with the people that the principle of secret organization was not a helpful principle, that the church and prayer meeting furnished the model by which all organizations designed to benefit men should proceed. In that town at that time there was a Good Templars' lodge, and in that Good Templars' lodge was a young lady who was right- or left-hand supporter of the Worthy Chief Templar. She was very angry at some remarks I made, and declared that I ought to be

hung, and that every man who had anything to do with bringing me there ought to swing alongside of me. In less than twelve months that woman went into court and swore that the father of her child, she being an unmarried woman, was the man that sat by her side in the lodge, he being a married man. I am not saying that this might not have occurred anywhere, but I am saying that the very fact that he and she were members of a secret order, behind doors which were guarded, saluting one another as brother and sister, with an agreement that the work should be hidden, that under these circumstances came the temptation and the awful sorrow that darkened the life of that young girl.

Take another example. I think if there is anything in the world which commends itself to an honest mind, it is the desire of a laboring man in our day, when capital seems oftentimes so hard, to get a decent wage and a little time at home with his wife and children. I hold that the combinations of laboring men are not only right, but are obligatory; that laboring men ought to combine, but when laboring men unite, how should they combine? As Christian men under the law of God. They ought not to say anything, or do anything in their organization, which they would hesitate to let the whole world know, and if they organize for their own help, as they legitimately may, under the cover of secrecy evil may come in.

Take a single instance. We cannot spend time for more. Let it be the Ancient Order of Hibernians. I defy any man to attack the principles of that order and show that its avowed purposes are not legitimate and worthy. That was an organization of poor men for mutual assistance, and every Christian man admits the right of organization for that purpose. But they were unfortunate in this regard—they organized under the cover of secrecy, and when this organization was grappling with the difficulties of the situation in Pennsylvania, the men in these lodges began to talk over ways in which they might overcome those who were oppressing them, and they fell upon the idea of murder. They said, If we could kill this manager, if we could kill

that man, if we could kill this one, things would be better, and they began to kill, and murders were matters of almost daily occurrence, so that by and by the State of Pennsylvania came to be in an uproar. No man knew but that he would be found next morning with a bullet through his heart, or a knife in his back. The State of Pennsylvania was compelled to gather together detectives enough to hound down these men who were leaving these bloody corpses in the fence corners and by the roadside up and down her beautiful valleys, and before she got through with that work she hung twenty-two men, members of that secret order, which had a legitimate purpose. They had a right to seek and desire the relief, but they had no right to seek it by the means of secret combinations. (Applause.)

Let me state it once more, that it may be clear in your minds. Secret societies are, in the first place, based upon the principle, not of legitimate self-love, but of selfishness; not on the principle that a man may love and care for himself and his own, as he cares for other people and their friends, but that he has a right to put himself first and care for himself above others; and, in the second place, secret societies have adopted as a principle of organization in a time of peace, in a time when the country is free, the principle of secret association. No matter what the professed objects are, no matter what the real objects are, that evil principle will gradually demoralize it, and make men who are innocent of any intentional wrong, criminals and aiders and abettors of criminals, unless they free themselves from the organization which swears them to secrecy.

In the third place, I wish to call your attention to a fact which is also obvious, and I take it for granted that we are not differing at all in regard to these matters as we go along. I comfort myself with the thought that every man and woman in this house recognizes the principle that secret associations, being founded upon selfishness, are thereby wrong, that secret associations under circumstances when secrecy is not necessary only lead to evil, and therefore ought to become open. If all of this au-

dience were members of lodges, I should hope the Holy Spirit might move each one to see the importance of the truth, and to say to himself: "That is true; my organization is selfish, and I ought to be unselfish; my organization ought to be open, and it is secret, and unless I can change my organization then I will change my place. I will not stay in an organization which is evil for any reason whatsoever." (Applause.)

**Lodge Fraternity Based on Membership,
Not Character.**

There is another point, which it seems to me is equally obvious, and that is this: Secret associations are based distinctly on the principle that fraternity is determined by membership, and not by character, while the principle of the Bible, the principle of the religion of Jesus Christ, is that fraternity rests upon character, and does not depend upon simple association. This idea is clearly set forth in the teachings of the Holy Spirit. As long as one man is a Christian and another man is not a Christian, what fellowship can there be between the men? One is born of God, the other is a child of Satan. One is on the road to heaven, the other man is on the road to hell. One loves God supremely, and his neighbor as himself; the other loves himself supremely, and does not care for God or his neighbor. Now, what sort of fellowship can there be between these two sorts of men? The Holy Spirit asks: "What concord hath Christ with Belial, or what part hath he that believeth with an infidel?"

The Holy Spirit says: "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" What fellowship has this man of God with this man who doesn't want to belong to God, who does not care for God? He does not find pardon, and yet you know that the principle of secret association universally is this: Any man who will pay his money, make application and pass through the initiation may be a member of these organizations. I do not mean to say that these are the only conditions. Of course, if he is crippled he may not come in. He has got to have feet and hands, and eyes; he must be a well man;

he must have enough to pay, and so on; but in general, any man, irrespective of character, may go into these organizations if he will pay his money, make the application and pass through the initiatory ceremonies. In our day, such is the mad rush for members, on the part, especially, of these insurance orders, that they will take a man in without his passing any initiation at all. A member of the Woodmen said to our secretary, Mr. Phillips: "I can make you a Woodman right here by the side of the street. You are a Woodman when you take the obligation, and are entitled to the rights and privileges of this organization." What does this mean? It means that they are crazy for members and money, that pretty soon the house is to topple down, and they want to gather in as much as they can before the fall comes.

I know most of the lodges profess to require men to believe in God, but what kind of faith has a man in God if he does not believe in Jesus Christ? When the French lodges protested to the Grand Orient of Paris that they did not wish to be made hypocrites by saying they believed in God when they did not, the Grand Master said: "The use of the word God is purely conventional. You may define that word in any way you please. If you choose to call God merely a force, you can still be good members of the lodge."

But, further, these organizations unite good and bad men in close and fraternal fellowship. That is not only contrary to the teachings of the Holy Spirit, but to all reason and common sense. Any man knows that if you put good and bad men together in an organization one set of men will change in character. I heard a man say the other day that if you were to take a sound apple and place it in the middle of a barrel of rotten ones the sound one would not make the rotten ones sound, but the rotten ones would decay the sound one. On the other hand, if you were to place a rotten apple in the middle of a barrel of sound ones, the one rotten one would contaminate all the others. So we find oftentimes that one bad man in a secret order will corrupt the good men. I have been told by persons who have united with some secret organ-

ization, I believe with an honest desire to benefit their fellows, I have been told by them, over and over again, that thing was a flat failure; we cannot help men in our lodge. We must either be dragged down ourselves or get out.

How Is Jesus Christ Treated—The Test.

Now, friends, one thing more I would like to say to-night, and that is this: When you come right down to the heart of things, every man's character, and the character of every organization, will be determined by one test, viz.: How does this man look upon Jesus Christ? How does this organization treat Jesus Christ? Jesus says there in John, that He is the "way, the truth and the life," and that it is absolutely impossible for a man to come to God unless he will come by Him. That is what Jesus says. If there is a man in the house to-night who wants to receive pardon from God, who wants to receive purity from God, who wants to receive wisdom from God, who wants to receive power from God, he has got to come to him through Jesus Christ, and if he is not willing to come to Him through Jesus Christ he can never reach Him at all. That is what Jesus Himself says, and anyone who says to the contrary makes Jesus Christ, the Son of God, a liar.

Now, the whole system of secret organizations is based upon this general principle: We will gather men of all religious faiths, men of all religions which teach a hope of immortality, men of all religious faiths which recognize in some way or other the effect of sin and the nature of holiness, men of all religious faiths which recognize the great cry of the human soul for rest in heaven when the labors and struggles of life are ended.

There is not, I suppose, a person here to-night who does not understand this principle which I have stated. All men believe in God in some way. The heavens declare His glory, and the firmament shows His handiwork. Every man in the silence of his own heart knows that he has sinned, and, worse than that, that he is a sinner. I mean to say, worse than one who has simply done wrong, he is one who has a tendency to do wrong. It is a thousand times worse to have a tend-

ency to evil than to have committed one or ten evil things, for this tendency is like a fountain, it is like gravitation; it works out evil, and every man in his own heart knows that he has this tendency. He also knows that he has sometimes actually done what is wrong, and always in the human heart this consciousness of sin and this consciousness of sinfulness awakens the fear of judgment. In the silence of man's heart he raises again and again the question that the Man of Uz asked years and years ago: "How is it possible for a man to be just with God?"

But men are not only conscious of sin and sinfulness; they are also conscious of weakness. The rheumatism catches a man in his shoulder, his eyes get a little dim, so that he has to put on glasses in order to read, he occasionally has a sharp throbbing pain running through the right or left leg, he gets so he walks slower than he used to walk, he sees men and women dropping out of the race of life; he goes into a place where he has not been for a year, and he misses some one, and says, where are they? And people say, they are dead; and he knows that somewhere there stands a hearse which will take him to his grave, and this sense of weakness, this knowledge of the transient character of his earthly life, like the consciousness of sin and sinfulness, lead man to cry out for God, and, as he says: "How can a man be just with God?" So from time to time he says: "If a man die, will he live again?" Man desires an answer to these questions, not simply in Christian lands. In every land under heaven they are asked by the hearts of men. All over the world to-night men are raising them. Some of you may have been burdened and perplexed by them as you walked down to this meeting to-night.

Now, what is the solution of these questions? How are they to be answered? Jesus Christ says, through Him. "Come to me," "I am the way, the truth, and I am the life." "I will give to you wisdom and righteousness and sanctification and redemption." "Look unto me all ye ends of the earth, and be ye saved." "As I live, saith the Lord, I take no pleasure in the death of man, I

want him to turn from his evil way and live." Any organization that neglects that only way of salvation is a demon organization. It will make men demons. It will send men to live with demons.

If I am talking to a man to-night who belongs to a secret association, let me say to you, my brother, the principle of secret associations is this: It is possible for you to get to God without Jesus Christ; it is possible for you to earn salvation by things that you do; it is possible for you to die in hope and by and by go to heaven without ever seeing the reconciled face of God in the loving face of Jesus Christ. And as sure as the Word of God is true, and God Himself sits upon the throne of the universe, a man that believes that thing is a ruined man; unless he changes, he is a lost man for time and for eternity.

Oh, friends, I must not linger. The fact that secret organizations are selfish, and the fact that they are secret, and the fact that they yoke good men and evil men in fellowships which God has forbidden, and the fact that they turn their backs on Jesus Christ, the only Savior of man, these are sufficient, if there were no other—and these are admitted practically by the men who make the organizations; I do not come here to-night to speak of the testimony of people who hate them, but from the unquestioned facts regarding them, and these facts alone are enough to condemn the whole secret system, for every man and woman in the world.

Individual Responsibility.

A single moment on the second question I submitted to you, What ought we to do if secret associations are evil? Let me return to the first thought of the evening; it is essential for every man to look upon himself as individually responsible before God. What is the reason that the liquor shops live in Chicago? Why, simply that thousands and tens of thousands of good men and women say, if the rest of the good men and women would stand with us we would wipe them out, but they will not, and so we will have to let them live. Here are six thousand whisky shops in the city of Chicago, causing one hundred murders every year, sending thousands of men to the

Bridewell, sending thousands of boys to the correction homes, thousands of girls to lives of shame on the streets.

These six thousand whisky shops are doing work that you would think would make even the devil in hell ashamed; and they are doing it with the political consent of the ministers and Christian workers of this city. Everybody knows that is true. Is it because the ministers want these whisky shops to do this work? They do not. Why is it? Because each minister says: "I will have to act practically alone, and therefore I will not act at all."

The Christian men who own the great stores say, if only all other Christian men would go with me we would band together and wipe this thing from our city, and we would make the streets safe for our boys and girls, and send men home at the end of the week with money to gladden the heart of wife and children, instead of to dens of infamy to spend their substance for that which is not bread. If the rest would help we would help, but we would have to act alone, and therefore we will do nothing. And so this great evil goes on, and thousands of homes are shattered and ruined year by year because men will not act as individuals, and follow the convictions which God has breathed into their hearts, which they themselves know they ought to act upon. So we should pray regarding this great neglect, respecting every neglect, that God would help this one and that one, each man, each woman to say: "I am not all, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do, and what I ought to do, God helping me, I will do. I will so act that when I go up to judgment before the great white throne on which my Savior sits, who stretched out his hands on the cross for me and for my sins, I may be able to look into the face of every ruined man and every ruined woman and say, 'Oh, my Savior, you know that I am innocent from the blood of these people; their blood is not found on my hands.'"

Just as soon as the men and women that are here in this room will make that resolve and say, as individuals, "we will do right," as an individual, "I will do

right, I will keep myself clean from sin and I will be a true witness against sin, kindly, patiently, lovingly, continually, I will utter my testimony," then we shall get on. Let each young man here to-night say to his friends, "keep out of that lodge," and each young woman say to her friends, "keep out of these lodges."

The church wants you, Jesus Christ wants you, the prayer meeting wants you, humanity wants you, God wants you; come along now and freely, openly, always give yourself to the service of God in His church, and have no fellowship with the unfruitful works of darkness. If all the people in this house would do a work like that, so that every pulpit should sound the Bible warning and every prayer meeting should echo back the voice and every heart should send up its petitions for the safety of man, and, as he walked along the street, every one should pray for his brother's safety, this city would be shaken as by an earthquake; these organizations, all evils, would fly away; we should see heaven before we expected it, we should witness the wonderful triumph which Jesus Christ has predicted for the church and for each Christian heart.

The Lord bless you, men and women, and stir you up to such work as you have never done, and if I speak to man or woman who is the bond-slave of any secret lodge, let me urge you, my brother, claim the opportunity which is yours by right, divine right, hold to the exceeding great and precious promises which are set before you in the Gospel, and refuse to be longer entangled in the yoke of bondage.

I remember the great Gustavus, who with our fathers died on the fields of Lutzen, and I pray that the descendants of that snow king may join hands with us of Saxon parentage to form one great race in the Kingdom of God, and that we may see such triumphs and victories over evil as even the most reckless of optimists would deem impossible.

God is greater than our hopes. God is greater than our fears. God is greater than our weakness, and He will give us victory if we give ourselves to Him.

CHRISTIAN CYNOSURE

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Managing Editor

221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, \$1.00; three months, on trial, twenty-five cents; single copies, ten cents.

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Editorial.

Every third man is said to be wearing some lodge badge. Secret society pins are so numerous that one is reminded of the couplet on a certain dog-collar:

"Bow-wow-wow; whose dog are you?
I'm Billy Bishop's, whose dog are you?
Glad to meet you; how do you do?"

MASONIC CHARITY AND BENEVOLENCE.

[A true story.—Editor.]

Mr. ——— and family lived for a time near ———, Iowa. He was such a drunkard, that it was a blessing to his wife and children when he left them and lived in Keokuk, Iowa. His wife was an invalid, and was cared for by the children as best they could. Mr. ——— did not contribute a single cent to the support of his family. He died in Keokuk. By his bed was a half bottle of whisky, which he was unable to drink. The Masons took charge of the body, and shipped it to ———, where they had a Masonic funeral, and buried him as one in good standing in the Order, sending his soul to the Grand Lodge above. After it was all over the Masonic lodge sent a bill for funeral expenses to the poor, bed-ridden widow.

FACTS AND THEORY.

It is well to have theories, but if they are to be of real value they must be substantiated by facts. It is easy to start with the theory that fraternal insurance is wrong and unsound financially and from this theory demonstrate that it must be short lived and that the man who invests in that kind of insurance, unless he dies early, is bound to find that he has paid his money where there will be no returns for himself or his family.

The various fraternal insurance orders have a membership of over four million, and it does not seem reasonable to suppose that this number of American citizens are following a will-o'-the-wisp.

In dealing with insurance it should be borne in mind that the actual cost of a given amount of insurance is the same, no matter in what manner the payments are made and the method of insurance. Any company, to be on a sound basis, must collect from its policy holders a sufficient sum to pay this actual cost as determined by experience tables. While the actual cost is invariable, the cost to the insurer differs according to the sum which is added to this cost for doing business.

I have before me the records for 1902 for 154 fraternal and 68 old line companies; from these records I gather the following facts:

The death rate in both is about the same, with a slight difference in favor of the fraternal. The number of lapses are about the same, the fraternal having a slightly larger per cent. When we come to the expense account we see a big difference. Of the total receipts of the fraternal eleven per cent went for managing expenses and for propagation. While the old line companies used eighteen per cent from the receipts from all sources for the managing expenses. The old line companies pay on an average fifty per cent of the premium on each new policy and seven per cent on renewals to the agent. This expense in the fraternal is largely eliminated, for the lodge does the work of the agent without pay.

In the report of the Commissioner of Insurance for Minnesota, the forty-two old line companies there reporting took twenty-eight per cent of the premium receipts for managing expenses.

It can thus be seen why equally as good protection can be had for less money in the fraternal.

As to the stability of the two kinds of insurance, we have the following facts. In England the Ancient Order of Foresters, founded in 1790, and the Manchester Unity

I. O. O. F., founded in 1812, each have a present membership of over 500,000, and both are on a sound financial basis. In this country the A. O. U. W., the oldest fraternal, is stronger financially to-day than ever before.

It is true that a few fraternal have ceased to be, but I have before me a list of seventy-eight old line companies that have failed in the last thirty-five years. It is true that some of these re-insured their risks in other companies, but in many the policy holders received practically nothing for the money they had paid in. We often hear it said that as the fraternal grow older the number of failures will increase; but we notice that the age of the failures in both the old line and the fraternal is less than twenty years.

These are the facts of the case taken from records. Both kinds of insurance have proved to be in the main good; the cost to the policy holder is greater in the old line, the number of failures more; each has its legitimate field.

(Rev.) Geo. Alfred Wickwire.
Larchwood, Iowa.

FACTS AGAINST THEORIES.

We welcome Bro. Wickwire to fellowship in study which does not always reach quick solutions. He finds in a thirty-five-year period seventy-eight old-line retirements. Half that number of assessment societies retired in the last year alone. To offset those forty, old-line showed none. We are aware of no old line mutual of well recognized standing that has retired in the last half of the thirty-five-year period, or the last eighteen years. In eighteen included years, however, 1,720 assessment societies and orders disappeared. In four of those eighteen, the average rate was 100. An average of less than two and a quarter is indicated for old line in the thirty-five-year period.

Light on a "theory" of "equally good protection," is thrown by such facts as no old line retirement in the nearest year, against half as many assessment in that one year as of old line in thirty-five; seventy-eight old line against 1,720 assessment in half the same period; about two and a quarter a year, in a period reaching back toward a time for which perhaps current old line methods can hardly be held responsible, against 100 a year in some recent years. Hundreds of thousands have found themselves left

out from under cover of protection which has not proved "equally good."

To show general stability, our correspondent cites one American order surviving thousands of its imitators. Lately, this company convened the Fraternal Congress to see what could be done to rescue fraternal insurance and regulate the system. Recently, also, it has transformed its own method, abandoning uniform assessment and experimenting with step rate. It has also raised its cost rate, especially on that class of long adhering patrons for whom old line would already have lowered premiums. Its percentage of added cost is enormous. In some sense it may seem "financially stronger."

Bro. Wickwire forgets important "facts," when he formulates a "theory" of cost "according to" relative expense rate. It is partly but not wholly so; for even old line companies cannot by so simple means fully compare among themselves. Expense rates count with other factors, as, for instance, interest. "Facts" of experience alone, would disprove this "theory."

The other theory that large patronage indicates soundness of method, is discounted by facts. Old line methods cannot be so compared with each other. We need only cite Tontine. Few patrons study insurance, and we doubt whether half read the contract before signing the application. One thing is certain: a multitude of "American citizens" did belong to those 1,720 societies and orders that disappeared, and to a good many others that perished like them.

Fraternalism finds an eminent champion in Prof. B. H. Meyer, of the University of Wisconsin, who, besides his chapter in the volume on Social Substitutes for the Saloon, has written ably on fraternal matters in the American Journal of Sociology, and on Fraternal Insurance in the Annals of the American Academy of Political and Social Science; yet he is fain to admit that, "Excepting paper money crazes, history probably affords no parallel to the blind and persistent adherence which so many people in all parts of the United States have shown to hopelessly unsound schemes of fraternal insurance."

Though cherishing hopes that the Fra-

ternal Congress will ultimately reduce recognized evils, he yet allows, that, "Not until the accumulated experience of fraternal societies has been scientifically formulated and applied to their financial operations, can fraternal insurance be said to have reached the dignity of an economic institution."

Our position continues to be, that it is better to avoid experimenting with a risky system, while it offers, not ampler advantages but more meagre than regular insurance which attained the dignity of an economic institution at least a quarter of a century ago.

PARTAKERS OF OTHER MEN'S SINS.

Referring to an anti-secret meeting held in Boston, Mr. G. W. Eastly asked in the Boston Post the following natural question: "Would any of the esteemed gentlemen dare to say that nearly all of our most prominent men of to-day, and for years back, have been leading idolatrous lives?" Perhaps they could hardly say in truth that nearly all such men had been leading Masonic lives. But whoever and whatever in other relations Masons may be, one concession applies to almost all; they probably do not perceive the Masonic type of religion at the time of initiation. It may also be hoped that multitudes do not sink fully into the deeper life of Freemasonry afterward. Still, human nature cannot elsewhere be partly entangled, yet wholly disentangled.

This, at least, remains true: whatever some initiates may be, or some scrupulous members may succeed in continuing to be, Masonry itself is a cult, and one not lacking devotees. Its claim is, that, within this cult, are affiliated and peculiarly bound together, Masons of every clime. The whole system being one solid thing and all composing it one solid homogeneous body, one law, one life, one element embraces all, and that one a cult, and that cult sun-worship, and sun-worship pagan.

However personally reserved, therefore, a Mason can hardly escape being partaken of other men's sins. The question is not whether he is "prominent" in a country not itself pagan, or wheth-

er he is otherwise intelligent, but, rather, whether he is intelligently and heartily affiliated in a cult, within whose order a pagan is not only an equally eligible but also the more natural chaplain. To such a chaplain he cannot be at once brother and not brother; with him he cannot both worship and not worship. If Masonry is, in form and philosophy, a cult, Masons cannot be at the same time members and not members. Whatever Masonry does, they help along; whatever it teaches, they endorse; whatever it is, they partake in being. Some Masons were pagans already before joining: these concede nothing to Christians, Christians concede everything to them. At the best unequally yoked, they become partakers of other men's sins in spite of personally drawing back from them.

It is admitted that no one can know much about Masons without recognizing, that, though boasting unity, they are variously classified. This is a redeeming feature of the clan. Still there is a surprising moral and religious unity of aberration. Mention, in any way, sun-worship, and if Masons are present you are shocked by a sense of having touched a live wire. Let no one venture to think that he standeth, when, not taking heed lest he fall, but bending to the yoke and treading the round of pagan forms, he affiliates, through a religious order, with devoted native pagans and those who have warmly adopted the root ideas of paganism. At best, he partakes in other men's sins; at worst, adopts them as his own.

MODERN SECRET SOCIETIES.

The second edition of this work has been printed and is now on the market. The sale of over three thousand in three months speaks well for the book. Rev. Dr. Becker, of Dayton, Ohio, writes:

"Many busy ministers of the gospel who have not had opportunity to make a thorough study of secret societies, will find in 'Modern Secret Societies' a quiver of choice arrows. May God bless this latest evangel of our cause, and through it save from error those who know, or know it not.

"Henry J. Becker."

WEAKNESS OF PURE NEGATIVISM.

A friend of the Cynosure contributes a quotation from the March number of the *Annals of the American Academy of Political and Social Science*. In this extract, he finds the expression of what has, for some time, been a favorite notion of his own concerning the anti-secret reform. Without committing itself explicitly to his view, or that of the writer whom he quotes, the Cynosure gives place to the extract without further comment of any kind. The author quoted is Professor James T. Young, of the University of Pennsylvania, associate editor of the *Annals of the American Academy of Political and Social Science*.

"The great municipal improvements, which are always contemplated or in process of execution in a modern city, appeal to the popular imagination in a very definite way. The people can appreciate a plan for a subway, a new gas supply, a new system of parks, even when they cannot grasp the more abstract reasoning against private ownership, or in favor of a certain method of construction. The regular party enjoys the strategic benefits of proposing a definite improvement in city life, while the reformer is too often placed in the position of a critic of the proposed plan. This attitude of criticism is a primary source of reform weakness and instability. While at irregular intervals the people may be willing to adopt a purely negative or destructive program, yet in the general run of politics they can be courted only by positive proposals. There is no cause for complaint in this; the human mind is enraptured by action, not by abstention. The great religions of the world, with the possible exception of Buddhism, are essentially positive. The permanent political achievements of our history have been largely of this character; the movements which resulted in Magna Charta, the parliamentary constitutions, the Declaration of Independence and the extension of the suffrage, have all been proposals that something be done. As such they have appealed to the natural love of action of the temperate zone peoples. Is it strange that the reformer, in so far as he departs from the psychological basis, should en-

courage apathy? Closely allied to this negative tendency, and perhaps forming a part of it, is the fondness for denunciation shown by those who advocate public honesty."

AN ANACHRONISM.

John L. Findlay painted Washington as master of the Lodge, and in 1901 gave his picture to the Grand Lodge of Massachusetts. But Washington had been dead a century, and by his own statement had hardly seen the inside of a lodge since a hundred and thirty years before this portrait got into the Grand Lodge. And then, too, we have Masonic authority for the fact that Washington never attained any rank in Masonry. But, of course, if the Massachusetts Grand Lodge has a picture of him with a master's apron on and a gavel in his hand, we must take it as we are well accustomed to receive a good many things we get from Masonry.

Voices from the Lodge.

LANDMARKS.

The Penalty of Removing Them.

"He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby."—Solomon.

Freemasonry possesses a charm for every member in her peculiar laws, rituals and ceremonies. We love them because they are ancient and exclusive. We all know that every association combining such variety of race and habits, of life and thought in its membership, must have well defined landmarks in order to avoid disintegration and anarchy. This feature above all others has saved the fraternity of Freemasonry from hopeless division. Those Landmarks are like the cornerstones of a tract, or the surveyor's posts of charred wood, or the natural hedge, or the running stream, all laid down in our plat which marks the metes and bounds of Masonic life and usage.

Landmarks are to Masonry what the everlasting hills are in the physical universe. They may greatly interfere with swift travel

and short routes, sometimes, to a given point, but we find them in the end indispensably necessary in the great laws of nature for the preservation of the very foundation upon which we stand.—From Orphans' Friend, in Texas Freemason.

In this connection we offer our readers a question. Does any Masonic landmark, if strictly observed, require that many Masonic altars shall be without the Bible? Does same landmark require that many Masonic altars shall have on them heathen books, and that many shall bear the Koran? Does observance of a landmark ever require the same oath often taken by and on the Bible, to be taken by the Koran or the Vedas and on them?

TULEY REFUSES AN INJUNCTION.

Explains Danger of Policemen's Protective Association.

"Dismissed for want of equity." With these words Judge Tuley to-day dealt a blow to the hopes of the Policemen's Protective Association. He refused an injunction restraining Chief O'Neill and Mayor Harrison from removing from the force any member of the association.

"In the opinion of the court the Policemen's Protective Association was formed to back up a member found guilty of wrongdoing with money and moral support, in order to clear him of any charges that might be brought against him and to defeat the purposes of the department which he serves. Nothing could be more destructive to the regulation and discipline of the police force."

In these words Judge Tuley dismissed the bill.

"What if the soldiers of this country should form a secret organization and should try one of their members, who had got into trouble, among themselves to see if he was guilty?" he asked. "And if they should conclude that he was not guilty and should back him up with money and moral support, would this not cause the disintegration of our army?"

We may well thank God for Judge Tuley's just decision in this case. Almost all secret labor unions, or associations, with coolest impudence, claim the right to insist on their members being hired, and retained, and no others, whether their work is satisfactory or not.

"A new note was struck in reference to the conduct of charity bazaars this week in Washington, when the Rev. Alexander Kent, of the People's Church, publicly rebuked the management of the great Masonic fair which had been in progress here for several weeks. In his published statement concerning the Masonic fair Dr. Kent says:

"When great and influential organizations such as the Masonic body, composed largely of the legal and commercial talent of the country, organize great gambling enterprises and run them for weeks at a time, offering people "chances" on building lots, automobiles, carriages and a host of other things having a value of hundreds of dollars, each at ten to fifteen cents a "chance," and when the great mass of church-going people flock to such places and spend thousands of dollars in efforts to secure these articles at a thousandth part of their value, and when persons disposing of them receive many times their cost, how is it possible to develop any public sentiment against gambling per se?"

Echo answers, how?

IN PROHIBITION KANSAS.

The annual average consumption of liquor per capita in the United States is sixteen gallons, while in prohibition Kansas it is less than two gallons.

In thirty-seven counties in Kansas there is not a criminal case on the docket.—Bay State Issue.

How the Kansas brethren of the Apple Tree Tavern order manage going from labor to refreshment is one of the Masonic secrets presumably not well exposed.

HE'LL TAKE HIS TURN.

The following self-explanatory letter which appeared in the Washington Post is well worthy of a wide reading and thoughtful consideration, says the Boston Ideas, bringing as it does into special prominence the question of a "Mason at sight," and the extension of special favors to noted public men; neither of which are in accord with the spirit of true Masonry:

OFFICE OF THE GRAND MASTER OF
MASONS IN VIRGINIA.

Charlottesville, Va., May 18, 1898.

Editor Post:

The statement of your Richmond corre-

spondent that "Grand Master Duke authorized one of the highest officers of the lodge to say to General Lee that he would make him a Mason at sight," contained in this morning's Post, is without foundation.

A prominent Mason—not an officer in the Grand Lodge—approached the Grand Master and asked if he would make General Lee a Mason at sight.

The Grand Master replied promptly that no man could be a Mason unless he applied himself for that honor, and that he would not make anyone a Mason until the applicant had been balloted for in, and elected by, a subordinate lodge, but that it would give him great pleasure to grant a dispensation to have General Lee's petition acted upon immediately by a Richmond lodge, and if he was elected he would himself confer all the degrees at one time, when requested to do so.

Out of this statement—which, it is needless to say, was not made for publication—your correspondent's error has doubtless arisen.

R. T. DUKE, JR..

Grand Master of Masons in Virginia.

—Masonic Chronicle, August, 1898.

A "statement without foundation" relating to Masonry and a Virginia general is nothing new.

A COMMON ERROR.

It is a common error into which older members of the fraternal societies have fallen that the earlier costs and the earlier methods ought to be maintained, and that they are being wronged because they are changed. The earlier methods and the earlier costs of the societies would unquestionably have been maintained and strictly adhered to had it not been for the discovery that such a course would lead to the destruction of such societies. Hence for the benefit and protection of the old members it was necessary that the changes should be made. It is a common error for them also to think that the expense required to maintain membership ought to be the same to themselves as to younger members. They tell us that they have done the work necessary to make the order what it is, to provide the benefits which it is now conferring upon its members, and that, having done so, those who come in to enjoy it with them ought not to receive these benefits at less cost than themselves. The trouble here is, first, that the cost of maintaining membership is determined by a natural law governing mortality, and that it costs more to maintain membership in the higher ages than in the lower; another and very potent reason is

that the young men, recognizing the above fact, refuse to enter into a society where they have to pay the same as older members, because they recognize that they are thereby carrying the protection for the older members in addition to paying entirely for their own.—The Overseer.—Copied in Legion of Honor Journal.

If such errors had not been "common," how could insurance orders of the secret sort have multiplied and flourished? Why should fraternal organs find fault with the superstition by which the craft has its wealth?

SECRET SOCIETY OR COURT—WHICH MUST BE OBEYED?

"Do the obligations of a secret society take precedence over a witness' obligations to a court? The question is to be settled in Chicago before Friday, and on the decision may hang the fate of twenty-five licensed tugmen, formerly employed by the Great Lakes Towing Company. In the trial of Capt. Charles Roach, Grand President Charles McCarle, President Louis Hohman and Secretary John Hodel, of the Chicago Licensed Tugmen's Association, have refused to give the details of the association's workings because they swore to observe secrecy when they became members.

To prove that the men are in a conspiracy to hinder navigation the tug trust's attorneys have asked the steamboat inspectors to order the men to answer the questions and produce the union records in court.

Capt. William Harman, manager of the Chicago Towing Company, testified yesterday that the firemen and linemen's union, and not the licensed men, prevented his company towing boats contracted to the Great Lakes Towing Company. Cyrus Sinclair, of Cleveland, general manager of the trust, appeared as the company's last witness in the Roach case. In case the inspectors do not order the union's workings bared the defense probably will ask for a dismissal of the case. If this is refused the case will not be finished for a week."

The above question is one of tremendous import, in a government like ours. It is well that it claims the attention of thinking men occasionally.

About eighty years ago, in the case of the People of the State of New York vs. the Masonic Lodge, it was decided that the lodge oath had the precedence. But, "No question is ever settled until it is settled right."

A DISTINCTION.

A circular from the Grand Lodge of Iowa announces some changes in its code. One of them provides that dancing and card playing cannot be allowed in any hall used exclusively for Masonic purposes, except by unanimous consent, and the objection of any brother shall be sufficient against such practice. It seems to us as though this distinguished grand lodge had rather dodged the issue by declining to forbid such acts outright. It has the attitude of not wishing to pass upon the rightfulness or wrongfulness of such dancing or card playing, but of leaving the question to the wisdom of the lodge. If such festivities are undesirable in a lodge room, it would surely do no harm to set the seal of disapproval firmly on them by forbidding them entirely. We can hardly press too strongly upon the sanctity of our halls.—Amer. Tyler.

Unanimous consent, which is necessary where the use of the room is required, is unnecessary where other rooms are also used. The question is not whether Masons shall dance or play cards.

ORIGIN AND ANTIQUITY OF FREE-MASONRY.

Under the above caption the leading article of the American Tyler for July 15, 1901, advocated a view of early Masonic history hardly consistent with what appears to have been a rather popular erroneous impression. A few statements condensed from the article may afford a glimpse of the view maintained:

"Both lodge construction and the mystic norm which pervades its symbolism and ceremonial, were derived and copied from the religious and judicial ceremonies of the Goths."

"Analogies have led some to find a more remote origin for Masonry than is here given, yet it finds little support in actual historical facts."

"It might be interesting to show in what manner the legend of Hiram Abiff was substituted for that of Baldur, the beloved of Thor, but the Norsemen contributed to Masonry the name and orientation, oaths, dedication of the lodge, opening and closing colloquies, masters' mallet and columns, the sacred norm, the lights and installation ceremonies."

Next.

ADOPTIVE MASONRY NOT FREE-MASONRY.

"While the fraternity have never attempted to alter or repeal this fundamental rule in regard to women, * * * ladies' lodges, called lodges of adoption, have been long common on the continent of Europe; and in America there are certain side or honorary degrees, which may be conferred on the wives and daughters of Masons. But Adopted Masonry is not Freemasonry.—Keystone of Masonic Arch; author, C. Scott, P. G. H. P.; P. G. M.; K. T., etc., etc.

Yet many ladies do wear white aprons.

Seceders' Testimonies.

Rev. William Branch, Dublin, Miss., writes that he united with the Freemasons, but found that this association was not agreeable to the Spirit of Christ; and hence he withdrew, and has separated himself from all secret societies. We are very glad to furnish him with literature to help him to the knowledge which he says he very much needs.

Mr. W. I. Phillips.

Dear Brother in Christ:—You will be pleased to know that on Sunday last Major Antonio Baptista da Luz, a prominent man in the army here in S. Paulo, confessed Christ in our congregation, and publicly renounced Freemasonry. He has been "Veneravel," which I suppose is Worthy Master in English. This move on the major's part is making a stir.

Sincerely yours,

R. J. Young.

Largo da Liberdade, 62, S. Paulo, Brazil, April 13, 1903.

J. D. PETERSON.

One who professes Christianity should flee from this modern slavery; for it is just as impossible for lodge membership to fit into true Christianity as it is for darkness to fit into light.

I joined the Good Templars, supposing it to be for a good cause; but I think that satan uses it as a bait to draw people lower. I joined the Freemasons and the Oddfellows, and afterward I joined the Knights of Pythias and Knights of

Labor. Your book, "Modern Secret Societies," gives a correct account of those orders.

If a member of the Knights of Labor knows that other members of the lodge are out to destroy property in a strike, he must keep silence, which is giving his consent, and makes him equally guilty. What kind of a position is that for a Christian to be placed in, who has been born from above to a living hope in our Lord and Savior? I think that as many souls are destroyed by these secret societies as there ever have been by strong drink. This is a hard word to say, but I believe it is true.

J. D. Peterson.

Courtland, Kans.

REV. W. A. M'KENZIE,

Pastor M. E. Church.

"I do not have much use for lodges any more. Though at one time I thought they were all right. I have belonged to one or two minor orders, but have severed my connection with them. The lodges are a detriment to the cause of Christ. I don't think it right for a Christian to belong to them, as the majority of their members are unbelievers, and we are told in the Scriptures not to be "unequally yoked together with unbelievers."

McGregor, Minn., April 10, 1903.

Jeremiah Walter has recently departed this life for the higher life above. He has been for many years identified with the work of the National Christian Association. He was at one time a Freemason, Odd Fellow and Granger, but came out of these lodges, and has been for many years outspoken against them. He was a member of the Wesleyan Church in Michigan, where he died, and his funeral services were conducted by Rev. H. A. Day.

ADVERTISEMENT.

Business Chances.—Those wishing to engage in business in a new town in a country capable of supporting a large town will learn something to their interest by writing to J. B. Hazlett, Geneseo, N. D.

News of Our Work.

FROM SECRETARY STODDARD.

Holland, Mich., June 19, 1903.

Dear Cynosure: We are attempting an Anti-Secrecy Convention, something new for summer. The prospect is that it will be a success.

Since our work in connection with the annual meeting we have labored largely in Wisconsin and Michigan. We are finding many friends in this State. Some become discouraged because there are so few to stem the popular tide, but there are others, thank God, who instead of sitting down and complaining that nothing much is being done, are doing something.

Oh, that there was "a Moses" to lead forward the forces in this important field!

Perhaps the most important gathering we have attended recently, was that of the Missouri Lutheran people at Monroe, Mich. There we were permitted to speak for one hour to a body of distinguished persons. It was said there were present 116 pastors, ninety or more school teachers, and delegates representing all churches in the Synod of Michigan.

We expect to report a successful Convention in our next. We have many appointments following the Convention. We shall still push on as God gives us strength and the way opens.

W. B. Stoddard.

Rev. R. W. Chesnut, of Marissa, Ill., is delivering a series of anti-secret lectures in his congregation at the evening service for the benefit of the young people and any others who may attend. He believes that Jesus Christ not only came into this world to save sinners, but also to destroy the works of the devil.

A letter from Mr. Henry Miller, of Brookville, Ohio, says that Elder Quincy Leckrone has been delivering lectures in his locality, and that his labors are bearing good fruit. "I wish we had many such lecturers in our lodge-ridden State."

Brother Jasper J. Tucker, of Spring Arbor, Mich., writes: "I am so glad that God saved me from the lodge (Masonic) and strong drink." He is doing a good work, bearing personal testimonies, and sending the printed word where he cannot go. He hopes to have our President speak in his city this year.

Rev. Wm. Fenton spent two days in June with the "Lutheran Free Church" Conference in Minneapolis, Minn. He addressed the conference and distributed our literature. He also attended the conference of the Norwegian Lutheran Church at Duluth, Minn. These are true friends of the National Christian Association. Their publishing house in Minneapolis has purchased over one hundred of "Modern Secret Societies" within the last two months.

An item that was omitted from the June Cynosure, from our agent Rev. Quincy Leckrone, states that he made two trips in May to Canton, Ohio, where he delivered two lectures. He expects to give more attention to our work during the summer. We hope that friends, so far as they are going to need his services soon, will write him immediately at Glenford, Ohio.

A striking item of interest from foreign lands came in the shape of a sixteen-page pamphlet, five by eight inches, containing a reprint of several of our New Series Tracts. Our brother, Rev. W. Hazenberg, writes me that he has had 5,000 of these tracts printed at Cape Town, Africa, and distributed in South Africa. Pray for the workers in South Africa and India and Brazil.

It is rather a sad contrast to the above to read in the Northwestern Christian Advocate of December 31st ult., an account of the laying of the corner stone of Saint Andrew's Methodist Episcopal Church by the Masons at Rhodesia, East Africa. We clip the following:

"The stone was laid with Masonic honors on Oct. 19. The Masonic fraternity, accompanied by a large number of citizens, after appropriate services, marched

from the school-room of Umtali academy, now used as a church."

The Advocate says editorially that it will "add great influence in the co-operation and development of native churches and schools." It is a question whether a church dedicated by heathen ceremonies can be of special help to Christian churches and schools. Such union services give reason for the contempt which some express in the title Mah-Hah-Bone Episcopal Church.

On May 15th, last, our brother Rev. H. H. Hinman had a stroke of paralysis. A letter just received from him brings the cheerful news that he is much better, and able to be about and to work a little. His general health is much better. He recently read a paper before the Oberlin (Ohio) Ministers' meeting on Church versus Lodge Benevolence.

We have just had a pleasant call from Evangelist Harry Hays, of Kellogg, Ia. He is one of our Iowa friends who is doing much for the cause in every place which he visits, and he is not without encouragement. His article in "The Soul-Winner" led at least one young man from joining the lodge. A number who yielded their all to God at the altar of prayer in his meetings during the past year withdrew from the lodge, that they might have real abiding peace in their souls. At one place during a revival so many were led to withdraw from the labor union that the officers sent a committee to visit him and his co-worker, to learn why it was that their preaching had such an effect upon lodge men. They were astonished at the results, and after a conference were enlightened as to the cause.

Brother Hays says: "The Holy Ghost will not remain in the heart of those who will not allow Jesus to choose their associations, claim their time and affection, and direct their steps in the pathway of life."

THE CHRISTIAN

CO-OPERATIVE ASSOCIATION

Is a beneficiary society with three main objects in view: 1st. A beneficiary soci-

ety intended for Christians only. 2d. Ultimately to provide homes for those of its members who need them, thus forming a community peculiar to itself, to be free from the saloon, the gambling den, the dance hall, and where the secret lodge will be unnecessary, and 3d, the formation of a more complete church system than we now have. For Constitution, etc., send 2 ct. stamp to Dr. D. M. Gillespie, Pres., R. F. D. No. 5, Clay Center, Kan.

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(3.) C. O. D. orders will not be filled unless \$1.00 is sent with order as a guaranty that books will be taken; and as Express and Collection charges must both be paid, on small orders for books C. O. D. the cost is double what it is to have them sent Registered or Express paid.

ON FREEMASONRY.

Freemasonry Illustrated. 640 pages, cloth, \$1.00; paper, 75c.

A complete exposition of the Blue Lodge and Chapter consisting of 27 degrees. Profusely illustrated.

Knight Templarism Illustrated.

341 pages, cloth, \$1.00; paper, 50c.

A full illustrated ritual of the six degrees of the Council and Commandery.

Scotch Rite Masonry Illustrated.

2 vols. Per vol., cloth, \$1.00; paper, 65c.

The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.

Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

EXPLANATORY: Freemasonry Illustrated and Knight Templarism Illustrated give the 13 degrees of the York Rite, and there are 33 degrees in the Scotch Rite. But the first three degrees as given in Free-masonry Illustrated belong to both Rites. So these books give 43 different degrees (no duplicates).

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.

An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c. The genuine old Morgan book republished.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.

By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Richardson's Monitor of Freemasonry. Cloth, \$1.25; paper, 75c.

Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Duncan's Masonic Ritual and Monitor. Cloth, \$2.50.

Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, \$2.00.

Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Allyn's Ritual of Freemasonry.

By Avery Allyn. Cloth, \$5.00.

Contains the fully Illustrated Ritual of the Blue Lodge, Charter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

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The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

Light on Freemasonry. By Elder D. Bernard, Cloth, \$1.50. paper, 75c.

Adoptive Masonry Illustrated. 20c. each.

A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

Story of the Gods. Postpaid, 10c.

By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

Sermon on Masonry. 10c. each.

By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

Prof. J. G. Carson, D. D., on Secret Societies. 10c. each.

A most convincing argument against fellowship in Freemasons in the Christian church.

Sermon on Masonry. 5c. each.

By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

The Image of the Beast; A Secret Empire; or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

Col. George R. Clarke. 2c. each.

Extracts from an address at a National Christian Association Conference 1889.

Col. Clark was a Thirty-Two Degree Free-Mason, an Officer of the Civil War, Founder of "Pacific Garden Mission," Chicago, and a Christian Worker of National Reputation. Two Christian Workers of Chicago declare this the best testimony that they have read on the subject.

Graciously Delivered. 2c. each.

Rev. E. G. Wellesley-Wesley was graciously delivered from membership in seven different lodges. He had been their defender in private and from the pulpit. His experiences as he was led by the Holy Spirit out of bondage is very interesting and helpful.

Pres. H. H. George on Secret Societies. 10c. each.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

Secret Societies. Cloth 35c, paper 15c.

A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

Sermon on Secret Societies. 5c. each.

By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. 207 pages. Postpaid, 40c.

This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Masonic Outrages. Postpaid, 20c.

Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, AUGUST, 1903.

NUMBER 4.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

THE GOOD TIME COMING.

The day is coming when all shadows shall depart and light be everywhere. The day is coming when all rebellion shall cease and peace be everywhere. The day is coming when all sorrow shall cease and joy be everywhere. The day is coming when all discord shall be silent, and angels leaning from the battlements of heaven shall have but one word encircling the earth with music. All nations shall call him blessed. — Henry Van Dyke.

A well-known business man of London, England, after reading "Modern Secret Societies," writes us: "The societies here of the same character as those referred to in the United States are not identical in any respect. They are in most cases well-conducted and useful, and quite Christian in character.

"The feeling of thoughtful people here is in their favor."

Will not our readers in Great Britain send us their impressions of Freemasonry, Oddfellowship and kindred societies?

Canvassers are wanted for the Cynosure. Will you ask your neighbor to take it? Write for terms to agents.

President C. A. Blanchard will attend the Christian Workers' Conference at Northfield (Mass.) this month, and he is also advertised to speak at the Goshen (Mass.) Assembly.

There are about twenty ministers of the different denominations in the city of Elgin, Ill. Sixteen of them met our president in consultation on the lodge question July 16. It was a free conference between those who were in favor of lodges and those who were opposed. The spirit of the meeting was very kindly and Christian throughout; and if three or four such gatherings could be held every year it would result in a great advance in knowledge of the question under discussion, and would eventuate, we believe, in great blessing to the men of the churches represented. In the evening President Blanchard gave an address in the Free Methodist Church, Rev. W. P. Ferries, pastor.

A very interesting and important conference is to be held for one week in Wheaton, Ill., beginning Aug. 2. We wish that many of The Cynosure readers could be present, and we trust that many will remember the meeting daily in prayer.

POPE LEO XIII.

"His Holiness the Pope, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church," is dead.

The affairs of the Longshoremen's Protective Union Benevolent Association, of New Orleans, are said to be in great confusion, and a petition asking appointment of a receiver has been filed. It is asserted the officers murdered a member who opposed them, and the union, which is incorporated, has about 1,000 members and an income of about \$25,000.

S. Sapah-Milian, the Armenian editor recently shot down in a crowded street in Boston by a man who was apparently a total stranger to him was, according to his friends, the victim of a feud between two factions of a secret revolutionary society.

Thomas Walker, a Chicago nonunion molder, who refused to join the union molders when they called a strike, was struck down by (supposedly) a union molder Sunday, June 28, and died the following Thursday. He had just come from his supper table to the street and was struck from behind.

Because he refused to join the union John McClain, a boiler-maker, of Chicago, was murdered June 28, 1903. The fact that he was a poor cripple honestly striving to support a family did not appeal to the brutes who shot him down.

Texas has begun action under the anti-trust law against labor unions, which declared a boycott on a San Antonio building.

It is reported employers' associations are to form a national body along the lines of the American Federation of Labor.

A citizens' alliance, whose membership is confined to manufacturers, merchants and professional men and whose purpose is to combat the aggressions of organized labor, has been formed in South Bend and other Northern Indiana cities, and the organization is rapidly extending. The avowed purpose is to discourage strikes, oppose boycotts and render moral and financial aid to the manufacturer or merchant who may be boycotted and to refrain from aiding men who may walk out

because of differences between themselves and their employers.

"A Texas W. M. astounded his auditors by advising a brother to pray 'either internally or externally.'" He should have prayed for the W. M.

HEAVY FINES FOR CONSPIRATORS.

The heaviest fines ever levied in Chicago against men convicted of conspiracy to assault laborers who fill the place of strikers were laid by Judge Brentano yesterday against Jacob E. Johnson, William H. Mangan, Gus Johnson and Gustav Hoppe, convicted of conspiracy against employes of the Western Electric and Stromberg-Carlson companies. Two of the defendants were fined \$1,250 each, and the last two \$650 each.

The four men convicted, with others who were acquitted and others who have never been arrested, were officials of Brass Molders' Local Union No. 83. When they had been on strike for some time and found no satisfactory results, it was declared, a wrecking crew was organized to assault nonunion laborers. A scale of payment was prepared and men hired to commit the assaults. On the trial evidence came out to show that plots to dynamite the plant of the Western Electric Company and to shoot the foremen and managers were only prevented by jealousy among the men. Many serious assaults were reported and "sluggers" who were brought here from St. Paul and other cities admitted that they had sent many men to the hospital and were paid \$50 each for the most serious cases.

MAKING SATISFACTION FOR SINS.

The Catholic Mirror notices the arrival in Baltimore of twenty Dominican nuns from Rouen, France, and gives the following explanation of their house and its purpose:

"The branch of the Dominican Order to which these sisters belong had its mother house at the town of Bonsecours, near Rouen, and was established about one hundred and eighty years ago. The nuns are known as the Sisters of the Perpetual Rosary. They are cloistered relig-

ious—their mission being to make reparation for the sins of the world, especially for those of France, by means of penance and prayer.

THE C. E. AND I. O. O. F.

Denver, July 12.—Bishop Fallows and the Denver Odd Fellows clashed at City Park yesterday afternoon, and the result was the dispensing of the Endeavor outdoor meeting through the perversity of the Odd Fellows' band, that could not be placated for having been ordered from the speakers' stand. The park board had issued two permits, and after a wordy war the Odd Fellows decided to beat a retreat from the wooded grove where they were holding a picnic.

They had formed a plan to be avenged on the Christian army of 2,000 which had displaced them. Waiting until Bishop Fallows had begun his discourse, the band marched directly in front of the stand and started the liveliest kind of rag-time melodies.

The bishop vainly expostulated with the leader, but the noise continued, and the bishop had to retire, remarking, "These are truly the Oddest Fellows I have ever met."

AN IDEAL HOME

For one who desires to give his children Christian college advantages, and himself do business in Chicago, and at the same time enjoy a beautiful country home: For Sale—A large house with five acres of land, lawn, shade trees and shrubbery, cisterns, barn and orchard. One-half mile from Wheaton College; two blocks from railroad station. Terms reasonable. Call at or address 207 South President street, Wheaton, Ill.

A VARIATION OF RITUAL.

"As an illustration of the necessity for distinct articulation on the part of a W. M., a candidate who was being initiated, repeating after the Master, instead of 'secret arts and hidden mysteries,' said 'sweethearts and hidden mistresses.' The impropriety of the blunder was not

lessened by the words which followed." —Copied by Texas Freemason.

Now, the question is, whether, if he tells on the brethren, he will be a perjured villain.

WINONA'S NINTH SEASON.

The ninth season at Winona Lake, Ind., opened May 15.

More attention has been paid to the summer school this year than ever before. New courses have been added to meet the growing demand, and the best instructors from leading schools of the country have been employed.

Bible Conference.

The Annual Bible Conference will be held in August, under the direction of the Rev. Dr. J. Wilbur Chapman, who has already secured the most prominent Bible teachers and preachers of this and other countries.

Among those most prominent are: Rev. G. A. Johnson Ross, Cambridge, England; Rev. G. N. Luccock, D. D., Washington, D. C.; Rev. W. G. Moorehead, D. D., Xenia, O.; Rev. Cornelius Woelfkin, D. D., Brooklyn, N. Y.; Rev. James Orr, Glasgow, Scotland.

CHRISTIAN WORKERS' CONFERENCE.

Wheaton, Ill., August 2 to 8.

On the ground of Wheaton College, in the buildings and large tent.

General Topic: "The Work of the Holy Spirit."

Among the teachers expected are: Brethren W. E. Beiderwolf, James W. Fifield, W. H. Chandler, George R. Wood, W. L. Ferris, Alonzo E. Wilson, Jesse W. Brooks, W. I. Phillips, Harry Monroe and others as providentially present.

The singing will be led by Mr. L. H. Grange, and aid is expected from Mrs. C. M. Ferry, Mrs. Allyn Bartholomew, Miss Clara Blanchard, and others.

Daily sessions at 2:30 and 7:30 in the large tent, unless the weather be unfavorable, in which case they will be held in the College Chapel. Morning prayer in the prayer room at 10 o'clock.

All who desire for themselves and others the deeper knowledge of the power of Jesus to save, to sanctify, to heal, and to keep are invited. Names may be sent to Prof. D. A. Straw, Secy.

Contributions.

THE KNIGHTS OF MACCABEES.

Their Origin, Customs and Methods of Doing Business.

BY REV. W. B. STODDARD.

It is impossible for the Christian reformer to take up the thousands of secret societies that have existed, or are being organized, and show the fallacy and the falsity of each separately. He must speak of many on general principles, without going into detail. It is well, however, to take certain of the more prominent and analyze their pretensions.

When an organization assumes the proportions of the Maccabees it may be well for us to inquire what are the principles that have attracted its hundreds of thousands of members? How are they being taught and governed? Are they to be a permanent factor in the administration of the affairs of church and state? In short, what are they? What do they do and teach? In endeavoring to set before the reader the nature of this organization I shall use as my authority "the revised laws of the Knights of the Maccabees as adopted May 11, 1893, and in force after July 1, 1893."

The headquarters of this organization is Port Huron, Mich. Its professed objects are "To educate its members socially, morally and intellectually; to create a fund for the relief of sick and distressed members; to care for the living and bury the dead; to unite fraternally all white males of sound bodily health between the ages of eighteen and seventy years, and to give death, sick or funeral benefits to those between the ages of eighteen and fifty-five years, and to establish a benefit fund from which a person having complied with all the laws may draw a sum not exceeding \$3,000, provided the Supremes wish to give him anything. (See Sections 4, 6, 7, 8, 59.)

There may be three divisions or ranks: the Supremes, who run the thing; the Great Tents, that may be organized where forty tents desire and the Supremes are willing, and the little Tents that may be

organized when twenty or more persons desire to unite.

A person in uniting with a Tent must pay \$5 entrance fee, \$2 for one medical examiner, and twenty-five cents to the supreme medical examiner. He is then in a condition to be taxed for the benefit of the order. He must pay dues, buy a long list of trinkets with which to deck himself, help pay for lodge furniture, and if a charity fund it created must contribute to it.

What will he get in return for all this? Insurance? No. He must do all this before he can be insured in connection with the order.

What does he get then? Certain friendships; opportunity to attend meetings; if elected to office, some high-sounding title. If not, he may wear the regalia he is required to buy, and strut for the benefit of the order.

Why should not a fellow have a strut, and get a long title when they are so cheap?

If the individual is between the limit of ages, he may get what they call insurance by paying additional to what is required in uniting.

What are some of the Supremes' sources of revenue? (See Revenue of Supremes, Section 3.) The charter fees (not less than \$100 for each Tent organized), the great camp charters \$50 each, membership certificates, withdrawal cards, rituals, financial cards, "not more than twelve per cent of the whole amount paid," also the profits on all books, blank forms (see Sec. 117), the supplies required for starting and running Tents (for list see Sec. 115), together with regalia required, both for ordinary and extra occasions, also when Supremes change the styles; these are some of the sources from which the revenue that makes up the Supremes' funds are derived. For long lists of regalia required, see Sections 160 to 169.

What are some of the duties of these Supremes? They must meet biennially. What do they do at these meetings? "The salary of all the Supreme Officers shall be fixed by the Supreme Tent at each biennial review." (Sec. 50.) How about expenses? "The officers of the Supreme Tent shall receive mileage and per diem,

not to exceed three cents per mile each way and six dollars per diem." (See Sec. 133.)

Reader, how would you like to be a Supreme Bee? Wouldn't it be nice to have a revenue fund, six cents per mile for traveling, and six dollars per day while meeting to vote your salary from this fund and attending to the other matters incident to your office?

As long as there are little bees busy bringing in the honey, why should not there be a crafty old bee willing to tell how the workers will have a sweet time when they have filled his hive?

What authority do the Supremes have in conducting the affairs of the Tents? Answer: The authority of the Supremes is despotic. "This association (the Supreme Tent) shall have power to make its own laws, rules and regulations for the government of the whole order." (Sec. 105.) "It shall be the Supreme tribunal to which all final appeals shall be made." (Sec. 107.) "It possesses the right and power of regulating and controlling its benefit funds, fixing the rate of death assessments on the members of the subordinate Tents under its jurisdiction, receiving appeals and redressing grievances arising in Tents, of originating and regulating the means of its own support, of deciding as the tribunal of last resort all questions arising out of its laws." (Sec. 109.)

"It shall have the power to decide as to the validity of all death claims or any other claims which a member or the beneficiary of a member may have against it, and its decisions shall be final and binding upon every member and their beneficiaries, and no suit at law or equity shall be commenced or maintained by any member or beneficiary against the Supreme Tents." (Sec. 110.)

The whole business seems to be run with an eye to revenue only.

To induce persons to join, the organizer will tell some story setting forth the benefits the individual will derive by so doing. Organizer Lawry, of Pennsylvania, tells of a man that had only paid in \$30 and received \$1,100, or rather his family received the latter sum. He spoke of the great benefit coming to the home of the deceased by this investment. He

knew of course that the ordinary unthinking individual would imagine that this was the way they would do business, and would unite without asking very many questions.

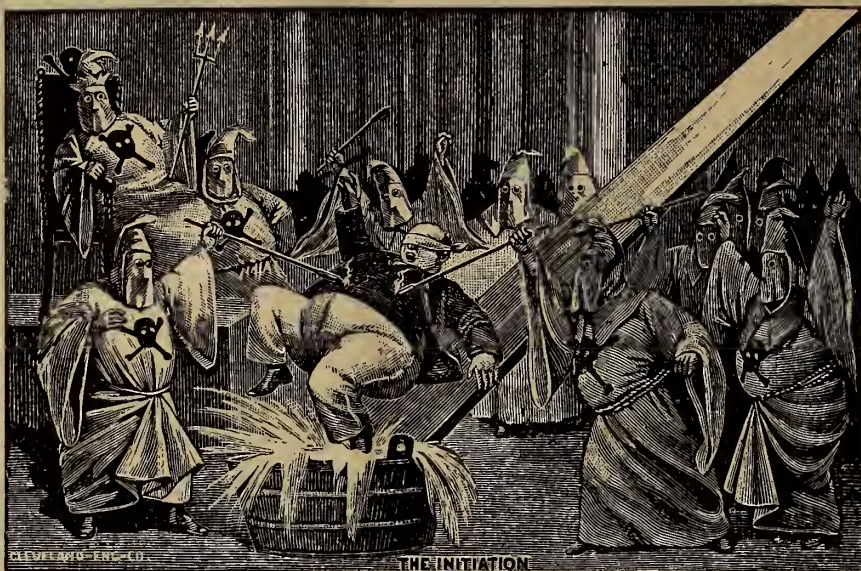
In uniting, if the candidate is a strong, able-bodied male within the required limit of ages, he may make himself liable to receive certain benefits and a sum, on which he must pay, which is not to exceed \$3,000. Only think of it. Here is an opportunity of a life time. "He that does not provide for his family has denied the faith and is worse than an infidel." Only see how much good that \$1,100 did that poor man's family! Now is your chance; come in.

Hold on! Does the individual thus excited stop to examine the basis of the organization with which he is asked to unite? How many read the laws governing the order carefully? Does not the ordinary individual judge of what the order will do by what he sees it has done? Is it not wise for us to enquire of this order what can it do in the future? what is it likely to do? before we invest too heavily?

If the object of this order were to banish the widow's anguish and wipe away the orphans' tears; "to pay \$1,100 for \$30" to the distressed; to provide so that "when a man should be playing on a golden harp his weeping widow should not be playing on the washboard;" if, I say, the object of this society is to dry up tears, will friend Lawry, with seven letters after his name, tell why, in the light of all reason, they should make such supreme laws? Why are they so despotic? Does he think that these nice, tender-hearted men, who only receive \$6 per day and six cents per mile when they travel to vote their own salaries, will so love the widows and orphans of all the dying Maccabees that they will give them \$1,100 for \$30?

Many men have to do night work; but that is no reason why they should do dark work.

As a farmer cannot plow without a team so neither can he get to heaven without faith.



AN INITIATION SCENE
In a Side Degree.

RECRUITING FOR THE MACCABEES.

Making a Desperate Effort for Members.

We have received clippings from the Zeeland (Mich.) Record of last May, which contains, among other things, an advertisement of a Maccabee recruiting officer, calling attention through the local press to the meeting of the Maccabees at Phill. Schulmeyer's cigar shop. He says: "Our order is based on the highest Christian principles, and does not conflict in any way with church or state;" and he then proceeds to exemplify these principles by advertising a Mr. Sooy, of Zeeland, as chaplain of the lodge and a Dr. Van den Berg as physician, and states that for the next three months no charge for initiation will be made. In the following number of the Zeeland Record both Mr. Sooy and Dr. Van den Berg deny their membership. Hence we are authorized in calling attention to the desperate effort to secure members for this secret insurance order.

We give considerable space to this order. We quote below the obligation of the order, and also the following item as to its ritualistic ceremonies as given in the Zeeland Record by one of its recruiting agents:

"It has beautiful ritualistic ceremonies which interest and entertain its members, and which are free from horse play. Its members minister to the sick and disabled, and never allow the membership of a sick

associate to lapse. They stretch forth their hands and assist the unfortunate and needy, they comfort you in your sorrow, assist you in your adversity and rejoice in your prosperity. These features make its lodge system second to none in the country."

The statement that they "are free from horse play" is not borne out by a seceder who writes under the heading, "Maccabees Exposed." We also give the opening prayer and one verse of a hymn that is sung at the initiation of the candidate. One of the subscribers to The Cynosure in Zeeland, Mich., was offered good wages if he would aid them in securing members.

Obligation.

"I, John Smith, do solemnly and voluntarily promise in the presence of Almighty God and this duly convoked Tent of the Knights of the Maccabees, that I will be faithful and true to the Tent dominated Tent, No. . . ., of which I am now to become a member; that I will maintain and uphold the Constitution and By-laws of the Order, Knights of the Order, and will forever or of any Tent to which at any time I may belong; that I will be true to all Sir keep and conceal all the secrets, signs, pass-words, grips and other private work of the Order, and that I will not, under any circumstances, make them known to any one in the world, or suffer others to do so, if in my power to prevent it, unless it be to a Sir Knight of the Order whom I know is entitled to them, or in

the body of a Tent while at work; that I will not defraud a member or Tent of anything, or allow it to be done by others, if in my power to prevent it; that I will not become a member of any society of men who claim to be a branch of this Order, unless they are chartered by the Executive of this Order, and that I will respect and protect the near relatives of all Sir Knights, especially the widow and the orphan. To all this I most solemnly and sincerely promise and swear with a fixed and determined resolution to keep and perform the same, binding myself under no less a penalty for the wilful violation of any of the provisions, than that of having my left arm cut off above the elbow (the Sir Knight on the left draws battle ax across the candidate's left arm), so that I would forever be unable to prove myself a Knight of the Maccabees. So help me the Most High, and keep me steadfast in the same until death."

Opening Prayer.

"Almighty and eternal God, the Creator of all, we implore Thee to look down upon us at this time and give us Thy divine assistance in furthering Thy holy will among our fellow men. Assist us, we pray Thee, to build up our Order for the benefit of ourselves, and the protection of the widow and orphan, wherever dispersed over this Thy footstool; and may all mankind learn to walk in the paths of righteousness. Amen."

Hymn.

"Almighty Jehovah, descend now and fill

This Tent with Thy glory, our hearts
with good will;

Preside at our Reviews, assist us to find
Some pleasure in teaching God's will
to mankind."

MACCABEES EXPOSED.

BY A "LIGHT REARER."

The foundation of the Maccabees, as I suppose you know, is insurance; but in order to make it a success they have added to it a most disgraceful initiation.

I cannot give you the work as minutely as I could other orders, for I was not associated with them so long as with the

other societies. What induced me to join them was their cheap insurance.

In the preparation of the candidate he is blindfolded, his coat and vest are removed, and his pants taken off. If he has drawers on, one leg of the drawers is rolled up to the knee. They have a suit to robe the candidate with which looks very much like a circus clown's, only not so neat. It consists of a striped pair of pants, a coat of striped cloth which is not made to fit anyone, but is like a nightgown. He has an old hat running to a peak like a clown's, and one foot is bare and the other is dressed with an old slipper. In this way he is ushered into the lodge-room.

As it is insurance he is after, he has to pass a rigid examination. But it is a sham—a laughing, insulting sham. The victim does not know it, and so it is called a two-years' warfare.

He is taken first to a so-called doctor to be examined. His lungs are tested by giving him a tin horn to blow. The first horn is a common dinner horn; but he is given another which has a shoulder in it and the mouth of it comes up against his ear. This one he has to blow with all his might, and the consequence is he is almost knocked down and deafened. It seemed terrible to me, yet they say it is all for fun.

The candidate is made to get down on all fours like a dog and run in this fashion all around the room. Men in the room are allowed to come up and test him by grasping him and handling him roughly to test his constitution; and all of this is for sport.

When he is first brought in he is asked if he is sound. All of these questions that are really necessary, if answered in the affirmative, should be sufficient; but now by severe tests they try to make him contradict his testimony.

He is then taken to another examiner who asks him a good many foolish questions, and finally he is bound to make him lie. He is asked if he ever visited a house of prostitution, which of course he will answer no, whether he has or not. But this is not enough, for members will cry out from different parts of the hall with such insinuations and remarks as these: "What about the time you and I visited

such and such houses of ill-fame?" Then another will cry out, "What about that prostitute I saw you with the other night?" And so it goes on and on, until the candidate is all confused and shamefully embarrassed. Then the spokesman asks the lodge what they think of the answers, and so on, and they always say with one accord, "Guilty." Perhaps there will be one or two who will favor the victim, just enough to make an argument, and they jangle a while until finally the majority rule that he is a deceiver. Of course this is all for ridicule.

But they conclude to try him by taking him through a two-years' warfare.

The preparation for this is by taking about sixteen bags, and upwards, filled with sawdust or tan bark, which are placed around the lodge-room in pairs about equal distances apart, perhaps eight or ten feet, so that they will stand upright and quite solid.

Then two stout men seize the candidate, one by each arm, and they start with him on this "two-years' voyage."

The sight to a worldly man is laughable, but I do not see how a Christian can look upon it. In fact, I do not think many who know the Lord are there.

The candidate is run, as fast as they can run him, over these bags, his feet are knocked out from under him, but they do not stop but drag him over them many times, until those who handle him are exhausted.

There are men following close behind, setting up the bags as they are knocked down by the victim. He is finally brought to a halt. Some of them are frightened dreadfully; some are mad; some don't care, but all are exhausted.

Then they are taken and shoved between two panels. As they enter the one side they go in easily; but men are on the outside, and as they pass along they are squeezed tighter and tighter, until they usually call for help.

He is then taken up an incline plane until he is perhaps six feet from the floor; then he is told he is in a dangerous place and is not likely to escape alive; but in this case he is told to grab hold of anything he can. A rope is attached to the ceiling, and he is given the other end. He is told to hold on for dear life, and as

he grasps it the structure under him is instantly removed, and he is left suspended in mid-air. After he can hold on no longer he lets go and drops to the floor, half-scared to death.

After this he is taken on another run over the bags, if anything a harder race than the first. The candidate is nearly killed, and all who took part are tired out and the others are laughed out. My brother-in-law who was so hurt and abused that he was mad, and never went near them again, was all lamed up for a long time.

The oath I do not remember. It is quite severe. In it I remember you swear if you disclose the secrets to have your arm taken off above the elbow, the one you make the hailing sign with; and I remember these words in connection, "so you can no longer be a Maccabee." You will see the point; if you cannot make the signs you are not one of us.

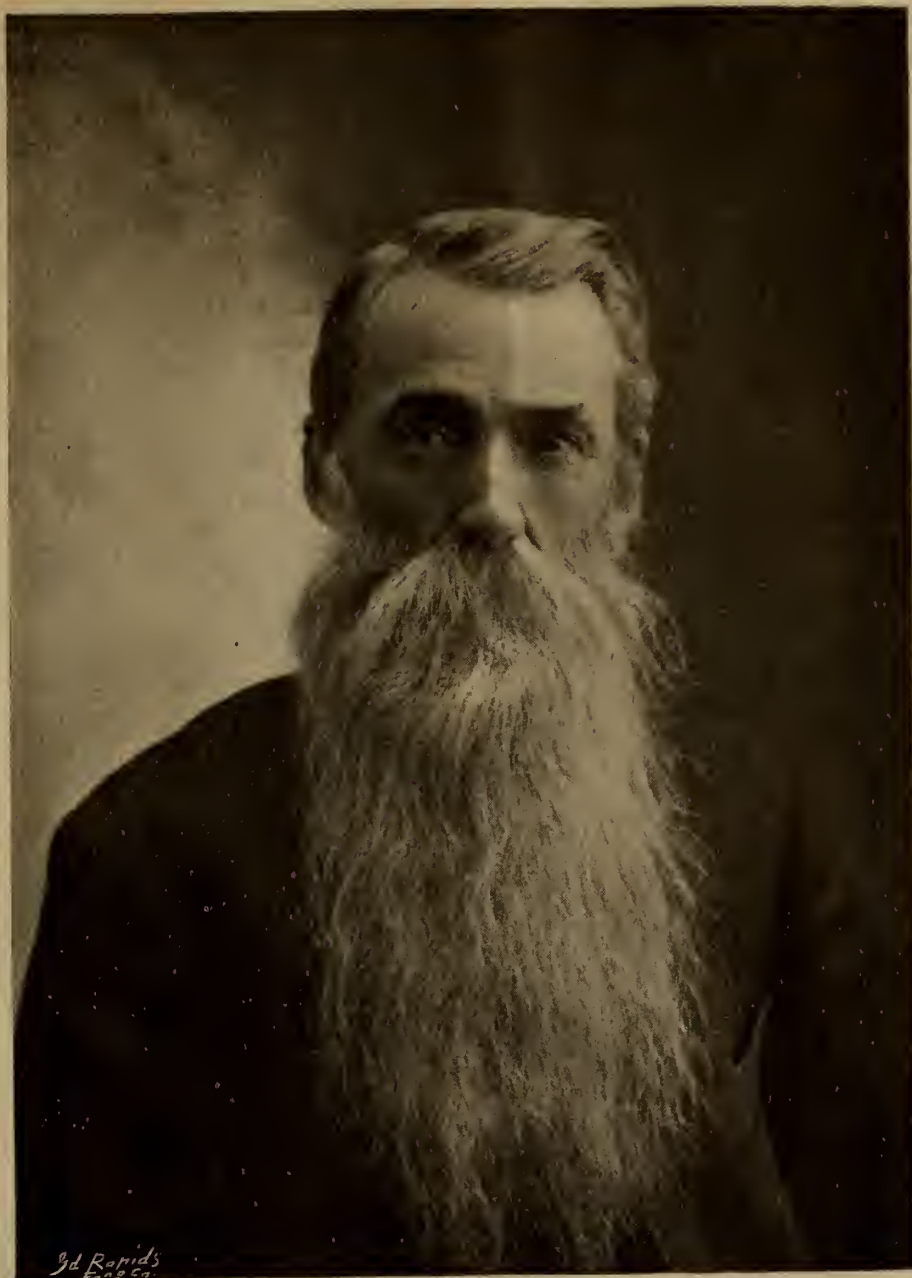
Now I have told you the principal features of it. You will see that it is the lowest, dirtiest and most ungentlemanly of all the orders.

Harrison Valley, Pa., Nov. 11, 1895.

The sins by which God's spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

A CONGREGATIONAL OPINION.

Modern Secret Societies, by President Charles A. Blanchard, D. D. President Blanchard here gives a clear and temperate statement of the objections to secret societies as obstacles to Christian work and subtle foes to character. The reviewer has had opportunity of testing the accuracy of President Blanchard's statements as to the nature and inner workings of these societies, and upon every point tested he has been confirmed. The enormous spread and influence of lodges makes the matter a social question of the first importance, and this little book most timely as well as valuable. (Chicago: National Christian Association. 75c.)—The Advance.



C. Van Loo
Zeeland, Michigan.

A CRITICISM OF MACCABEES.

BY A BUSINESS MAN OF ZEELAND, MICH.

I notice in the last two issues of the Record an announcement of the Maccabees. It is stated that the order is based on the "highest Christian principles." Will one of the initiated state for the benefit of myself and others who may like light on that subject, on what particular Christian principles? As I understand it, it is a secret order. Is secrecy a Christian principle? The founder of Christianity undoubtedly knew what the "highest Christian principles" are. And this is what he had to say of secrecy: "And

this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Again, it would seem natural to place at the head of an organization "based on the highest Christian principles" men known as consistent professors thereof. Will some one tell us how many such there are and who they are, in the published list? Does a church choose as leaders and teachers men not-professing

its principles? Does a political party choose its leaders from the opposition? What confidence would any one have in a church or party that did so?

Again, does this organization propose to extend its charities on the basis of the "highest Christian principles" or broad humanitarian grounds to all that come within its reach, or only to those within its own membership, if perchance any should ever need aid? All or nearly all these secret and fraternal orders exclude from membership the very classes of society most in need of aid. Women, children, the aged and the crippled, the classes more specially cared for by the church and the charitable provisions of our laws are shut out from these organizations. What do any of them do for the extensions of the "highest Christian principles" in heathen lands, among Jews, Mohammedans and Indians? How much has the Zeeland Tent of the Maccabees given Mr. Van Slyke for his Seaman's Aid Society? All three of the churches have contributed liberally and do every year. Can the Maccabees show a like record? If not, then what need has a community for such an organization?—C. Van Loo, in the Zeeland Record.

THE RELATION OF THE CHURCH TO SECRET ORDERS.

By Rev. R. F. Paxton.

(Written for the Dubuque Association of Congregational Churches, which met at Edgewood, Iowa, April 23-25, 1903.)

I consider the relation of the Church to Secret Orders an intensely practical, important and timely subject.

As to the number of secret societies of to-day, like the evil spirits at the Gadarine tomb, they are legion for they are many.

Every city, town, village and hamlet is overrun with them as Egypt with locusts to the devastation of homes and churches.

The purpose of these orders varies. Some are religious, other patriotic, political, industrial, insurance and social.

But the attitude of the church toward, or relation to anything is determined by its character, hence to determine her relation to secret orders is to determine their character.

We are met on the very threshold of our investigation with the objection that they are secret, hence we cannot know them. That very fact is presumptive evidence against them. All secretists and their sympathizers are vehement in their declarations that the lodge is an excellent institution. Accepting this as true, why then the need of secrecy?

Why should it be hid away from all except men of able body, sound mind and plenty of money?

Some one will say, "There are ladies lodges," too true! But these are blinds, invented and controlled by designing men to keep the "dear women" quiet. The ladies know nothing about the main orders, and the men chuckle, when by themselves they tell how they fool their "dear women."

But to return to the main question, why the need of secrecy? We know that all kinds of evil thrives under cover of the secrecy of darkness.

The Master said, "This is the condemnation, that light has come into the world, and men have loved darkness rather than light because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be discovered. But he that doeth truth cometh to the light that his deeds may be manifest, that they are wrought in God." John 3.

Wendell Phillips says, "Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever."

But there are some avenues of knowledge open to us. First—the public services of secret orders to which the "profane" are invited, such as laying of corner stones, installation of officers and burial of the dead. Second—the "exoteric" instruction contained in monitors and other works written by acknowledged authorities. Third—the many expositions which have been given by honorable men whose consciences would not permit them to longer affiliate.

But in my discussion I will speak more particularly of the religious orders; and of these I will speak more directly of the Masonic order. I do this because it is the oldest, with the exception of the Jesuits, the most widely known and wid-

est spread. The other orders are the offspring of this parent order and largely copied from it.

Let us examine this institution carefully. It is called "Ancient Free and Accepted Masons."

Robert Morris in his Dic. of Freemasonry, p. 40, makes this statement, "the three essential qualifications of ancient Masonry are, Antiquity, Unchangeableness and Universality."

Notice the use of the terms "Antiquity" and "Ancient." But if history is true it is neither "ancient," nor has it a claim to "antiquity."

Even a superficial student of history knows that Masonry had its earliest conception in wandering bands of stone masons in the middle ages, and their lodges were the gathering places at evening for smoking, drinking and sociability.

But in time they organized into a "labor union," if you please, to protect each other, and recommend workmen going to other places. Some time in the thirteenth century one Albertus Magnus introduced into these lodges many Jewish and Arabian symbols. But Blue Lodge Masonry, which Morris declares is the only true Masonry, originated in London, England on June 24th, 1717, A. D.

Hence the oldest form of Masonry is less than 200 years old. All the higher degrees originated in the latter part of the eighteenth, and in the nineteenth centuries. To give it the prestige of age designing men have copied the forms and symbols of ancient Sun worship. "The Worshipful Master himself is a representative of the Sun." Mor. Dic. Free, p. 296.

To give it the appearance of divine origin they have freely appropriated from sacred writings, history, incident and personages without leave or license, and have so deftly woven these together as to deceive the very elect. But do bald appropriation and daring assumption constitute real history?

After mentioning a number of Masonic writers who had made strenuous attempts to trace the institution back even beyond the creation, G. W. Stienbrumer, a Past Master Mason, in his work entitled, "The Origin and Early History of Masonry,"

concludes by saying: "These various opinions only show how unwise it is to assert more than we can prove. Let Freemasons give up their vain boasting, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense."

All secret orders require the candidate to take on oath to "always conceal and never reveal" what transpires in the lodge room.

In the third or Master Mason's degree he swears to keep a brother Master Mason's secret inviolate, murder and treason only excepted. In the seventh degree this modest exception is dropped, and the obligation reads, "right or wrong."

How much justice can we expect in courts, or impartiality in society, when possibly both judge and jury have secretly sworn to protect the prisoner at the bar "right or wrong?"

But even that is not the worst feature of these organizations.

They are religious, and hold out to men the hope of salvation.

This feature runs through the whole system of secrecy from Masonry down to the smallest one-horse tin-whistle insurance society.

They have altars, chaplains, creeds and rituals, why these if not religious?

They without exception have a burial service; and at the grave of the deceased member, read prayers, etc., never failing to land the soul of the departed safe in the grand lodge above. He may have been a profane man, a drunkard, a libertine, but he goes straight to heaven.

The question to be determined is, "Is their religion Christian?" Ask a Mason and he will say emphatically, "Yes," it is founded on the Bible.

The Bible is the first object that strikes the candidate's attention upon coming to Masonic light. (Mor. Dic. of F., p. 153.) But the Jewish worship is inseparable from the Bible, yet no one thinks of calling them Christian.

Take any Masonic Monitor and turn to their quotations from I Peter 2:5, and II. Thess. 3:6, 12, in the third and seventh degrees. Now compare with any King James or Revised Version of the Bible and you will find that the name of Jesus Christ is omitted.

But why this omission? Robert Morris in speaking of Christ, says, "The birth, life, death, resurrection and ascension of this exalted personage constitute the sublime lessons of the Knight Templars' order. (Dic. of F., p. 167.) Notice he speaks of our Savior as an "exalted personage," not as the Son of God.

Again, under the head of "Prayer," he adds, "The prayers given in the handbooks of the Blue Lodge, are such that all Masons whatever their religious faith may unite in." (Dict. of F., p. 243.) Again, under the topic, "Christian Masonry," "The Orders of Knight Templars and Knights of Malta are intensely Christian in their doctrine. This fact, of course, forfeits the claims of these degrees and orders to be styled universal Masonry." (Dict. of F., p. 60.) Again, in describing the Knight Templars, "An attempt has been made to connect the history of this institution with Freemasonry. There is nothing in Masonic tradition to justify such attempt; on the contrary the three essential qualifications of ancient Masonry are averse to a Christianized system." (Dict. of F., p. 301.)

What are these "three essential qualifications?" We learn from p. 22, Dict. of F., "Antiquity, Unchangeableness and Universality." Then what does this universality mean? Evidently that all people who believe in one God can become members. The Jew, the Mohammedan, the infidel, are as eligible to membership as the Rev. or D. D.

The Sultan of Turkey is a good Mason, yet Jesus Christ has no bitterer enemy in the world to-day.

The candidate is constantly exhorted to rise above superstition and sectarian prejudice received in childhood. It has been proven more than once that if a member requests that the name of Christ be not mentioned in the lodge room, no one dare mention it.

Can these quotations from this unquestioned authority mean anything less than that Masonry is not Christian? How can it be when it rejects Christ? It evidently seeks to save men without Christ. But the Master said, "I am the Door, He that entereth not by the Door into the sheep fold, but climbeth up some other way is a thief and robber." (John 10:1,9.)

"I am the Way, the Truth, and the Life, no man cometh to the Father but by me." (John 14: 6.)

According to the Christian system, humility, confession, repentance and forsaking of sin, and faith in Christ are necessary to salvation.

Does secretism teach salvation by this way? I have spoken of their rejection of Christ. Do they teach humility? Read some of their titles, worshipful, sir Knight, grand exalted, supreme and many other grandiloquent names and expressions which minister to the greedy desires of man's pride.

There is no requirement of confession of and repentance for sin.

Instead of sin being cleansed away by the blood of Christ, after having passed the ceremonies of the initiation, in which he goes through the mockery of death and the resurrection, the candidate is said to have been raised without repentance and the necessity of the atonement.

But many will say that the majority of men do not believe in the lodge as a saving institution. It may be true of the more intelligent, but there are scores upon scores of men who curse the church, and rely upon the lodge for their acceptance with God.

If this be not true why do we hear so often expressions from men, some of whom are professedly Christian, like the following, "If I live up to the requirements of the lodge I am sure of heaven," and "I would just as soon trust the lodge as the church," and others of like import?

From all this and much more that might be said, it is evident that secret orders are rivals of the church of Jesus Christ.

The church for which he shed his precious blood and gave his dear life! The church which he has honored by espousing it to himself and calling it his bride!

We often hear of sermons which seek to answer the question, "Why are not more men members of the churches?" The cause is laid to environment, temperament, early training, and everything else under heaven but this, membership in lodges, the most prolific cause. These lodges, absorbing men's attention, time, money, energies and holding out to men

the false hope of eternal life, are robbing the church of energy, power, money and souls which rightfully belong to her.

What then should be the church's relation to secret orders? What consistent attitude can she take but open opposition.

What attitude should the Christian sustain toward them?

Let the word answer, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of things done of them in secret." Eph. 5:11-12. "Be not unequally yoked together with unbelievers. . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." II. Cor. 6:14, 17.

Many of God's people are praying for a mighty revival of God's work, when as in the times of Finney and Moody thousands were converted and the whole body of Christians quickened into new life. But in my candid opinion that time will not come as long as men and women think more of, and are more loyal to their Christ denying lodges than they are to his church.

If Christ is the only Savior; if Christianity is the only true religion; and if His church, which represents him in the world, is for the salvation of men, then she cannot afford to compromise with any other system whatever. Christ alone is the Savior and Sovereign of men; and to him, to be his disciple, men must yield supreme obedience. To refuse and give it to lodges and secret orders is to be disloyal to Him and lose the soul.

SMALL LOSS, MAY BE.

A Mrs. Martha J. Ellis, of Omaha, Neb., widow of a brother, died recently, and it was found that she had made many munificent bequests to Masonic lodges, and other Masonic bodies, and expressed a desire to have a Masonic funeral, which, of course, she could not get.

Was it because she was dead?

"Providence is the Bible in action, and the Bible is Providence in exposition and contemplation."



Rev. Daniel Steele, D.D.

Pastor, Author and Theological Teacher of the Methodist Episcopal Church.

MASONRY VS. CHRISTIANITY.

In a recent number of the Christian Witness and Advocate of Bible Holiness Rev. Daniel Steele, D. D. (Methodist Episcopal), of Milton, Mass., is asked:

Can a man be a good Christian and a good Mason at the same time? Can Christianity be harmonized with the oath-bound orders flourishing in our times?

The Doctor replies: I cannot speak from experience. But I have observed that vital Christianity decays where these orders abound. As the secret societies wax, the prayer meetings and class meetings wane. I learn from the testimony of such men as Charles G. Finney and Stephen Merritt that as soon as they received the baptism of the Holy Spirit they withdrew from the order lest the blessed fullness of life should be stifled by the uncongenial atmosphere. Passing out of a meeting in which the writer had related his experience of receiving the abiding Comforter, a preacher took him aside in the vestibule and, with tears streaming down his cheeks, said, "I once received the Comforter, and I know the moment when He left me. It was when

I was being initiated into a Masonic lodge." The poor man had made as sorry a bargain as Esau, and he could not regain his bartered birthright, though he sought it diligently with tears. The orders all have a religious ritual, it is said. But it does not save. Some have told me that it is good enough for them and they are leaning upon it as a substitute for newness of life inwrought by the Holy Spirit. These orders boast of their charities. But I note that they are like our banks, which dispense their funds only to depositors, and give dividends only to stockholders. My advice to Christians, especially to preachers, is to heed Paul's prohibition, "Be not unequally yoked together with unbelievers." Enlarge your sympathies to take in the whole human race. Give not to a clique or a set what belongs to all mankind.

THE POISON IN EMERSON.

BY DANIEL STEELE, D. D.

Amid the chorus of praises of this great writer at the centennial of his birth it requires a little courage to pen this caption. The law requires every deadly poison to be plainly labeled. This becomes more necessary when the poison without such a label is found scattered through a package of delightful sweets universally lauded by excellent people.

Says an eminent evangelical preacher in Chicago, "There is no other echo of Jesus in this new country as that which comes through him (Emerson)," and another in the same city said: "When he wrote drops of light fell from his pen. When he spoke vast horizons began to glow as at daybreak." If they faithfully denounced the deadly errors which were mixed with those "drops of light," the reporters, with one exception, have failed to note the denunciation.

Passing by all the other theological errors of this pagan writer—for he disclaimed the adjective Christian as containing limitations—we will confine our criticism to Emerson's shallow and flip-pant treatment of sin. He not only fails to recognize the awfulness of sin, but he teaches that in the long run it will turn

out to be as good as holiness. This is plainly brought out by Senator Hoar in his synopsis of the religious teaching of his celebrated townsman: "He saw that crime and sin lead all souls to the good. The cosmic results will be the same whatever the daily events may be." "He believes that the world is but one world, and that the Sovereign who reigns over it—never to be dethroned—knows very well that every road leads to the gates of His Kingdom."

Stated in philosophical language, this error in its abstract form may not make so deep impression as the concrete utterance of the same idea made on me in a lecture in Worcester, where I was residing in the winter of 1846-47. This abnormal optimism found expression in these words, "Mankind, whether on the gallows or in the brothel, are ever mounting upward." I quote from memory, but I am quite sure of the two nouns designating the way stations on the upward path to the highest well-being. With this sentence clinging like a burr to my memory for more than half a century the reader may easily imagine the painful emotions awakened in my mind when the pulpit and religious press, which are mourning over the spiritual decline of the Church and the fewness of conversions, unite in the instauration of a Christless literature so baneful to the spiritual life without adequate notice of its deadly character.

May not this very literature be a large factor in the production of that religious indifference and that recent minimizing of sin which we all lament? In the revival of interest in this writer are not preachers and editors planting the seeds of a more abundant harvest of spiritual death? If this be true, there is a long period of spiritual death before the Church, for the germinal, sententious style of Emerson, half revealing, half concealing his wealth of thought, insuring an enduring and increasing interest on the part of the reader, will give his neology a long lease of life.

Not so much is to be feared from the writings of Emerson's disciple, Theodore Parker, who, in 1857, when Dr. Finney was preaching in Boston, caricatured one of his doctrines thus: "The sin against

the Holy Ghost, what is it? It is committed by a man when he takes good rye and makes poor whisky, and by a woman when she takes good flour and makes bad bread." This blasphemy educed no reproof from Emerson his teacher. The present generation, especially our Epworth Leagues and other young people's societies, ought to know what the unadorned religion of transcendentalism is before they are unawares inoculated with it by contact with Emerson.—New York Christian Advocate.

A POPULAR IDEA.

It is the popular idea that a multiplicity of degrees necessary means an exaltation of Masonic rank, which is not the case unless the additional degrees carry with them increase of Masonic knowledge and zeal.

—Texas Freemason.

Popular ideas about Freemasonry are apt to include a good deal "which is not the case."

"FALSE TEACHERS AMONG YOU."

St. Paul, Minn., July 14, 1903.

Editor of Christian Cynosure: King William the First, the Emperor of Germany, had snared himself in Masonry. We are told that he requested the lodge to write a historical account of Masonic resurrection, which the lodge consented to do; but the king was then assured that that thing would never be done. Some time afterwards a corner-stone for the new parliament house was to be laid. The Freemasons, of course, expected to perform the ceremony, but the king was so disgusted with the infernal blasphemy against the truth that he would not suffer the new parliament house to be desecrated by the lying blasphemies of Masonic heathenism.

The chief oracle of a gospel mission is a Freemason who stands upon a chair, wearing a Masonic badge on his vest collar, and tells the people that he has been saved from drunkenness, gambling, etc. by Jesus Christ; and the superintendent of the mission calls him a stalwart Christian.

A leader of the noonday prayer meet-

ing had read II. Peter, second chapter, the first verse of which is: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, denying even the Master (despotes) that bought them." An attendant of the meeting made the application of that verse to Freemasonry; subsequently, on a Lord's day evening, the superintendent read the same passage of Scripture and attempted to apply it to "Higher Criticism." When opportunity for testimony was given one arose in the audience, made the grand hailing sign of Masonry and said, "If the Lord be Lord, follow Him; but if Mah-hah-bone, then follow him:" he also said. "Freemasonry is a damnable blasphemy, it is brought into the church privily, and the Mason that brings it into the church denies his Master, who bought his soul, in the lodge, while he openly confesses the Lord Jesus Christ in the Christian congregation—that every Mason is of necessity either a murderer or a false swearer; and Jesus Christ is "a swift witness against false swearers." At this point the superintendent interrupted, charging the speaker with personality in his remarks, which thing he could not allow. The speaker replied that he had not specified any particular person. No, said the superintendent, but we all know whom you mean. And, of course the speaker's remarks did apply to any and every Freemason. But the superintendent's assistant started a hymn, and the speaker was sung down.

A zealous member of the mission then arose and hurled anathemas of Scripture at the one sung down; and he said we ought to walk hand in hand with secret societies.

Now does it not seem that the text concerning false teachers chosen that evening by the superintendent applies as much to himself as to either higher critics or Freemasons? For he regards an exposure of the damnable blasphemy of Freemasonry as a personality not to be tolerated in a public meeting. Yours truly,

W. Fenton.

It is better to do good to those who are in need than to bestow benefactions on the opulent.

OF INTEREST TO PARENTS AND STUDENTS.

Few parents give adequate attention to the kind of institution in which their child is to be educated. Sadder still, they allow their child to decide the question. The financial condition of an institution oftentimes has great force; the number of its buildings, the perfection of its equipment have great weight, and the character of its teaching force practically little. So far as the student is concerned, the character of a president of a college is of more consequence than the equipment of the institution. The impression which a scholar receives from him is often more important than any other one influence that touches the student life. It sometimes happens, however, that a student must bear a cross if he goes to an institution having a president of strong moral character, who believes in a Christian education, who maintains a sacred Sabbath, who holds the Bible to be the word of God, and who condemns the secret lodges as the enemies of both state and church.

TO COLLEGE PRESIDENTS.

[The following is an extract from a letter to a number of College Presidents. Following this are extracts from the letters received in reply.—Ed.]

Dear Sir: Lodgism is a potent influence in our country. Churches by it are being shorn of men and means. Six millions of men in our country compose its membership. There are more than three hundred different denominations of lodges. Some of them are distinctly rivals of the church, and promise salvation and sanctification to the individual members, and at death the member goes, in the language of the burial service of the fraternal insurance order, the Modern Woodmen of America, to "live in the eternal glories of his Maker."

There ought to be an opportunity in the educational institutions of our country to present this subject in a manner commensurate with its importance.

(1) The relation of lodgism to civil government.

(2) The relation of lodgism to our Savior as a person.

(3) The relation of lodgism to the work of the Holy Spirit.

(4) The relation of lodgism to the church.

The above four subjects cannot be properly treated in less than four addresses and then we have only begun to touch the hem of the garment.

Will you not take up this matter in your Institution and give at least four or five consecutive addresses on this matter to your students? They are bound to meet lodgism wherever they go and should they not be prepared while they are students to deal intelligently with this subject, and with the members of the lodges?

Yours very respectfully,

Wm. I. Phillips,
General Secretary.

LETTERS FROM COLLEGE PRESIDENTS

Park College (Non-Sectarian), Parkville, Mo.

"Lodgism, where it antagonizes the church or supplants it in the esteem of any, is certainly a serious evil, and as an institution makes itself a menace to our common life. We hope to see this and all forms of evil banished by the expelling power of a pure gospel. Very sincerely yours,
J. E. McAfee."

Charles City College (Methodist Episcopal), Charles City, Iowa.

"Your letter is at hand and is of interest to all thoughtful Christians. I shall gladly encourage the reading of good literature on these subjects. Yours truly,
"J. F. Hirsch."

York College (United Brethren), York, Neb.

"I am not a lodge man, but do not think it wise to champion an anti-lodge campaign in our city, as it would hinder York College in the great work it is doing for Christian education. Yours most truly,
William E. Schell."

Nebraska Wesleyan University (Methodist Episcopal), Lincoln, Neb.

"I have no sympathy, myself, with lodgism. Yours sincerely,
"D. W. Huntington."

Olivet College (Congregational), Olivet, Michigan.

"I was for many years an Odd Fellow

and I left the order because I had not time to waste upon dull meetings. I did not observe any change in my spiritual condition, like that indicated in your tract. Some evils are best dealt with by letting them alone. Very cordially yours,
"W. G. Sperry."

Simpson College (Methodist Episcopal), Indianola, Iowa.

"While a lodgeman myself, I am in hearty sympathy with the work you are doing, as I think that no one who has not been in touch with this work appreciates its dangers to the full extent as one who has seen it on the inside.

"Wishing you success in the work you have undertaken, I am, very truly yours,
"Chas. Eldred Shelton."

The University of Chicago.

"It is not the desire of the University trustees to have an address upon the subject referred to. Very truly yours,
"William R. Harper."

Hope College (Reformed), Holland, Mich.

"We are strongly opposed to secret societies in our college. We prohibit all Greek letter fraternities. I am sorry to say that some of our people, I think, are now running into the other extreme; would exclude every secret society man from their churches; and would not even allow the individual church authorities to act according to their own judgment in the matter. I think it would not be wise to agitate this question any more at present, as it might engender schism and strife in the church. Sincerely yours,
"G. J. Kollen."

Grand Island College (Baptist), Grand Island, Nebraska.

"I have never made an extensive study of lodgism. I see very plainly, however, that lodges are subversive of the influences of the church. Very truly yours,
"Geo. Sutherland."

William Jewell College (Baptist), Liberty, Missouri.

"Lodgism is a very important subject. I have lectured on it in our college once or twice myself. I think this the better way to manage it in an institution. I think, however, if you wish to do extensive good in this work, that it would be

well for you to have these four lectures published, so that they can be scattered all over the country. Yours very truly,
"J. P. Greene."

Macalester College (Presbyterian), St. Paul, Minnesota.

"I am opposed to the 1,001 secret societies and we do not have them in our Institution. We shall be glad to receive the Cynosure. James Wallace."

Coe College (Presbyterian), Cedar Rapids, Ia.

"There are many other subjects so much more important that I doubt the wisdom of expending too much time upon these themes. Sincerely yours,
"S. B. McCormick."

Adrian College, (Methodist Protestant), Adrian, Michigan.

"I am no advocate of secret societies, whether 'oath-bound' or not, nor am I hostile to them. I can not see any need for a campaign against them. Sometimes students ask me concerning them, and I always give my candid judgment. I can not see that anything more is needed here. Sincerely,
D. Jones."

Milton College (Seventh-Day Baptist), Milton, Wis.

"This institution discourages its scholars from joining any secret society, and there is no tendency among them to do so. I shall be obliged to you if you will send the Christian Cynosure to the Reading Room of the college. Yours very truly,
W. C. Whitford."

Westfield College (United Brethren), Westfield, Ill.

"I regard the secret lodge as in many ways a hindrance to the best social and religious life. Most cordially yours,
"W. S. Reece."

Union College (Seventh-Day Adventist), College View, Neb.

"We have no doubt but what there are many excellent things that may be presented in favor of the lodges, else there would not be so many good people connected with them. Our school management, however, do not feel free to connect with our school work any instruction along that line at present. We have students in our school who belong to

lodges. We do not wage a warfare against them, but endeavor to place before them things which seem to us to be of greater importance, which should therefore occupy their time. Very respectfully,
L. A. Hoopes."

Des Moines College (Baptist), Des Moines, Iowa.

"I heartily endorse any movement that will bring to light the real relation of men to the church and to their lodges. I am convinced that one of the weakening influences of the present time in religious affairs is lodgism. Sincerely yours,
"Geo. D. Adams."

Doane College (Congregational), Crete, Neb.

"I appreciate the good work you are doing and you have my sympathy. I should be very glad to have the subject of lodgism discussed before our students, but at present lectures and various kinds of public entertainments take all the time that we can give to our students for such purposes. We believe most thoroughly in informing our students and shall welcome the Christian Cynosure to our reading room. Yours cordially,
"D. B. Perry."

Blackburn University (Presbyterian), Carlinville, Ill.

"If President Blanchard is to be in this neighborhood, we should be glad to have him visit us. We should be glad to have the Cynosure. Yours truly,
"Walter H. Bradley,
"Chairman of Faculty."

The gold in the quartz is valuable, but the gold purified by fire is more valuable. The ordeal of suffering makes the good more beautiful. It is the smelting of the ore.

Life is not made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart.—Sir Humphrey Davy.

Our moral natures are swung at most delicate balance and the weight of an immoral suggestion may disturb the equipoise forever.

Eight candidates caught cheating in entrance examination papers at Princeton University were forever debarred from entering institution.

KEEP GROWING.

Do not stop studying just because you have been graduated. Do not lay out so much work for yourself—as most graduates do—that you cannot complete any of it, but resolutely determine, at the very outset, that you will devote at least a few minutes a day to self-improvement. Do not let a day pass without at least a glimpse of a good book. Try to treasure up a bit of poetry, a helpful maxim or motto, a little history, or something else which will exercise the mind so that it will not stagnate.

Whatever you do, determine that you will keep out of ruts. You have plenty of examples about you, of men and women who have been graduated with as much determination, perhaps, to keep up their studies, as you now have, and yet have dropped into the worst kind of ruts, letting all the beauty and poetry die out of their lives.

Many great men, like Darwin, have been suddenly surprised, in their old age, to find that their passionate love for poetry, for music and for works of art has practically disappeared for lack of exercise.

Whatever may be your vocation in life, resolve that you will not get into a rut; that you will keep growing; that, when you retire from the active duties of life, you will have something to retire to, and not feel utterly lost and alone in the world when your regular occupation is gone.
—Success.

This advice is sound and is also applicable to non-graduates. There is no one who could not thus become self-taught. Nothing is more in the way than some false notion, for instance, that because one did not get a good start in school he cannot start now; or that, because he did not study much when young, he cannot study now at all. Such whims must be abjured. Old lawyers study new cases, new precedents and new enactments. Instead of learning

the rigmarole of the Grange and fake insurance orders, give your attention to something worthy of your mind; save the time you fritter away at lodge meetings and banquets, so that presently, instead of deploring the incompleteness of distant youth, you can enjoy a ripening maturity or augmenting age.

METHODIST UNIVERSITY, EVANSTON

The Chicago Inter Ocean of June 4 contained an article regarding the expenses of a young woman student who attended the Northwestern University at Evanston, which shows some figures that speak louder than words in declaring the worldliness that is sapping the Christian vitality of that Methodist institution of learning.

The educational expenses as given by the Inter Ocean were: Tuition, \$70; board and room, \$215; books, \$25; incidental expenses, \$50; total, \$360. The social expenses were: College dances, \$100; games, social accessories, \$175; flowers, \$30; carriages, \$75; total, \$380.

Commenting on the state of affairs revealed by these and similar facts the Inter Ocean says:

"Fears of the faculty that the school is becoming Parisian in its gayety and that the halls dedicated to learning are being transformed into salons of society, thus inflicting heavy burdens upon the young woman who would follow the same pace, have led to an investigation, the results of which the above figures set forth.

"Social duties, instead of remaining subservient to those of the class room, have asserted themselves so strongly that they are in danger of crowding out the duller part of modern college life. After nightfall, cabs rattle through the Evanston avenues, carrying young men in full dress and young women gowned for the ball room, who enter brilliantly lighted and decorated dance halls. In the afternoon, even, carriages throng the entrance of the co-ed dormitories, where receptions and teas are being held.

"This all costs money, and the professors of the Evanston institution have become alarmed to find that it costs as

much or more than the price of a good college education.

"What can be done about it? The professors are at a loss to know. They have tried curtailing the number of social entertainments given by the student organizations, but they cannot prevent a dozen private functions being held each week. When the disturbed instructors keep guard over the clubs and the dance halls in Evanston, a coterie of students skip away to Winnetka or Roger's Park, and there make merry, far from the supervising eyes of the faculty."

As Christmas, 1901, was drawing near Pres. W. R. Harper, so a Chicago daily paper asserted, was sorely troubled over the standing of the class of 1905 because of their low scholarship. This, according to the daily, members of the faculty and upper classmen at the university ascribed to the injurious effects of "rushing" tactics on the part of the Greek letter fraternities. A regulation of the university which was formulated by Dr. Harper when he issued his permission to the national fraternities to establish chapters at the university prohibits a student from joining any secret society until he has completed three months' work. This rule, however, does not prevent the fraternities from rushing the new men whom they desire to pledge and initiate after the Christmas holidays, and consequently throughout the autumn quarter a merry competition is waged by the different fraternities in bidding for the favor of desirable members of the freshmen class. The article closed with this declaration:

It is expected that the numerous failures this year will lead to more stringent rules governing the number of social affairs. The secret society men, however, have gained more confidence in the stability of their existence at the university since the announcement that Dr. Harper has joined the Masonic order.

Since God is back of all things there can be nothing but infinite love in the darkest providences.

Help bestowed on the worthy will bear richer fruit than ever grew on the tree of selfish indulgence.

NON-FRATERNITY ORGANIZATION.

Macon University, Macon, Ga.

Macon, Ga., June 16, 1903.

Mr. Wm. I. Phillips, Chicago, Ill.:

Dear Sir: It affords me much pleasure to tell you of our Non-Fraternity Organization here at Mercer University.

When I came here four years ago, I found a pretty strong sentiment among the "Nons" against fraternities. To my great satisfaction, it continued to grow until last year, 1901-1902, it culminated in a permanent organization of the "Nons." All the students except those belonging to fraternities are considered members, and, happily, most of them are active, enthusiastic workers. Our meetings are public and our deliberations open, even the faculty being welcome to attend should they desire.

Our purposes are to prevent a monopoly of college politics on the part of the fraternities, and to deter new men from joining them, thereby reducing them to such small numbers in the course of a few years that we can petition the trustees to remove them. Heretofore committees from the different fraternities have met the trains during the opening days and taken off such men as they wanted and could decoy and initiated them into the fraternities even before the first chapel meeting. Then, too, they secured men all along during the college year. If a man was a hard worker and by dint of his own genius and effort had raised himself in the esteem of the student body, he was besieged by some fraternity, and in an unsuspecting hour led to join them, to lend dignity to their undignified order. But now, we, too, have a committee on new students, which meets the trains and speaks to the young men, asking them to delay joining fraternities until they have had time for investigation, at least. We secure their promises to do this where we can. Then we have a public meeting as soon as they pretty well all get here, at which the history and purposes of our organization are fully set forth, together with the nature and purposes of the fraternities. And let me say, by way of parenthesis, that we handle the matter with gloves off.

What have we accomplished? Last

year, at the close of the college year, the "Frats" numbered, all told, I think, about one hundred and twenty-five. This year, at the close of the college year, they numbered about seventy-five, a larger per cent being old men. Besides, the "Nons" have had control of college politics here this year, and we have taken most of the places. You may not think this right, but we thought best not to allow the fraternities to hold out any hope to an ambitious fellow. And I may add that they have not secured a single man since the opening that bids fair to reach distinction in college.

(An open, above-board contest for honors based upon merit is right.—Ed.)

We have gone about this matter in a rather systematic way for next year. We have had letter heads printed to give prominence to the movement. We are going to publish a circular letter in type-written form during the summer and send it to all prospective students.

Our chief objection to college fraternities is not the social lines that they draw nor their attempt to dominate politics, but the narrowing influence which they exercise over the individual. A college man is entitled to the widest development of which he is capable, but fraternities deny him this right. This movement is not at Mercer University alone, which is a college under the auspices of the Baptist denomination in Georgia, but an open rupture has broken out between the "Nons" and "Frats" at Emory College, a Methodist institution in Georgia, and the gulf is continually widening at the State University and other colleges of less note in the State. Then, too, it is my impression that a like sentiment is growing in other Southern States, though I cannot vouch for the authenticity of this statement. It is our purpose to open correspondence with the other colleges of the State next year. I hope it can be made an intercollegiate movement, and from that an interstate movement, and from that an international movement, until this planet shall be girded with the principles of universal brotherhood and every college fraternity shall be extinct where their real purpose—it matters not what their ostensible purpose is—is what it is shown to be here.

We have meetings and discussions during the college year to keep the matter before the boys; and our organization will be dissolved when fraternities are extinguished.

Geo. W. Light.

WHAT WHEATON COLLEGE STANDS FOR.

Extract from an Address by Rev. J. M. Foster, of Boston, May 26, 1903, in College Chapel.

A long-cherished wish to visit Wheaton College is now gratified. The honored father and predecessor of President Blanchard, whose record in the anti-slavery conflict and in the anti-secrecy war made him the cynosure of all through the land, has made this college a city set upon a hill, which cannot be hid. This is not an academy or high school, which fills an important place in preparing students for advanced work. It is not a university, which is fast becoming a syndicate of endowed departments for training specialists, and in them a liberal education is becoming a lost art. This is a Christian College, and stands as a bulwark against the incoming tide of secular education. Christian men laid the foundations of this college in prayer to God, and it is destined to be a power that makes for righteousness in the Kingdom of Him who is the Truth.

Wheaton College stands for Christian scholarship. Plato, in his Republic, defines education as the development and culture of the whole man, physical, mental and moral, so that the man is master of himself and can use his powers wisely; that is, in the use of the best means for the accomplishment of the best ends. The boxer, the baseball player and the regatta team have their bodies under control, and can use them efficiently. A sound body is desirable, and is essential to the greatest efficiency; but it is not an education. College athletics are good in their place. But they are being overworked. A good thing abused becomes a curse and not a blessing. Industrial departments are unspeakably better for manual training than college teams for play.

But all this is secondary in a college course to the development and discipline

of the mind. Students are here to learn and think, to hold up two ideas before the mind and compare them. And let me say that there is nothing that can take the place of the ancient classics for this purpose. This modern fad of doing away with Greek and Latin, because they are dead languages, is a fatal blunder. Mastering those languages is your mental athletics. They give you the use of your mental powers as nothing else can. And let me say that the smaller college, where professors are acquainted with their students and give personal attention to each one in the classroom, affords unspeakable advantage over the large classes of the university, where professors and students are strangers, where students listen to lectures without personal drill, and where too often the examinations are prepared for by coaching and cramming a few days and nights before. Secretary Root, a graduate of Hamilton College, New York, said: "I consider the small college the prime factor in our educational system. I would rather have my boy graduate from my alma mater than from the most widely heralded university in the land."

But a sound mind in a sound body is not an education, though they are indispensable to an education. An educated villain is the most dangerous man that infests society. The infernal machine that wrecks the ship at sea is the product of his work. He is the Moody Merrill who spoiled Boston, the Boss Tweed who exploited New York, the man who forms trusts that rob the public, or the unscrupulous labor leader who persuades men to go out on strikes that injure themselves and wrong the public.

Man is first and last and all the time a moral being; and an education that overlooks this fails to take into account the most important part of human nature. The man who has not been taught to love the Lord with all his heart and soul and strength and mind, and his neighbor as himself, cannot be reckoned as a Christian scholar. Wordsworth complained in his day that "Plain living and high thinking are no more." Shairp retorts that in our day high living and plain thinking are the all-in-all. The Christian scholar rates the spiritual

above the material. To be good, to do good and to get good are more important than to become a millionaire. "He that ruleth his spirit is greater than he that taketh the city." "If a man gain the whole world, and lose his own soul, what doth it profit?"

Wheaton College places the Bible at the foundation of its educational work. Here it is read and studied and practiced. Christian parents can send their boys and girls here, and feel satisfied that they will breathe a healthful atmosphere and be surrounded by influences that will promote their growth into Christian manhood and womanhood, "That as the plants our sons may be, in youth grown up that are: Our daughters like to corner stones, carved in a palace fair."

In confirmation of the statement often made that State Universities are Christless institutions and breeding places of infidelity, we quote the following from Briney's Monthly for June:

It has reached our ears, through a thoroughly reliable source, that a preacher in Missouri says that nine young men in his county went to the University of Missouri ardent believers in the Lord Jesus Christ, and returned to their homes infidels. This suggests a most deplorable state of things in the university, from the standpoint of spiritual matters. That Christian parents will expose their children to the deadly effects of such a upas tree, is remarkably strange, and suggests the possibility that the true condition of affairs in that institution is not generally known, and it is time for the facts to be brought to light. Why is it that young men reared in Christian homes, and instructed into the kingdom of Christ, return from an institution supported by the money of Christian people, with their faith in Him gone, and their hope through Him shattered? It is the outcome of the law of cause and effect. The cause must be in the institution, and the sad effect is seen and experienced in the Christian homes from which Christian boys go to attend the institution, and return with the dark specter of infidelity dancing in their brains. Are the Christian people of Missouri willing to put up with such a condition of things in their university?

"Few men may be theologians; but all men may be Christians."

Editorial.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Married, at the home of Mr. and Mrs. David C. Cook, Elgin, Illinois, Hannah Williston, daughter of Mr. and Mrs. Ezra A. Cook of Chicago, to Mr. Harvey Kinsey Boyer of Muscatine, Iowa.

ANTI-TEMPERANCE PLEDGE.

"I, the undersigned, hereby declare myself willing and ready to become a member in good faith of an organization whose aim and object is to avail itself of all legitimate means for the repeal or modification of the present prohibitory laws, and willing to support and abide by the constitution and by-laws of such an organization. I further pledge my most sacred honor not to reveal anything pertaining to such order if I should become or cease to be a member thereof, and to subscribe to a solemn obligation to keep inviolate the foregoing pledge."

This pledge was signed by candidates for the Mystic Brotherhood of Kansas, one of the swarm of fraternal promoters of charity, fraternity, brotherly love, good morals, good citizenship and so on. Adam founded this ancient Kansas order, and founded it on the yet unwritten Bible.

THE WHY OF FRATERNITIES.

BY REV. GEO. ALFRED WICKWIRE.

When we see a great movement sweeping over a country we ask ourselves, what brought it about? for we know that we are not living in a world of chance, but that results must come from adequate cause. So with the great fraternal movement of the last fifty years, it is not reasonable to suppose that it has come about without cause. To say that it is of the devil and is caused by special activity of his satanic majesty does not explain.

It is the purpose of this article to see if we can find sufficient cause for the result, and to suggest a method of eliminating the evils of the lodge system and at the same time retain the good. For if the lodge is to be superseded, those who are working to that end should understand what brought about the present conditions and wherein lies the strength of fraternalism.

No idea has ever taken hold of a large number of people but what has as its foundation some truth, however much the truth may be covered by error; and it usually owes its success to the emphasis of a truth at the time largely overlooked. Take for instance Christian Science, which has for its truth the influence of mind over body, a demonstrable truth, but one that was largely overlooked. So we may say that the fundamental truth of fraternalism is that of brotherhood, too often overlooked by the church and society; one in all its far-reaching meaning not yet fully put in practice.

With the consciousness of brotherhood the idea of association also came, and the knowledge that they could do for themselves and others through association what they could not do by themselves, and which neither the church nor society were doing. That brotherhood to be workable must be limited. In the early church that institution seems to have met all man's needs, but the church with its growth in power seems in a large measure to have lost the spirit of helpfulness on the non-spiritual side, which it has not yet fully regained.

There also came the desire for the as-

sociations and good fellowship of the lodge. The Civil war gave a great impetus to the fraternal movement, and we may trace it to the associations and fellowship of the camp.

There is an attraction in the lodge for most men. This is not wholly in its mysteries, nor is it in the horse-play of some initiations, for those initiations are the most attractive in which horse-play is minimized or eliminated and the ceremony marked by beauty of ritual and perfection of work. The horse-play in practically all orders is but a side issue and meant to impress some lesson. Also with a certain class the play of the initiation is attractive, for men are but grown up boys.

Then the order does certain things for its members. The lodge man knows that upon every other member of the order he has claims that will be recognized; that should any disaster overtake him help will be extended freely and heartily. I have seen it often said that this help is extended even to the extent of aiding him to escape punishment for violation of the laws of the land; I do not know how it is with all orders, but I do know that in one large order if such help should be given it would be contrary to the laws of the order.

Again, the lodge man knows that his dear ones will be taken care of and he, himself, will be if he comes to old age in want or becomes helpless. There is an odium connected with charitable institutions conducted by the state which is absent from the homes conducted by the orders. One feels disgraced if obliged to go to the poor-house, while one feels that it is right that he should be taken care of by his order as the old soldier thinks it proper that the country he defended should give him a home if he becomes dependent.

These causes may all be said to have their root in selfishness, yet it should be remembered that selfishness has been a powerful factor in the development of the race; and that there are gradations in selfishness, and that what the fraternal man seeks for himself he also helps to give to others. If this world were perfect and conditions ideal selfishness would be eliminated; but so long as humanity is

imperfect selfishness will have to be reckoned with.

The most potent factor in increasing fraternal membership is the insurance orders which are a product of the past twenty-five years and which have at present a membership of over four million. Whatever one may think about the advisability of this kind of insurance, it cannot be denied that these millions have had a cheap protection and that hundreds of thousands of widows and orphans have had financial help in their hour of need which otherwise would not have been received. Moreover, the fraternal features, which in time of death is made prominent, draws men into these orders.

That there are evils in the lodge system few will deny; but it is no less true that there is good. In combating the evil it is the part of wisdom to recognize the good, for the strength of the lodge lies in it, and to give men something that will meet the needs which the orders do, without their evils.

Condemning the lodge and gaining here and there a convert from them will not solve the problem; for the lodge gains a dozen members to every one that is won away from it. If in the conflict of the lodge the church takes second place, then it must needs be that there is a drawing power in the lodge that the church does not possess; and if the church is to be all-in-all it must in the future meet all of man's needs in a way that it has not done in the past.

We are learning that in reformatory work it is not enough to take the evil away and leave a vacuum, but there must be some good to take its place. So that in temperance work we do not consider it enough to drive out the saloon and get men to sign the pledge, but if the work is to be effective something must be put in the reach of those to whom the social features of the saloon are its chief attraction, and which will meet this need without the evils that are connected with the saloon. So in anti-lodge work something must take the place of the lodge, which shall equally as well if not better meet the desires and needs to which the lodge ministers.

Secrecy, while to many the most prominent, is in reality one of the less essen-

tial features of the lodge. Organizations could do all the work of the orders with the secret part left out. We have the Christian Endeavor, the Epworth League, the Young Men's and Young Women's Christian Associations, all having certain pledges, but yet not secret, and doing a great work along certain lines. The Y. M. C. A. has its membership card which gives certain privileges to its holder, so the non-secret order might have its card which would take the place of signs, grips and passwords.

It is said that Michael Angelo once entered a chapel where Raphael was frescoing; he noticed that the figures were too small for the room, so he took a crayon and on the ceiling drew a large human head, saying, "I criticize by construction not by destruction." So unless they want to fight "as one that beateth the air," the anti-lodge forces must tear down by building up a better structure than the one demolished.

A fraternal insurance organizer was once met by the pastor of a church that does not believe in orders; the pastor said to him that he was engaged in a very bad business. The organizer replied, "On the contrary I am in a very good business, making it possible for men to so insure their lives that if they die and leave wife and children they will have some means of support;" then turning to the pastor he asked, "What would your church do in like circumstances?" the pastor replied, "We would take a collection for them." Until the church and the anti-lodge people have something better to offer than an uncertain collection we need not be surprised that men should choose the certainties of the order instead of the uncertainties of the others.

REPLY TO "WHY OF FRATERNITIES."

This article from Brother Wickwire is an interesting and impressive argument for Secret Associations. It puts all the reasons for such organizations strongly and is not marred by lying and false pretensions which so often mark arguments for lodgism.

That there must be a reason for any widespread movement goes without saying. That some good results, from every-

such movement, is also unquestioned; no fisherman works without bait, but the article exhibits all the weakness of the cause which it advocates.

In the first place, it shows that the principal thought of all these associations is material assistance. Now material relief is the Christian duty in cases of need and is furnished by the Christian church to-day without any trumpet blowing to a far greater extent probably, than by all the lodges in the world. The quiet, unobtrusive charities of Christianity are without number and beyond calculation. But the great work of Christianity never has, never will, and never should be the contribution of money. "Silver and gold have I none," said the Apostle, "what I have I give." What did he give? Healing and strength, so that the man who expected to sit a cripple and receive aid was made well and strong to go about the world, earn his own living and help others. That is the great work of the church so far as material relief is concerned.

Industry, economy, cheerful faith, and generosity are the road to success. Idleness, extravagance, murmuring and selfish greed have always produced misery and always will, and no multiplication of benefit orders will ever reverse this unchanging law. There is probably no one force operating to-day on wage earners which tends to prevent them from owning their own houses and saving money for old age which compares for a moment with the Secret Society movement, which tempts them to say, "I do not have to save. The lodge will take care of me."

Second, this mistaken idea works as all mistakes do, unsuccessfully. These very orders which are going to help men by giving them money which they have not earned instead of teaching them to earn and save, are constructed on such a financial plan that they necessarily fail. Men get a cheap insurance when they are young and ought not to need any. They get a dear insurance or none at all when they are old. The result is that the orders break down, not by scores but by hundreds and thousands, millions of money standing as insurance at the time when they cease to be.

In addition to the necessary downward drag, there is the added fact that the

treasurers of these associations are, in many instances, untrustworthy persons, so that the funds disappear even before the orders die. There are, of course, differences in management. Some of them are more worthily engineered than others, but that this is the case we all know.

But the last word in regard to these organizations is always that they are anti-Christian, that they do not at all content themselves with a plan for relief. They get up burial services, printed prayers, write up moral lectures and produce the impression upon the average member that if he will obey his lodge, he will be safe for time and eternity. This is the decisive argument. If the insurance was good and men could get the relief they plan for they would buy it at high cost if the result was the loss of the soul. "What shall it profit a man if he gain the whole world and lose his own soul, or be a cast-away?"

Brother Wickwire says that the lodges must be supplanted by some provision for the social and financial needs of men. If the church does not furnish this, the lodges will continue to flourish. We have a similar argument for worldly amusements. We are told that it is the business of the church to see to it that young people have pleasures, and that if we object to dancing, card-playing, theater-going and the like, we must put something else in their place.

In many instances this sort of work is now undertaken and the churches leaving their ordained work as teachers of the Divine Truth, are seeking to provide amusements for young people. We are satisfied that this method of reasoning is fallacious and vain. It is the duty of the church to make men Christ-like. When they are so they will delight in the prayer-meeting. They will find their social needs met and their entire natures quickened and purified by it. Amusement was never intended to be the business of life. Normal amusements spring up of themselves. As soon as play is made a business it becomes corrupting. There are thousands of persons to-day raising boys and girls who are a terror and shame to the communities in which they live, simply because they are not taught to obey and work. Lazy, lawless, irreverent

boys and girls grow up into the wrong sort of men and women.

Brother Wickwire, we believe, is a clergyman. If so, we suggest to him to think whether the Holy Spirit comprehended the needs of men when he devised the Christian Church. If He did, then Secret Societies, under whatever pretense they may be organized, are outside of the Divine Spirit and will work evil when all is said and done.

A FRATERNAL GREETING.

[According to promise, we herewith publish a synopsis of President C. A. Blanchard's address and Superintendent Hart's reply before the Free Methodist General Conference held in Greenville, Ill., last June.—Ed.]

President Blanchard's Address.

Mr. Chairman, Brethren and Sisters: I have never before had the privilege of being the guest of this body, but I am very glad for many reasons to be with you. For more than thirty years it has been my pleasure from time to time to meet certain brethren who are on this floor in the warfare for truth against error, for light against darkness, and you know soldiers come to have a fellow feeling for one another. When men have been under fire together, they never feel toward one another just exactly as they do toward one another just exactly as they do pleasure for me to take by the hand some of these dear brethren with whom I have been privileged to campaign in days which are gone.

I am also very glad to be with you because of your own distinctive history. I think it is a great thing to have a body of people in this world willing to stand or fall on the proposition that the gospel is intended to help men to live holy lives and that men who profess to, ought to do it, and this always involves a cross and a separation from the world. I do not wish to criticize any others, but I am free to say that as I read the history of your church, as I have come in contact with your ministers and members as I have been privileged to, it has seemed to me that this is the disposition and spirit of your people. While I think we may perhaps make too much sometimes of whatever we possess, I do not think we can ever think too much of the principle that

a Christian man is by that token separated from the world that crucified Jesus Christ.

I rejoice in the standard which God has enabled you to lift up to rally around, and as I have asked one and another whence he comes and have heard of you as scattered all over this great land of ours, brought to this present idea of power in such a marvelous way by the providence of God, it has encouraged and strengthened my heart to think of the fires that you are lighting from one end of our good country to the other. The testimony that you are bearing is for the word of God, for the honor of Jesus Christ, for the work of the Holy Spirit.

I do not always have the pleasure of speaking to a congregation that is in hearty sympathy with the association which I have the honor here to represent, but I suppose I am not this morning speaking to a single individual who is not in hearty sympathy with the work to which God has called us.

There is a reason for everything we see. We may not always see the reason, but always there is a reason. Now, I do not wish to be extravagant. Some people who do not know me well think occasionally that I am, but I profess always to be an exceedingly moderate man. I aspire to be cool and careful in judgment and in speech. I do not wish to say anything here to-day to cause me to change this good opinion which I have of myself. (Laughter.)

Now what institution is there in this country at this time which is making a business of breaking down the confidence of the people in the law of God, in the word of God, in the church of God? If you know any system that is doing it the way the lodge system is doing it I should be very glad to have you name it to me. The labor organizations which are professing in these days to guard the rights of the laboring man do not seem to remember that there has been no safety for the laboring man anywhere outside the Christian church.

If he were in India to-day he would get one and one-half, two, three or five cents a day for his work. A contractor told me that in a building transaction he has lost three hundred dollars. I said,

"I am sorry. Why did you lose money? Did you figure wrong?" He said, "No, the price was all right, but I had to pay the workmen seventy cents an hour for laying brick, and they only laid half the number of brick an honest workman would lay in an hour."

We are here in a country where it seems as if all the foundations are going out. In every city, in every hamlet there are these secret societies with the pretense that they are going to satisfy the minds of men and that they are going to do it in some way that God has not himself pointed out. Then take the liquor business. The liquor business and the secret lodge in whatever place I have known them are twins. You cannot touch one without striking the other.

There is another thing I would like to say and that is this. I have thought one of the greatest sins of the church is doubting the triumph of God. When I was a boy and when slavery was law in the United States everywhere, they said to me it was all right to be opposed to slavery, but you could not do anything. It is here and here to stay. They have got slaves; they have got power; they have got wealth; they have got political influence. Even abolitionists thought the day of victory was far in the future. Wendell Phillips said it would take perhaps one hundred years to work that problem out.

Harriet Beecher Stowe, the woman who wrote "Uncle Tom's Cabin," at one time said that she had no idea that either she or her daughter would live to see the slaves set at liberty, but she thought that perhaps her daughter's child would, and yet Harriet Beecher Stowe lived a generation after slavery was abolished.

Do you know it seems most wonderful what God does through people who go into action with him. Go into action. Do not lie off behind the breastworks, but just climb right over the breastworks and go into action. I have known of the Holy Spirit working as mightily through a child of five years as through any old soldier of the cross. We want to get into action.

Now, brethren, in our National Association we are simply trying to gather up the people who are willing to go into ac-

tion. We feel that God is wonderfully blessing us in our work. If you will take hold with us God will help us and you will be surprised to see what can be done. We have got a great Captain going before us. He says take your cross and come after me.

It does me good to see you. I will go to my work stronger, and I hope God will bless you and stir you up, and give you more courage and more faith than ever before; and as you go forward you will find that He will be faithful and true and give you the victory. Amen.

Superintendent E. P. Hart's Reply.

The words of our dear brother have been an inspiration to us. More than forty years ago when I started out to preach the gospel I would sometimes lose the thread of my discourse, but I never got entirely swamped, for when I did not know what else to say I fell back on my experience. I have no set speech, but I fall back on my experience.

I had just reached my majority when I sent in an application in a town about sixty miles west of Chicago to unite with the Masonic lodge. It took the committee they appointed two weeks to find out whether I was worthy and well qualified, and when the meeting of the lodge came, there being no black balls in the box, they took me up into an ante-room and there I was duly and truly prepared. I was neither clothed nor naked, neither bare-foot nor shod. I had the cable around my neck and a bandage over my eyes. I was led in the hall and hood-winked. I was duly initiated, and then passed to the degree of fellowcraft, and after that by a strong grasp of the lion's paw I was raised by the five points of fellowship to the sublime degree of a master mason.

I remember when they led me up before the Master just before the concluding exercises of the occasion the Master said to me solemnly, "I suppose you consider yourself a Master Mason." The conductor told me what to say, and I said, "Yes, sir." "Well," he said, "I am sorry to inform you there is a rough and dangerous road before you." I was taken around the hall, having been knocked over with a piece of pasteboard rolled up

by some of the brothers behind me, and finally laid away in the grave with the chairs piled over me. I represented Hiram who had been slain but who was not to be found. After a search in and about the assembly my abode was discovered and I was brought out. I remember as I stood before the Master and he inquired what I most desired, my conductor whispered in my ear, "More light." I was not just like the man I read of who was in that position and when the Master inquired, "What do you most desire?" he said, "I want my pants and to go home to my wife." (Cheer after cheer and great hand clapping.)

I made a very good Master Mason, and they elected me as secretary of the lodge. I got to such depths of sin and iniquity that even what the brother has told us of the remarkable power of Masonry was not able to save me, and I called on God for mercy and salvation, and God heard my cry. He brought me up from the pit and set my feet upon a rock and put a song in my mouth.

I never entered a lodge of Masons but once after I was converted, and then I went in order to pay over to the treasurer money I had in my hands as secretary. After a while the Master of the lodge, meeting me on the street, said to me that a special meeting had been ordered and requested me to attend. He said some members had not been attending, and had failed to pay their dues. I said to him, "I will either be present or write you a letter." When the time came I wrote the letter and sent it to the lodge. I remember I said to him that I had consecrated myself to God and the advancement of the kingdom of Jesus Christ in this world, and that I was satisfied that Masonry was in opposition to that kingdom, and as an honest man I could have nothing more to do with it; and then I added in Masonic language, "You can take due notice hereof and govern yourselves accordingly." Not long after that I received a notice that I was expelled from the lodge for non-payment of dues and other gross unmasonic conduct. I never found out what that was unless it was getting salvation.

In the fall of 1867 I had the privilege of attending the Illinois conference. Jon-

athan Blanchard, the honored father of our brother who has addressed us to-day was present at the conference and spoke words of encouragement to us. An action taken at that conference was the beginning of the association which the brother has so ably represented before us to-day. We stood there in 1867. We stand there with increased emphasis in 1903, and we are looking to God for the abolition of this and all other evils, and we have faith in the final outcome, that God shall triumph most gloriously over all his foes, and to this we are committed, to this we are consecrated and if necessary for this we die.

News of Our Work.

PRESIDENT'S LETTER.

Dear Friends and Fellow Workers: It has been my intention ever since I was honored with the leadership of your organization to communicate with you regularly each month respecting the work which God has entrusted to us. The many cares connected with my daily labor have hindered this hitherto, but if God will, I trust for the future to send to you some word of encouragement and suggestion with each issue of the Cynosure. I may fail, but this is my purpose and shall be my attempt.

Men are lost in sin. Men may be saved from sin, but men can be saved from sin only through the blood of Jesus Christ our Lord. Men suffer as individuals—social arrangements are out of joint, industrial life is not what it ought to be. Men are seeking to rid themselves of suffering and inconvenience. One of the great plans they have adopted is the organization of secret societies. These institutions profess to aid men in worldly

things, to instruct and help them morally, to regenerate and save them.

Such pretensions of course make them rivals of the Christian church, and enemies of the Founder and Head of that church. It will necessarily follow that they will be failures; that such seeming success as they gain will be partial, temporary and productive of greater evils than those which they remove.

All this is plain from the nature of the case and has been a thousand times proved true in the experience of men. Against these organizations we have agreed together to labor. Some work we have done, and God has given success more than our labor or our faith. We are called upon in this day to a larger confidence and more energetic action. 'God's spirit is moving throughout the world in a wonderful way. Evil men and seducers wax worse and worse, but those who fear God are holding on their course, and those who are washed in the Blood of Jesus grow stronger and stronger.

We are called first of all to the prayer of faith that God will pluck up and pull down and drive away these institutions which antagonize the church, which His Son purchased with His own precious blood. Second, we are called to more kindly and perpetual testimony. This may be given by word of mouth, by written letters, by circulation of the printed page, but in every possible way we should bestir ourselves. There is the sound "of a going in the top of the mulberry trees." I trust that God may stir us all up to labor.

If in any way I can serve you in your

locality I will gladly do so. Our Secretary and agents are likewise according to their strength ready to assist you. All around you there are churches, in the pulpits of which are enlightened and faithful men who will co-operate with you. Let us arouse and give ourselves to the work.

In the love of Jesus, fraternally yours,
Charles A. Blanchard.

The Michigan Association, which met in the Fourteenth Street Christian Reformed Church, Holland, Mich., June 22 and 23, was an interesting and helpful gathering. We hope to present in a future number of *The Cynosure* the remarks of Rev. M. J. Bosma, of Grand Rapids, Mich., who eloquently opened the discussion on the subject of Labor Unions.

MINUTES OF THE MICHIGAN STATE CONVENTION.

The Convention Was Held June 22-23 in Fourteenth Street Christian Reformed Church, Holland, Mich.

Meeting called to order by Pres. H. A. Day, who led in prayer. Scripture reading and welcome by Rev. D. R. Drukker, pastor of the church in which the convention was held. Response on behalf of the State Association by the State President, who referred to the need of enlightenment and the mission of the association.

Committees were next appointed as follows: Resolutions—Rev. S. A. Manwell, Rev. W. I. Phillips, Rev. J. Noordewier; Nominating—Rev. D. R. Drukker, Rev. T. Brotherton; Rev. T. McCarty.

In the absence of Dr. Ferris, who was to deliver the address of the evening, Rev. W. B. Stoddard was introduced and gave one of his characteristic chart talks.

Morning session, June 23, opened with half-hour devotional service conducted by Rev. M. E. Remmele.

Nominating Committee reported as follows: President, Rev. J. Groen, of Grand Rapids; Vice President, Rev. E. D. Root, of North Star; Secretary, Rev. M. J. Bos-

ma, of Grand Rapids; Treasurer, Rev. S. A. Manwell, of Rives Junction; State Agent, Rev. M. E. Remmele, of Allegan.

The report was adopted.

The State officers were made an Executive Committee to use any funds of the State treasury for the furtherance of the work of the N. C. A. in the State. This committee was also authorized to collect funds for this work.

By vote the convention requested all churches in sympathy with the work of this association to appoint a day during the coming year in which a collection will be taken for this association. The secretary was instructed to notify the conferences in the State of this request of the State Association.

Rev. M. J. Bosma read a paper on Labor Unions. After the reading free discussion of the subject followed.

Rev. Manwell, Rev. Stoddard and Rev. Brink were appointed Finance Committee.

The third session opened with scripture reading and prayer by Rev. J. W. Brink, after which Mrs. E. W. Chapman sang a solo.

Rev. W. I. Phillips gave an address on the National Christian Association and its work.

Rev. Manwell, for the Committee on Resolutions read their report. The resolutions were read and discussed separately, after which they were adopted as follows:

Whereas, The Secret Lodge System is unified in its evil character and teaching, even as the church is a unit for good; and whereas this evil appears not only in its association, but in its very nature,

Resolved 1, It is the belief of this Convention that no pledge or oath-bound secret society is required for any good purpose and that history shows them to have been used for the worst of purposes.

2. Special attention should be called to the manner in which such organizations oppose the Christian life.

3. As the lodge robs, and at times destroys the home, thus helping to undermine this God-ordained institution, every lover of righteousness should be aroused to defend the foundation of all that is noble and right.

4. In the administration of oaths extra

judicial and uncalled for, many lodges place themselves in the way of justice, and antagonistic to the state.

5. The spirit of the lodge as publicly manifested at its funerals, festivities, dances, etc., is clearly shown to be anti-Christian.

6. We favor organization of labor if conducted on Christian principles, but deplore the un-Christian, un-American spirit that takes advantage of the many for the supposed advantage of the few. The boycott, the destruction of life and property, or the attempt to coerce in any way by a voluntary association of men, should not for a moment be tolerated.

7. The ever-increasing number and kinds of lodges, should cause us to seek information, and be ever faithful in doing all in our power to stem this popular tide of evil.

8. We would urge all friends of the cause in the state to subscribe for the Christian Cynosure, arrange for lectures, distribute tracts, or otherwise further the cause as they may have opportunity and ability.

9. We hereby tender our thanks to the pastor and people of this church for their kind hospitality, to the press of the city for its kindly notices, and to all who have entertained and contributed to the success of our gathering.

The following resolutions presented by Rev. J. Noordewier were also adopted by convention:

1. Secret societies are fearful strongholds of Satan against the church of Christ.

2. Secret societies are falsely promising institutions, misleading in society as well as the church.

3. Secret societies are dangerous in a free republic; every citizen has the right to oppose them, and it is his duty to do this.

4. Secret societies take away the sacred right of free judgment.

5. We warn every young man not to entangle himself with the lodge by making promises under oaths of which he will be ashamed and from which he may not have the courage to return.

Representatives of various churches were asked to write a report of this convention for their church papers.

The closing session was led in prayer by Rev. M. J. Bosma. Rev. J. Groen delivered an address in the Holland language on "The Religion of the Lodge." Rev. Wm. Dillon, of Huntington, Ind., spoke on "The Minor Secret Societies."

The expenses of the convention were \$31.35. M. J. Bosma, Sec.

SECRETARY STODDARD IN MICHIGAN.

Washington, D. C., July 17, 1903.

Dear Cynosure: I am glad to report the Michigan convention, held in Holland June 22 and 23, to have been, as expected, an advance on those of other years.

The masses did not attend the day sessions. They were left, as usual, to pastors and those more especially interested. There was a good attendance at all the sessions, the audience of the second evening being at least a third larger than that of the first and nearly filling the large auditorium in which we met. The addresses were well prepared and of a high order. The music rendered by the church choir was inspiring and very helpful. The entertainment, as also the collections, met the need, there being a small balance to assist in pushing future State work.

There is no reason why Michigan should not be equal to the best States in reform work. With a little effort on the part of friends there, much may be accomplished in the year to come. The greater part of my labor for the month past has been given to that field, and it is my expectation to give much of August to the northeastern portion of the State. For a few weeks I shall push the work in Pennsylvania as God gives strength and the opportunity is afforded.

While in western Michigan I enjoyed several meetings with our Wesleyan brethren. Near Parish Corners, Coopersville and Grand Rapids I spoke to many who welcomed the truths I had to bring and some no doubt who did not agree with me. I found the congregation to which Bro. H. A. Day ministers growing. There was an uplifting atmosphere, and a willingness to testify that I do not often meet. My memories of the Sabbath spent with this people are very

pleasant. Our good friend, Prof. R. L. Park, of Muskegon, showed an interest unabated along reform lines. Pastors and people in that city gave the usual support in subscriptions to The Cynosure. Lectures were delivered in the East Street Christian Reformed and the Swedish Mission Covenant churches of Grand Rapids, which were helpful, I believe. I was assured by the pastor of the Swedish Church that the congregation would be much larger could I return and give another lecture. Rev. J. Groen, pastor of the East Street Christian Reformed Church, is known to many of The Cynosure readers as an efficient worker. I trust as State President he may lead forward in much telling work.

Some days were spent in the vicinity of North Star in work with the Radical United Brethren of that section. Bro. Root, pastor in charge, had anticipated my coming, and had the meetings planned. Lectures were delivered Saturday and Monday evenings. I was given an old-fashioned circuit ride on Sabbath, stopping for meals and to preach morning, afternoon and evening. I was told when leaving I would be welcome could I return. The Lord bless Bro. Root and the tried few who are standing amid great opposition for the truth in Christ. At Alma, Mich., I found a growing Presbyterian college, with the president and professors set against secret societies. There are also Free Methodist and Radical United Brethren friends at this point, who will join in arranging for the lectures I hope soon to give. I am indebted to Rev. C. L. Wood, the Presiding Elder in the U. B. Church for this district, for much kind assistance. At Saginaw there are open doors for my lectures among Lutherans and other friends. Three sermons were given in United Presbyterian churches near Fair Grove, Mich. Rev. A. W. Martin, the pastor, subscribed for The Cynosure, and conveyed me in my journey in securing the subscriptions of several of his congregation.

I left wife and daughter for the summer with an uncle, the pastor of the Covenant Church near Fair Grove. On my return I am invited to speak in

the Presbyterian, Covenanter and perhaps other churches. To-morrow morning I start, D. V., for two weeks' work planned north of Philadelphia, in Pennsylvania. Yours in the work,

W. B. Stoddard.

RETROSPECTIVE AND PROSPECTIVE.

BY REV. J. P. STODDARD.

Others laid the foundations, but it was my good fortune to enter the veteran ranks while the National Christian Association was crystallizing into organic form. My official relation began prior to its incorporation and continued for about sixteen years, until the present efficient incumbent, Rev. W. I. Phillips, became Secretary, Treasurer and General Agent of the Corporation. Having been an active participant, and conversant with details in the day of small things, it was especially gratifying to note on my recent visit to Chicago the vigorous and extended growth of this movement in the West.

It sprang very largely from the faith of one man, who saw the inroads which the lodges were making in the Church of Christ, and who had the courage to sound the alarm. A recognized leader from the first, others like-minded rallied to the standard which President Jonathan Blanchard set up in the "Name of the Lord," and the discussion once fairly launched, strong men were soon enlisted and the forces on either side lined up for the conflict.

Without an organized constituency, without a home or headquarters, and without funds to met current expenses, trusting in God for strength and victory they entered the field in face of a thoroughly organized, amply equipped, and determined adversary, and with steady unflinching effort, have been unmasking the enemy's batteries, exposing his true character, delivering some who were in bondage through fear, and deterring more from becoming snared through ignorance and deceit, until the society has gained a recognition and the approval of a host of friends, and the co-operation of ministers of rank and denominations and churches who stand loyally for the truth. The fields sown with good seed

by the fathers are yielding already a rich fruitage and beckoning the reapers on to the more abundant harvest.

The work has been and is still passing through similar stages in New England. What I saw and learned of the expansion and steady progress during my recent trip West encourages me to expect great results in this field already generously responding to the little work done in the few years just passed.

It is no longer an experiment, but an established fact that very much has been achieved and a solid foundation laid in the intelligent convictions and contributions of a goodly number of New England's influential and devout citizens.—Home Light.

NORWEGIAN LUTHERAN JUBILEE.

Wm. I. Phillips, Chicago, Ill.:

Dear Sir: Excuse delay in writing you and thanking you for the large amount of circulars that you sent me in Decorah.

Our meeting was largely attended. On Sunday, the 21st of June, it was estimated that there were 10,000 people attending services on the college campus. Our Synod received greetings (this being a fiftieth anniversary celebration) from the church in Norway, and from the King of Norway and Sweden, from the mission in Natal, Africa, and from different Synods in America that have the same faith and confession as our Synod. A thank-offering had been raised that amounted to \$92,000, and which it was hoped should reach \$100,000 before the Jubilee year is over. The collection taken up on Sunday during Synod amounted to \$2,300.

Our Synod has now some 300 pastors and professors and about 140,000 souls.

We have sixteen colleges and academies, having over 2,000 students.

We have several hospitals and homes for children and old people.

All these people are taught from the pulpit and from the teachers' desk that secret societies are opposed to Christianity, and that secret societies are injurious to the family, church and state. Our Synod can be depended on as being with you in your struggle against secretism.

Yours truly,

(Rev.) O. T. Lee.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, SEPTEMBER, 1903.

NUMBER 5.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION

221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

RECONSTRUCTING HISTORY.

There is a remarkable effort being made at the present time to reconstruct history in respect to several well-known characters. The Masonic Voice-Review, "the oldest Masonic publication in the world," has an article in a recent number on the recantation of Thurlow Weed of his anti-Masonic principles. There is a no less determined effort being made to rehabilitate Henry Ward Beecher's character; and a society has been recently formed called "The Aaron Burr Legion," to reconstruct that part of American history which refers to Aaron Burr. We shall have later something further to say on this matter.

We are called first of all to the prayer of faith that God will pluck up and pull down and drive away these institutions which antagonize the church, which His Son purchased with His own precious blood.

Second, we are called to more kindly and perpetual testimony. This may be given by word of mouth, by written letters, by circulation of the printed page, but in every possible way we should bestir ourselves. There is the sound "of a going in the top of the mulberry trees."

I trust that God may stir us all up to labor.—From our President's Letter, in the August Christian Cynosure.

EFFECT OF SECRECY ON MIND.

James McCosh, D. D., LL. D., distinguished theologian and teacher in Great Britain, and later in the United States President of Princeton University, in his work, "Psychology; the Motive Powers," page 214, says:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly McGuires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

A student of one of our universities writes: "Were you acquainted with our local conditions, you would not wonder that we find none of your books in our university library. Magazine articles exposing fraternities do not stay in our magazines any considerable length of time."

As long as such is the condition, we must, if possible, do more in the way of distribution of literature, especially tracts. Several hundred were sent to the student for distribution. We need five hundred dollars at the present time for a new edition of old tracts, and for some new ones. Who will see that this want is met?

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

SUN-WORSHIPING MISSIONARY.

Bro. W. H. Brearley has recently accepted the position of superintendent of the mission work of the Baptists of New York City. There are over fifty churches and several large missions in the society. The position is a most honorable one, and one demanding the very brightest ability. Bro. Brearley is peculiarly well qualified for the work in hand, and already the churches feel the impulse of his touch. He is a man full of resources, an indefatigable worker, and with the strong support, financial and otherwise, which he receives, will make his work count for God and humanity.

—American Tyler, 1899.

The National Christian Association believes itself to be engaged in reform work, yet here is one of the unreformed who helps with one hand rejection of Jesus' name from worship, and with the other leads men to worship Him. In this self-contradiction which will prevail?

COLLEGE HAZING.

Rev. James P. Stoddard has been at work in East Northfield, Mass., where Mrs. Stoddard has a new cottage which she calls "The Wheaton." Among Brother Stoddard's interesting reports we find the following:

"Another pastor whom I incidentally met and invited to our home related his experience in a college fraternity. After being roughly handled he was put into a coffin, the lid was perforated with holes through which his tormentors blew tobacco smoke until he was nearly suffocated. The next scene was in a graveyard confronted by a ghost, which was succeeded by a rough ride of several miles while he lay bound in a cart or springless wagon, terminated by a grand carnival at a public house, in which most of the participants became drunk before the affair came to an end."

Prayer may not bring money, but it brings us what no money can buy—a power to keep from sin and to be content with God's will, whatever else he may send.—George Eliot.

SOCIAL SCIENCE STUDY.

Not a little help may result to the anti-secret reform from the following action taken in 1902 by the National Conference of Charities and Correction:

"The Executive Committee recommends to the National Conference of Charities and Correction, without committing the Conference to any particular system in advance of investigation, to provide for the appointment of a commission of seven persons to consider plans of so-called insurance of wage earners in case of accident, sickness, invalidism and old age, with special reference to their effects on dependence and crime; the commission to be continued for at least three years before making its final report."

The commission appointed has mapped out its work and made a distribution of subjects for investigation. It asks contributions of information. It is to be hoped that the National Conference of Charities and Correction will accomplish the end contemplated by its recent action, and, by consequence, the incidental beneficence of aiding the anti-secret reform.

Sabbath School Clubs.

Any Sabbath school will be supplied with as many copies as desired (not less than ten in a package), to one address, at the following yearly club rates: One year, fifty cents each subscription; six months, twenty-five cents each subscription; for four copies (one copy at the end of each quarter, making four copies for the year), fifteen cents. This latter proposition is especially well adapted for our Sabbath schools, in that it provides a paper for the fifth Sabbath in each quarter. A package will be sent to one person only, and no names can be written or printed by us on the separate papers. The papers for a club will all go to one postoffice.

Rev. T. M. Slater will hold an anti-secret meeting in Bovina, N. Y., at as early a day as he can arrange it. Among the speakers already secured are Rev. Joel Schwartz and Rev. W. M. George.

—Christian Nation, July 8, 1903.

Contributions.

LABOR UNIONS.

BY REV. M. J. BOSMA, GRAND RAPIDS, MICH.

(This address was given before the Michigan State Christian Association June 23, 1903.)

Most all, if not all who are here, are in sympathy with the work of the National Christian Association. We believe that secret oath-bound societies are un-Christian and often anti-Christian, detrimental to the Christian Church, injurious to spiritual life, to the development of noble manhood and antagonistic in principle to our republican institutions. Believing this we oppose all such societies, refusing to join them ourselves and discourage all others from entangling themselves with the lodge, and my church even goes to the extent of informing those who would or have joined that they must choose between the church and the lodge, firmly believing that lodge membership is incompatible with church membership.

This standpoint, of course, brings us in conflict with a great number who hold the very opposite view, who hold that membership in secret oath-bound societies is a matter of indifference to be left to every individual's own conscience, or that it is even very beneficial for true Christian life.

In arguing with all who hold such views we are constantly asked: What is your view of labor unions? Are you disposed towards the unions as you are towards the lodges? In our estimation, they answer, the lodge is no worse than the unions. Such questions and declarations necessitate us to study unions and unionism, and makes it very proper for us to discuss the subject of labor unions at this convention that has called to advance the cause of the National Christian Association. If it is true that the same objections can be made against the unions as are properly made against the lodges we will have to take the same position towards the unions.

And furthermore, without regard to our treatment of secret societies, it is eminently proper and necessary that we should devote our best attention to the

fierce industrial struggle that is now waging between capital and labor. Unionism is growing fast and the time is near when all will be called to declare what position they occupy toward the unions. If prosperity continues there will most likely soon be two great camps, the union and anti-union, and for the welfare of church and state we must know with which party to take sides.

The Good in Trade Unions.

We of course limit our discussion to unions as they now are, not to unions as they might be. First, then, we discuss the good there is in the unions, and we are very ready to admit that the various unions have accomplished much good for the laboring classes, and are doing much good in the present. Without unions or something else to substitute in their place, the condition of the laboring classes would be far worse and in many instances utterly unbearable. Capital unites, forms trusts and monopolies, and true to the selfishness of the sinful heart tries to obtain as much as possible of the products of labor while returning as little as possible to the toiler who has at the cost of sweat and blood brought forth the riches of the field, the forest and the mine. In general, low wages with long hours of toil would be prevailing if the laboring classes did not unitedly assert their rights. Our women and children, who rightly belong at home, at school and on the playground, would be early confined within the walls of factories and mills. Unsanitary and repulsive workshops would be allowed to continue more than now till some philanthropic mood of a capitalist furnished improvement here or there, but a general improvement in this respect we could not look for. A prosperous middle class would be but few in numbers, while the extremes of wealth and poverty would be more universal. That such is not the case is due to the action of working people in combining themselves in unions and unitedly insisting upon constant improvement of their lot.

Through unions the skilled laborers especially and also in part the unskilled laborers have greatly advanced their interest. They have procured higher wages, thus obtaining a more just portion of the product of their labor; they have also pro-

cured shorter hours, better sanitary conditions, more humane treatment by their employers, the passage of laws forbidding the employment of children under a certain age, and also of laws holding the employer responsible for certain accidents that happen to his employes; at their insistence boards of arbitration have been called to consider and remove their grievances. Some of these benefits would have been gained without the past struggles of unionism, but most all of them are, however, the trophies which organized labor has won in its fight with capitalism. Another gain through unionism, though indirect and not purposely sought, is that unionism has aided in the amalgamation of different people from different European countries into one common American citizenship. Without unions the Americanization of a very heterogeneous people would have been difficult and tedious. The unionist knows he needs every able man of his trade in his union, and is thereby drawn to the foreigner and draws the foreigner to himself to make common cause with him. Thereby the prejudices and racial jealousies and peculiarities are the quicker conquered and submerged in the great ocean of American life.

Are the Principles and Methods of Unionism Good?

The results above named are good, but unions are not to be judged by results only. It may be that there are good results in spite of bad principles and methods. A very necessary question, therefore is: Are there good principles and methods in unionism of to-day? To this we answer, yes.

The following are some of their published principles: 1. Every man has the right to life, liberty and the pursuit of happiness. 2. Every man has the right to dispose of himself, his time and possessions as he wishes, providing he may not dispose of his possession simply for his own interest, but is to use his goods for the benefit of all mankind. 3. All mankind has an undeniable right to that produced by all. Each worker has the right to enjoy the full benefit of his or her handiwork. 4. It is the duty of the workman to strive after and struggle for the possession of what he is entitled to.

He may not ignore his rights for that would be a wrong against all mankind. 5. He must employ all lawful means to enforce his rights. 6. To do this he must unite himself with his fellow workman. Without organization there can be nothing gained, for the single individual cannot procure any permanent improvement for himself or others, while through organization there can be established a state of affairs under which everyone will enjoy the fruits of his labors.

These we believe to be good principles. Whether they are sufficient is another question, but as far as they go they are all right.

And as far as the means of obtaining the end in view are concerned the following advocated and used by unions are also to be approved of: 1. The endeavor to organize all laborers of every branch of industry. 2. Conciliation and arbitration. 3. Strikes, when every other means has been exhausted. Unionism deplors the necessity of strikes, but advocates the strike as the last resort. (When we call a strike a good means we are far from justifying every strike, we only say that a strike may be a good means.) 4. Regulation of wages and hours of labor. 5. Educating of members of the union. 6. Mutual insurance and benefit funds.

The unions therefore employ good means. Whether these are sufficient we will not say: as far as they go they are all right.

Good results obtained, good principles to shape their consideration and action, and good means and ways to gain their end, all these there are in the system of unionism as at present constituted. And it is absolutely necessary that we should see and recognize the good in order to be fair in our judgment.

Objectionable Feature of Unions.

Now we will call attention to the objectionable features. These we may describe by the theological term: sins of commission and omission.

First, the sins of commission. They are mostly in respect to ways and means.

The following objections to labor unions we bring under this head: 1. The sympathetic strike. 2. Refusal to become incorporated. 3. Breaking contracts with employers. 4. Boycotting. 5. The ap-

prenticeship system. 6. Limiting the output of a day's work. 7. The walking delegates and heeding the unprincipled demagogues. 8. Preventing a man from working if he does not join the union. 9. Insisting upon uniform wages. 10. Arson and violence. 11. Uniting under oaths into secret societies.

Of course all unions are not guilty of all these objectionable features, while others are guilty of all. It is, therefore, impossible to consider all unions alike, and as some do it is unjust to pass the same condemnatory sentence upon all unions. Each must be judged according to its merits and demerits.

Again it must be said that some of the above objections are essential to unionism while others are accidental. Thus violence and arson are accidental to unionism; it is not in general advocated and encouraged by unions that in case of strike the so-called scab should be maltreated or the employer's property burned and destroyed. This may have been encouraged in some cases; still unionism as a whole does not teach this abominable doctrine.

The forming of labor unions into secret oath-bound societies is also not a universal or essential custom. Some are secret and oath-bound, but the majority are not. Of course they do not allow everybody to attend their business meetings, but I do not think we can find serious fault with them if they require a password of their members and limit attendance to their business meetings to their membership. We would not object if members of a business firm employed such methods for their meetings, and we ought to grant the laborers the same privilege.

If labor unions do bind themselves under oath into secret societies with initiatory rituals we of course condemn them as we do fraternal orders.

The more essential features and also the more objectionable of those we here mentioned are:

1. Refusal to incorporate.

2. Sympathetic strikes. If one class of laborers, for instance, can not win their strike, other laborers of an altogether different trade quit work to force matters for the benefit of the strikers. Those who thus strike in sympathy for the original

strikers often have no grievances themselves and often work for entirely different employers. Such actions are tyrannical.

3. Equally strong objections must be made to many boycotts. When, for instance, a man's store had not been built by union labor, he is boycotted, though it may be only his place of business and he totally innocent of any opposition to unionism. Or if a merchant's clerks are not in the union he is boycotted sometimes.

4. Limiting a day's work, forbidding a union man from doing more than just so much.

5. Insisting on a uniform scale of wages, creating an artificial equality.

6. Dictating to employers that they may not employ nonunion men.

7. Preventing young men to learn their trades.

All these are objectionable features, because they are antagonistic to personal liberty; they are dominations of a class of men over other men. Some of these measures are even degrading and injurious to the individual members of the unions.

The Evil of Class Spirit.

But what we especially object to is, and this is more a matter of principle, that unionism of to-day fosters class spirit in society. The leaders and most every member of the unions calls capital its enemy and encourages a hatred in the heart of the poor against the wealthy.

Capital is usually considered to be an organized power intent on the crushing of labor and labor now must unitedly fight capital.

This is entirely wrong, and if this ever gets to be the universal idea among the laboring classes it will be very detrimental for society. If labor opposes capital as its enemy the employing classes will combine to resist, and it will be a most bitter and injurious battle for the wage-workers of every kind. The capitalist and laborer are brothers, not enemies. The one needs the other and all attempts to make one antagonize the other ought to be unsparingly condemned. Co-operation and not separation is necessary.

Under the head of sins of omission of the unions we would mention:

1. The unions do not apply to them-

selves their principle that no one may use his possession exclusively for himself. They apply this to the capitalist and say that he must take into consideration the welfare of others in employing his possessions. But the unionist's possession is his ability to work. This he must employ and may not refuse to employ simply to benefit himself if he thereby causes trouble and loss to others. The interest of employers of society are not sufficiently considered.

2. There are not sufficient moral principles at the foundation of unionism to-day. Everything is determined by the principle of expediency or utility. The greatest question is: What is of the most advantage to man? not, What is right, what does God require? True, unions say: God has given earth and its fulness to all mankind, to the whole human family. But has God left the conduct of man toward man in the use and distribution of the riches of earth entirely to be guided by the expediency of each individual or each class of society? If this is so, the rich are perfectly justified in seeking their particular interest even at the expense of the poor and the poorer men may singly or collectively do the best they can to help themselves and force the rich to comply with their terms.

If expediency is to determine our relationship towards one another society must become anarchy. No, not might but right must rule.

The unions lack constitutions of principles; at any rate their constitutions do not sufficiently recognize God's eternal principles of justice. We cannot expect that unionism should specially recognize the fundamental teachings of some denomination or school of Christendom; but we may demand adherence to the fundamental law of love: to love God above all and our neighbor as ourselves. As it is, not even the Golden Rule is made the basis of every declaration of purpose and of action. This ethical defect is of far-reaching consequence. Unreasonable and unnecessary trouble among the unions themselves and with others will continue till there are eternal principles of justice governing their ways and means and aims.

All Classes Interested and All Must Help in the Settlement.

But the unions are not old, the workingman's need and aspirations sometimes cloud his intellect and conscience. Many defects have been overcome and others will be in course of time. It is well that the struggle between capital and labor has come, it was bound to come anyway, and the sooner it comes the sooner it will be settled. To help settle it in the right way all kind of influences will be brought to bear; the courts and the schools will be appealed to and especially will public opinion be arbitrator in the conflict. We must all therefore try to create a sound public opinion and know for ourselves how to act in regard towards unions of to-day.

As to this point let me say I would not like to dictate to another man what he should do, and the fact is I do not know what I would do in certain circumstances, were I a laboring man who daily came in contact with unions. My choice and actions would be determined by the nature of the union I was asked to join and by local circumstances and associates.

There are some unions I never could join, there is too much anarchy and corrupt socialism in their declarations and methods. There are others that are in theory not so bad, but the character of the men who form some local unions is such that I could not associate with them, neither would I meet in the rear room of a saloon, as is often done at present.

But if I found nothing in the avowed purpose and methods of a union that was in conflict with my religious convictions I might join. If, however, my union tried to force unjust matters or engaged in unrighteous acts, I would quit.

If you are not a subscriber and receive a copy of this magazine it is sent you with the thought that upon examination of the same we may be favored with your subscription. If by chance an extra copy should reach a subscriber we trust you will hand it to some party interested, and at the same time speak a good word for the Christian Cynosure.

WHY WE HAVE SECRET SOCIETIES.

BY J. J. BRUCE.

God has implanted in the hearts of all mankind the desire for worship and association with those who harmonize in thought. We see and feel this in our lives as individuals, and seek the society of men who come closest to us in ways of thinking. The proverb, "Birds of a feather flock together" quite forcibly illustrates our ideas of associations.

The want of perfect harmony in human lives is recognized by us all; hence the longing for that time and place where all this confusion of methods will give place to complete harmony. Humanity recognizes the past failures to produce harmony, and looks to God for the bringing about of that age when all will be peace, unity and happiness. The various church organizations are simply the harmonizing of a comparative few, who follow the leadership of some man of advanced or retrograde ideas of God's purposes with men as given in the Bible.

Churches are nothing more than fraternal societies without secrecy attached as a test of membership. There is an implied obligation on the part of the members of all churches to assist each other in distress; and to seek the fellowship of those who are associated with them in church membership in preference to those of any other church.

The Christian Association, of which the writer is a corresponding member, is an organization to oppose secret fraternal societies, on the idea that they are wrong and hurtful to society. Our membership love our association, and like to assist in forwarding the work for which it was incorporated. As teachers of truth we should first cast the beam out of our own eye, then we can see clearly to cast the mote out of our brother's eye.

In the first ages of the world, humanity used the earth in common, spoke the same language, and were as one family. "And unto Eber were born two sons: the name of one was Peleg (that is division): for in his day was the earth divided; and his brother's name was Joktan" (Gen. 10:25). The dividing of earth necessitated the scattering of the

people by confusion of language. "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city; therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:8, 9). Thus we see that confusion of language and scattering the people, or dividing them was of the Lord; hence he would restore language, and place the earth in common use for man when his work was completed.

In the setting up of God's kingdom on earth following Pentecost there was a restoration of harmony in language; first among the Jewish believers, as recorded in Acts 2:1-13; among the Gentiles, represented by the Romans in Acts 10:46. This was more than a spirit's impression; and conveyed power we in this age cannot enjoy.

Our condition spiritually is found by an examination of Acts 18:24 to 19:7. It was not until the Holy Ghost came upon the believers that they spake with tongues (Acts 19:6).

Another feature of God's work in the lives of the believers was the use of property, in common; or, as a family would use things. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men; as every man had need" (Acts 2:44, 45). We have cases cited of the selling of lands by believers and the placing of the money in the common treasury (Acts 4:32-37); the attempt to lie to the Holy Ghost in chapter 5, with its results; then in chapter 6:1 we find these words: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

This led to the selection of officials to wait upon the tables, or serve tables, as the disciple said (see Acts 6:2-7).

In such a state of affairs there would be no use for secret societies; hence it is from both a spiritual falling away by the church and a return to earth's methods in the use of property, that se-

cret societies have their origin, and are able to perpetuate their deceptions upon mankind.

Paul tells such will come about, or Christ will not come again to earth (II. Thess. 2: 1-4).

The mistake we have made is in assuming that men could restore themselves from a spiritual falling away, as did the idolatrous worshipers in the first age attempt to restore themselves to the Edenic state by a destruction of shame in the flesh. Exposure of the workings of secret oath-bound societies will not materially lessen their numbers, as it is God's purpose and prerogative to use his word to destroy Satan's power of deception, now cast over all the earth (II. Thess. 2: 8).

When the church gets back to its primitive state of using the earth in common; and where its members all speak the same language then, and not till then, will secret fraternal societies cease to exist. This time will be in the new earth, which God has promised to create (Isaiah 15: 17-25).

Rolfe, Iowa, July 1, 1903.

THE LODGE TRUST.

BY REV. A. O. SWINEHART.

The commercial trusts are in our day generally feared and condemned. If we show that the lodge system has precisely the same principles, aims and methods, and that the remedy for both is the same, may not this serve to lead some into spiritual light, whose wisdom in this line has been chiefly of this world?

Some think there are good and bad trusts, and good and bad lodges; but those who have tried to carry the discrimination into practice have been disappointed, and soon designate the whole system as the "trust evil" or the "lodge evil." In either case a united front is presented to all opposition. The fact is, that both these evils are combinations of a few of the strong and powerful, organized for their own benefit, to the exclusion and detriment of all others. In the one case a few rich, powerful, able men of business; in the other a comparatively few able-bodied men in their best years. These strong ones in each case combine

to fatten each other upon the efforts put forth by their weaker brethren; the strong sucking the blood of the weak; and hence lodge and trust are sure enough "blood relations."

Let an official or individual attack trust or lodge, either in the name of party or church, either in his official or individual capacity, and though he attack but a single trust or lodge, he becomes at once a marked man, to be shunned, attacked, opposed, along the line of that whole system. In each case his single attack is resented as an attack on the trust or lodge as a whole.

As the meat trust was shown to have its secret regulations and penalties for violated obligations, so it is with all the secret societies; though in the former case there are only financial penalties, in the latter, blood-curdling penalties of death.

We find certain coteries of men prominent and dominant in a large number of trusts. And so a comparatively small number of Freemasons wield a large influence in a vast number of newer lodges.

The trust is not content to claim supremacy, but makes sure of it by getting rid of competing concerns, who could offer serious opposition. To this end they beguile as many of these into their service as they can, by buying them out at good prices and paying them fair wages as their "hired men." These men as subordinates are perchance "doing more business" than they did before, and employment is sure (?), and all—for the good of the trust. The trust found qualities in these men worth paying a good price for, which is proof enough that independently they would likely have had a good future before them; but now they are gagged and muzzled, they wear the collar of the trust, progress is nearly barred, manhood crushed, ambition blighted. And if disaster comes to the trusted trust, they will be the chief sufferers.

The lodge likewise specially courts the aid of possible opponents of character and influence, particularly clergymen, educators and professional men generally, who, being enlightened, may be supposed to recognize the folly and wickedness of the

lodge, and to oppose it powerfully through their wide contact with people and their special facilities, opportunities and obligations to disseminate the light and the truth. These men the lodge beguiles into silence and service, and, if possible, without letting them know that they are being duped. In the case of clergymen they are especially solicitous. Positions with good salaries are held out to a few; high social standing, a wide circle of friends among the lodge, "great opportunities for good" among lodge members, large congregations and good salaries, reaching so many more people, all this—if thou wilt fall down and worship at my altar and serve me. They "do more business" than before, it may be, much after the manner of the duped "hired men" of the trust, but for whom? Why, for the lodge, for that worldliness of which the lodge is an organized embodiment.

The lodge uses the character and reputation of these men to make itself appear respectable. While these men to outward appearances fare very well, they have sacrificed what is highest and dearest, a good conscience and the independence to proclaim and labor against all evil. And a minister with the gifts which make him a desirable acquisition to the lodge, could, by a conscientious, independent course of righteousness, have achieved much greater things in the church, for God would have been with him. He would have had more real respect from the world, for abiding by his own calling, and for competing with other men along the lines of his own proper profession, while as a semi-worldly man in the lodge he cannot expect to compete with professed worldlings for their kind of honor and influence. By an honest, conscientious course he would certainly have won more lodge members to real repentance and faith, though possibly not quite so many to outward church membership; and even this is an open question. And if reproach comes on the lodge, who will be the chief sufferers? Why, certainly these men who knew better, and who ought to be above reproach.

But some competitors of the trust are not to be duped; these must be crushed by luring away their support. As good

or better goods are offered by the trust to the public at lower prices, until the independent concerns are hopelessly crippled or ruined; then if the trust does not advance the price, it in any case enjoys a large increase of business and profits. Experience teaches that the price is often doubled. At last the masses who have supported the trust and compassed their own ruin, warning or no warning, appeal for remedial legislation, which may or may not be forthcoming and effectual. Meanwhile the trust, becoming more and more rapacious, overreaches itself by impoverishing those on whom it depends. The magnates cannot agree over the division of the accumulated spoils and the trust destroys itself before the public.

With the lodge we find the same principle of luring away position, support and influence from those ministers and others who cannot be duped into silence and service, and who continue to oppose. Church members are offered an easy salvation by outward morality, better sick and death benefits, greater business and social advantages than the church gives, and so forth. And ministers find members therefore harder to keep and harder to gain from without, and, though they are not ruined by any means, their support and sphere of influence is diminished, thanks to these agencies of darkness.

But now the lodge, like the trust, gloating and drunken with its success in monopolizing advantages for the benefit of a few, ruins itself by impoverishing the great majority of those on whom it depends. The financial benefits are reaped by a few, and the financial burdens become more and more expensive to the many, until there is a limit to endurance—and further payments—and bankruptcy ensues. The promised fraternity of the lodge develops into endless envyings and bickerings and conflicts within itself. Its promised salvation by works appears eventually to be such a huge and everlasting fraud that all who are saved by grace are bound to recognize it in time. Its professions of bettering men morally, without the divine knowledge or power necessary to accomplish this, is such a glittering sham

and failure that it becomes a subject of ridicule, both within and without the lodge. The amusement, good fellowship and conviviality that attracted many are found to be senseless, dangerous to life and limb, extravagant, and ruinous of health, morals and character. At length people realize the bankruptcy in faith, morals and money into which this evil has plunged them. And they cry out for legislation against this crying evil, which may prevent but cannot cure. Anti-secrecy legislation was invoked and secured seventy-five years ago, and history may repeat itself. Be that as it may, the lodge system, drunk with its power, and already fetid with its own rottenness, alienates the support of all that class who could uphold and support it and give it standing, and goes down in ruins.

But God is supreme, and puts to naught all idols, also these latter day gods of trust and lodge. The abundance of his blessings, temporal and spiritual, works the real cure in each instance. When he gives scant harvests, or a scant supply of any necessity of life, that is the opportunity of the trust to "corner" the supply, and to enhance the price to the consumer, who is eager to be supplied. But when blessings are bountiful, the supply cannot be "cornered," demand is not eager, independent concerns spring up and flourish, and with them the competition that assures legitimate prices.

Likewise where divine truth is scarce in the people's hearts, there is the chance for the lodge. The soul being eager and hungry for spiritual food, greedily gulps down the spurious bread of the lodge and pays a fearful price, because in its blindness and ignorance it knows of no other. In such times and places the lodge takes deep root. But where the church or community is richly blessed with an abundance of pure truth unto salvation well inculcated, there is no eagerness to pay high prices, temporal and eternal, for the stones, serpents and scorpions offered by the lodge. And then a healthy antagonism springs up, as the result of which truth and church prevail, and the lodge evil and all evils are doomed.

Attica, Ohio.

UNITED ANCIENT ORDER OF DRUIDS.

A pastor needing information on the above named order writes for an exposition which we could not furnish. The following historical sketch is from the Cyclopaedia of Fraternities:

"In 1781, thirty-six years after Odd Fellows' clubs or lodges made their appearance in England, the modern Ancient Order of Druids was founded at London. It paralleled the United or Loyal Order of Odd Fellows, as the latter was variously called, rather than the Freemasons, in that its avowed purpose was to relieve sickness and distress among its members by means of stated contributions. It promptly took on the character of a secret order founded for fraternal and benevolent purposes, although in the earlier portion of its career its meetings were characterized, as were meetings of Freemasons and Odd Fellows of that period, by more of the convivial in the way of entertainment than they have been for the past seventy or eighty years.

"Its ceremonies are founded on the mystical rites and the teachings of the Druidic priesthood. In ancient Gaul the Druids were the religious guides of the people, the chief expounders and guardians of the law, and had the power to inflict penalties. Druidism taught the immortality and the transmigration of the soul. In England it was the custom to hold a general Druidic assembly once a year, at which human sacrifices were a feature, in which, according to the 'Encyclopaedia Britannica,' criminals were generally utilized.

"Some of those who have made a study of the subject think that the decline of ancient Druidism was owing to the lack of charity and love in its teachings, the features which were supplied by Christianity; but they claim for it the credit of having preserved in western Europe the idea of the unity of God. Christmas, Epiphany and Hallowe'en are declared to have been originally Druidic holidays.

"Altars used by the Druids of to-day are a representation of the Druidic cromlech or dolmen, and consist either of three stones, one resting upon the other two, or one large stone with an opening through it. The Constantine dolmen, in Corn-

wall, England, weighs 750 tons. There is a single rock at Bombay, in the East Indies, which is held in great veneration by the natives, the 'rock of purification.' A passage through it is considered to absolve from all sin the person passing.

"Upon the precepts and traditions of ancient Druidism is founded the fraternal secret society known as the United Ancient Order of Druids. Its forms of initiation and of conferring degrees are declared to be recitals and reminders of the integrity, simplicity and morality of the ancient Druids. The immediate successors of the Ancient Order of Druids, like the earlier Odd Fellows and Foresters, made vigorous claims as to the antiquity of their organization, even taking it back in regular line to the time of Noah. But in late years this theory has been abandoned. From the first Druidic order arose the United Ancient Order, and from that, in 1858, a faction seceded and called itself the Order of Druids. The ceremonial of the United Ancient Order is far more elaborate than that of the youngest branch, and it is in the older branch that the American United Ancient Order finds its origin, leaving the three remaining orders of Druids, the Ancient, the Loyal and the Order of Druids, in England. In the United States the United Ancient Order, as may be inferred, is a moral, social and beneficiary assessment secret society. It exists in twenty-three States of the Union, and is affiliated with the order in England, Ireland and Scotland, in the British colonies, in Australia, and Germany. It seeks to unite men, irrespective of nation, tongue, or creed, for mutual protection and improvement; to assist socially and materially, by counsel, lessons and by encouragement in business, to foster among its members the spirit of fraternity and good fellowship; also, by a system of dues and benefits, to provide for the relief of the sick and destitute, the burial of the dead, and the protection of the widows and orphans of its deceased members. Applicants for membership must be men of the age of eighteen years and upwards, of sound bodily health and good moral character.

"The United Ancient Order was planted in the United States at New York City

in 1834. In 1839 George Washington Lodge, No. 1, of Druids, was instituted at New York City, and from that time the United Ancient Order of Druids in the United States grew, spreading first to the neighboring State of New Jersey, and then to Virginia. In 1834 a governing body was formed holding allegiance to the English Grand Grove, called the Grand Board of Directors of the United Ancient Order of Druids of the United States of America. This afterwards became the Supreme Grove of the United States. Thomas Wildey, the founder of Odd Fellowship in the United States, joined the United Ancient Order of Druids in April, 1844. The approximate total of membership of the United Ancient Order in 1896 was in the United States, 17,000."

"ORGANIZED RELIGION OF THE NATURAL MAN."

It is strange that men do not understand in many instances what is meant by a secret society in this country where there are so many of them and they are so much in evidence in private and in public life. There are more secret fraternities in our land than there are denominations in the church of Jesus Christ, and there are more individual lodges than there are individual congregations.

Evangelists and pastors are vexing their minds with the question, "Where are the men?" How seldom do we hear the answer, "They are largely in the secret lodges, and there satisfying their religious function."

The matter of life insurance, or even the matter of secrecy, is not the deep objection to the secret lodges.

Spreading False Religious Teaching.

The chief objection to the secret lodges is their false religious teaching. And this should be the chief reason why a Christian should keep wholly separated from them. And this is why a Christian minister is under bonds to his Master and to all under his instruction to inform himself in these matters so as to guard sacred interests.

Good Works Instead of the Atonement.

I have some acquaintance with the

fundamental principles of a number of these secret societies, and I have yet to see one that is not saturated with the virus of false religion. It is the soul-destroying doctrine of human doing as against the need of an atoning Savior. Hence the Lord Jesus Christ is excluded from the secret lodge. Though there is much religion there, and much said about "salvation" and "sending to the grand lodge above," yet it is not the religion of Jesus Christ nor his salvation.

Thus we find Freemasonry, Oddfellowship, Knights of Pythias, Grand Army of the Republic, and then the fraternal insurance societies, as Modern Woodmen of two kinds, A. O. U. W. et al., follow in their footsteps. These constitute the "organized religions of the natural man."

Difficulties of Evangelists.

Christian workers find it hard to move men entrenched in their natural indifference and hardness of heart. How gravely is this problem increased in difficulty when men meet in great organizations and that largely under cover of secrecy and are there taught these principles of man-made religion! And how is the matter complicated when Christian men are found with them and even ministers of the gospel of Jesus Christ are found bowing at these false altars, and leading their devotions, and more than everything else, giving these men of the world countenance by their presence and thus lulling their consciences to a fatal slumber! And how is the matter further complicated when great and trusted leaders in the hosts of the Lord do not inform themselves on these things and so give no instruction and warning to those who look to them for guidance, as though it held no vital relation to the grand on-moving of the church of Jesus Christ in her stern warfare against sin and in soul-saving.

Our Weapons Not Carnal.

We must oppose evil with the spiritual weapons God has given us as well as instruct in that which is good and right, both in order to soul-saving and to the glory of God; for he who said that he "came to seek and to save that which was lost," said also that he "came to destroy the works of the devil." And both these methods he has laid upon the hands

and hearts of his followers, and especially of his ministers. In vain is the plea of lack of information in regard to these societies and their teachings. The very presence of so many of these societies, and so many overtures made to members of our churches, and so many men flocking into them, and so few comparatively coming into the church of Jesus Christ, these things should arouse a minister's energies to inform himself and warn his people.

Masonry, especially, puts men on the wrong track for their salvation, teaching that it alone is sufficient for the salvation of the soul of the devout and faithful Mason. Here is where the undermining and retarding of the progress of the church comes in. Men are turned clear away from the Church and from Christ and are led to follow sparks of their own lighting.

WM. C. PADEN.

Billings, O. T.

CHRISTIAN MANLINESS VS. THE LODGE

REV. J. M. FOSTER, BOSTON.

David said to Solomon: "Be strong, show thyself a man." Paul wrote to the Corinthians: "Quit you like men: be strong." John said: "I write unto you young men, because ye are strong."

There may be a reference to the masculine rather than the feminine qualities. Or it may refer to the true type of human nature, far below the Deity, and far above the brute. There are false conceptions of the dignity of human nature which must be guarded against.

In the presence of God man has not dignity. Whether you look up from the deepest valley or from the highest mountain the stars are equally inaccessible. So man in his best and worst estate is infinitely beneath our God.

Dignity and Natural Greatness of Man.

When you think of the power of the human mind to subdue the earth, forests falling before him, and cities rising in the plains, mountains tunneled, oceans united by canals, continents covered with a network of railroads and telegraph lines, and oceans bridged by steamships and cable lines, you say, What dignity is here? When you think of man's heroism, self-sacrifice, integrity and devo-

tion to truth, liberty, law and order, we say again, How dignified is man.

And when you think of the immortal spirit in man, capable of holding communion with God and enjoying an eternity of Holy happiness with Him, you still affirm, How great man's dignity.

But in the presence of Him who is from everlasting to everlasting, who created all things by the word of His power and by whom all things exist, who touches the mountains and they smoke, who cannot look upon sin, and who dwells in light that is inaccessible and full of glory, man does not have dignity.

"When I look up unto the heavens which Thine own fingers framed, unto the moon and to the stars which were by Thee ordained, then say I, What is man that Thou of him shouldst mindful be? or what the son of man that Thou so kind to him shouldst be?" "That they may know themselves but men the nations Lord affright." In God's sight, how frail is man!

"The Lord God formed the man out of the dust of the ground." "All men are in Thy sight as nothing." How feeble! "Dust thou art and unto dust thou shalt return." "And the voice said, cry; and he said, What shall I cry? All flesh is grass and all the goodness thereof as the flower of the field; the grass withereth and the flower fadeth, because the Spirit of the Lord bloweth upon it."

How sinful! "We are all as an unclean thing in His sight, and our righteousnesses are as filthy rags." Man looks down and sees himself immeasurably exalted above the beasts. But he looks up and sees the abysmal depths from which he beholds the infinite God.

The Lodge Belittles Men.

But the lodge is a self-constituted hierarchy which blindfolds its victims and shuts out this light, inflating their hearts with vanity and pride; their thoughts and aspirations on pompous titles, and gaudy regalia.

The true dignity of man does not consist in the sterner qualities alone. Ask the average man as to his idea of manhood. His description will be: A man who is strong, fearless, hard-fisted, tender-hearted, strong-willed, who gives severe blows and takes them without flinch-

ing, who is not incapable of the tenderer emotions. Iron nerve and will alone makes an animal. Boxers are called bruisers. They ought to be called brutes! The strongest and wisest are the gentlest and humblest.

God is the High and Holy One, who inhabits eternity. And He binds up the broken-hearted and heals their wounds. When Pilate brought Jesus of Nazareth out to the people he said: "Behold the man!" He was the man who comforted the distressed, wept at the grave of Lazarus, had compassion on the multitudes, and healed all manner of sickness. But His stern rebukes of the hypocrisy of the scribes and Pharisees made His enemies quail before Him.

In 1880 Thomas Hughes published a little book, "The Manliness of Christ," in which he set forth this His well-balanced character in fitting terms. But the lodge is the enemy of this. It is rooted and grounded in selfishness. It limits its care to its members, and only those who pay their dues can share in this attention. True manhood is not what in some circles it is supposed to be. There are young men who would scorn to comfort their weeping sister or help their discouraged brother or give their arm to their feeble mother or relieve their father of a burden too heavy for him, who are not on time at their place of work, are not careful of their time and money and clothes, because they would be like the sons of rich men, and who smoke cigarettes, carry canes and wear clothing beyond their means. This is puerility, it is man's degradation. And yet the lodge cultivates just this kind of counterfeit manhood. Men spend on uniforms and banquets the money that belongs to their wives and children. A man often spends \$150 on lodge regalia, and compels his wife to wear a fifty-cent calico dress.

The Religion of Christ Elevates.

The religion of the Lord Jesus Christ makes its appeal to the highest elements in human nature. It addresses man as an intelligent, responsible, immortal and spiritual being. It seeks to restore the lost dignity of man. One great doctrine of the Bible is the depravity of man. It teaches clearly that man lost favor with God, but the knowledge of and ability to

keep God's law, lost all inclination toward God and became wholly averse to obeying Him. But man is great even in his fall, the very ruins of the temple proclaim the grandeur of the temple.

Far above all others, the great doctrine of the scriptures, it seems to us, is the incarnation of God's Son, and that speaks of the dignity of man. "God so loved the world (the human race) that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Here is God's estimate of man. "Being in the form of God he thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men." Human nature was taken into union with His divine Person. "And being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross."

God Himself obeyed and suffered to the death for His people. He and His people are identified. They suffer with Him and He with them. They will be glorified with Him. They will be with Him above the angels.

But the lodge discards this great salvation and substitutes a men-devised morality and teaches its blinded victims that heaven and eternal life are the reward of their loyalty to their official hierarchy.

Our Lord did not ask men to believe in his deity without evidence. "If ye believe not me, believe the works." "If I had not come among them and spoken, then had not had sin, but now they have no excuse for their sin." This is the condemnation that light is come into the world and men love darkness rather than light, because their deeds are evil. Men shut their eyes upon the clearest evidence.

The Bible Reveals God to Man.

The Bible is given as God's word. It is a revelation from heaven. Its providential preservation through the ages, its majesty and purity, the consent of all the parts and the scope of the whole which is to give all glory to God, are proofs of its divinity. There are 400 years between the last Old Testament prophet and the appearing of the Messiah, and yet the Old Testament prophecies and New Tes-

tament fulfillment respecting our Lord correspond as the lock and key. And the power of the word to convince and convert the sinner, to renew society, to uplift humanity, prove that "the words that I speak unto you they are spirit and they are life." Men are asked as intelligent beings to consider the evidence and act. But the lodge mutilates this Book by eliminating the name of Christ from it and using it as the pillars by which the human fabric of morality may be sustained.

The Bible reveals man's responsibility. The animal is moved by instinct. This is the law of their being; but man has a conscience which accuses or else excuses him. It is God's voice in his soul, teaching him that there is a Judgment. To this the Bible bears witness, "God hath appointed a day in which He will judge the world by the man Christ Jesus." We shall all stand before the judgment seat of Christ to give an account of the deeds done in the body." "Rejoice, O young man, in thy youth, and let thine heart cheer thee all the days of thy youth, and walk in the way of thine own understanding; but know thou that for all this God will call thee to give an account." But man dies, and "after death the judgment."

But the lodge takes God's Judgment Day in its own hands, and gives its verdict here. All who belong to the secret oath-bound order are received into the Grand Lodge above. This is Satan's counterfeit of the Judgment of God. Christ calls into exercise the manliest qualities of human nature.

Great battles have been fought. But the greatest are in the human soul. "He that ruleth his spirit is greater than he that taketh the city." I have seen a man of fiery temper, under great provocation, lay his hand upon his blazing heart and crush the rising anger and answer his assailant in quiet and reasonable terms. That was a victory over which angels rejoice. I have seen a man required by his employer to do what was manifestly wrong. And when told that either it must be done or he would be discharged, knowing how much this meant to himself and his family, kindly and yet resolutely replied, "What you ask me to do is

wrong. I fear God, and will not disobey Him. I cannot do what you require." That was an exhibition of courage and strength that was of God. Every worldly man has his price. But the believer can be neither bribed nor forced to disobey God. He ought to obey God rather than man.

But the lodge takes away this high ideal and substitutes obedience to its officials as the sine qua non of human merit and promotion. Let us discard the earthly and choose the heavenly; through life accepting our responsibility. "Quit you like men," in the aims of life. The man who aims low is ruined. The man who aims high rises. The man who aims at the infinite through Jesus Christ will be transformed and transfigured.

Some aim only to get rich. They have their reward. But money is their god and they are like the work of their hands. Some aim to have pleasure. But they find only apples of Sodom. Some aim to gain political preferment. And even in their greatest triumphs their souls are famishing in the wilderness where is no water. But the believer seeks his purpose in Christ Jesus. "For me to live is Christ." His only motive is the love of Christ. His only law is the will of Christ. His only desire is conformity to Christ. And his only hope is to be found in Christ. The lodge takes away this supreme purpose and substitutes its selfish aims instead.

"Quit you like men," in your recreation. Man must have rest. The bow must be unstrung. Eight hours sleep, eight hours work, and eight hours recreation, has been proposed. How shall the last be spent? In idleness, in dissipation, or in improvement? The Christian sees in this world his Father's house. He studies this house. It is the vestibule into the house not made with hands, eternal in the heavens. His leisure is spent in preparing others and himself to pass from the vestibule into our Father's house above. But the lodge diverts attention from this wise course and deludes its members with frivolity and gayety.

"Quit you like men" in difficult duties. Man was made to be the ruler of this world. The scepter fell from his

hand by sin. But the man Christ Jesus won back this lost dominion. And all who believe in Him are brought into the possession of the lost dominion. Shall we as Kings not control ourselves? Shall we be slaves of lust and passion? Shall we like Samson be shorn of the locks wherein our strength lies and fail to subdue the Kingdom?

The lodge robs its members of this Kingdom and substitutes swords and plumes, and epaulets.

"Quit you like men" in your relations to the Lord Jesus Christ. He is the perfect man. In Him we find the only perfect type of manhood. He is the all-sufficient sacrifice for sin. His blood cleanseth from all sin. He is the Advocate who secures for us the favor of God the Father. He is the King who sends the Holy Ghost to renew the ruined soul, who makes us a willing people, and who causes all things to work together for good to them that love God. The believer sits at His feet, leans on Him, surrenders his soul to Him cheerfully and absolutely, enters into a solemn, mutual covenant with Him and receives His Spirit as his life. But the lodge rejects Christ and substitutes its own vagaries instead of "the desire of all nations." The lodge is the enemy of all righteousness, the deadly foe of manhood.

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"To be a good Mason and a good Christian at the same time would be treason to Christ."—Rev. B. T. Roberts, former editor of the Free Methodist.

Editorial.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

ENGLISH COLLEGIANS UNBELIEVERS.

"Our university men in England today are almost all agnostics," said Rev. Reginald John Campbell of London, England, yesterday afternoon at the University of Chicago.

FRATERNALS SHOW FIGHT.

On the ground that serious opposition is being offered by the old line life companies and that the latter exert much influence in politics, the Fraternal Club of Des Moines, Iowa, composed of representatives of fraternal organizations, at a recent meeting decided to try to meet the opposition through the same channels. In Iowa the fraternal companies, according to their representatives, would be able to control 100,000 votes where their interests were directly concerned.

AN EXPERIENCE VS. AN EXPERIMENT.

Under the above heading, The Pelican, a regular insurance organ, says in part, in its issue of May, 1903:

"Many assessment companies which began business boasting of what they would accomplish, have realized the hopelessness of struggling against the well-known laws of mortality, and in an effort to save themselves have tried to reorganize their business on a correct basis. There are many serious difficulties to overcome, however, and at best such reorganized companies are experiments."

* * * "The new and reorganized companies offer an experiment; the established companies offer a record."

WISHES TO AVOID AN INHERITANCE.

Would Prohibit the Organization of Further Assessment Companies.

In his recommendation to the New York Legislature, Superintendent Hendricks advised that a law be passed prohibiting the formation of any more assessment companies. The reasons he gave were that the assessment system was a failure, that the societies were gradually disappearing, and that they left behind them a heritage of disappointment to their policy holders.

—The Pelican, February, 1903.

We commend this to the notice of any who are fascinated by the Fraternal ignis fatuus.

THE MASTER OF MILLIONS.

The Watchman, a leading organ of the Baptist denomination, published in Boston, and having its office in Tremont Temple, with which Dr. Lorimer has been peculiarly identified, says in a book notice of his recent novel, "The Master of Millions:"

"As a disclosure of Dr. Lorimer's own attitude toward some current religious and social problems the story is by no means enigmatical. We can see plainly enough what he thinks of Christian Science, of idle luxury, of ecclesiastical millinery, of chicaneries of stock promoting, of the mummeries of secret societies, and of the insolent contention that it is better for a few to have most of the wealth of the nation, for they can use it more wisely than the many would if it were more equally divided among them."

This fragment is quoted here for the

sake of the allusion to the "mummeries of secret societies." As the editor's phrase, the language merits consideration when used by a religious journal of the first standing.

HOME SEEKERS.

Those who wish to join an anti-secret colony and help build up a new town already having two railroads and located in southeast corner of North Dakota, will do well by writing to J. B. Hazlett, Geneseo, N. D. (Advt.)

POTTER'S FIELD AT LAST.

Forty years ago Elizabeth Howard was the most popular woman performing in the circus ring, and there was a time when for less than an hour's work she received \$150 each evening. Earlier yet she had been a society girl at Montgomery, Ala. Visiting Richmond just before the Civil War, she led the cotillon at the chief affair of the season. Here she also met and fell in love with a circus clown, and the next year one of the oldest families in Alabama learned that this brilliant member had signed a contract with a circus manager. Miss Howard was forbidden ever to enter her home again.

One cold winter morning twenty years ago, a white-haired woman took her place at the intersection of Customhouse and Royal streets, in New Orleans, whom the newsboys called Old Miss Howard during the score of years in which she there sold newspapers. Every morning in the year at 3 o'clock she was at Newspaper Row; then at her news stand. Afterward she went to her room in the downtown French quarter, whence she returned after a while, passing the corner on her way to the levee for a walk and always with six dogs.

If a dog was lost out of her number he was replaced by another that filled up the exact half dozen.

Once in her circus days she rescued Dan Rice's little niece from a fire, burning her own hand so that she could not perform that evening. Instead of the most dashing, daring circus woman in the ring, the first of all persons of either sex to tumble through paper hoops from

the back of a horse at full gallop, the audience that night heard the wonderful singer of "Long, Long Ago."

Doubtless thoughts of her own long, long ago came often to "Old Miss Howard" at her morning task, by which she earned for the last twenty years of her life about 60 cents a day. The dashing, daring rider, singer, dancer and bar performer of her starring times, the society girl leading the cotillon, had become a white-haired woman, gentle and patient in her ways, brave but seldom smiling as the score of later years wore away.

She never left the corner where she first set her little rude table as a news stand, and there she was, still, the last morning of her life. Returning from the usual later walk she coughed and swooned, was taken into a house, and in a few minutes died of hemorrhage. She had been promised Christian burial by a co-operative benevolent association on condition of paying 10 cents a week during life. Dues of one dime were lacking for the very week in which she died. So her poor body was carried at last to the Potter's Field. Her last step had slipped; she was out of the ring.

BOOKS RECEIVED.

Fannie Crosby's Life Story, by herself; cloth, 160 pages; published by Every Where Publishing Co., New York. Introduction by Will Carleton.

"The book is sold for the benefit of the author, who is now 83 years old, and should have a home of her own in which to pass her remaining years." Price not given.

Translation of the New Testament from the Original Greek, by Rev. W. B. Godby, A. M.; publisher, M. W. Knapp, Cincinnati, Ohio; price not given. Dr. Godby is a prominent writer on holiness, and his translation is said to be one of the most complete and correct now in existence, and to explain many passages which have heretofore seemed ambiguous.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

SECRET SOCIETIES.

A Colored Minister's Views.

The New York Observer of a late date, speaking of secret societies among the colored people of the South, said:

"There is no end to the chain which the devil forges for the enslavement of all who submit to his devices. It was said by a colored clergyman at the recent meeting of the American Association, in Providence, that secret societies were among the great evils which afflict the colored race in the South. Memphis has eighty-two of them, and almost all the adults of both sexes are members of one or more of them. He said that they are formidable rivals to the churches, waste much time and money, and give great facilities to bad men to get power and influence. The annual picnics of these societies are very costly—not less than fifty thousand dollars a year in Memphis—while the money spent by them for the relief of sick members was only two thousand eight hundred dollars. Again, they are a means of bringing the worst and the best into intimacies very hurtful to those who are trying to keep clean. The mystery about them arouses the superstitious fears of the ignorant, as do those of the voodoo and Indian medicine man. There are some hopeful signs of a successful revolt against the tyranny of this great evil."

NOT WORTHY.

Benjamin Franklin was thought worthy to represent the cause of the American Colonies in the British Parliament, and to be several times a colonial commissioner to England and to various colonies. He established in the chief city of the colony of Pennsylvania one of the few newspapers published in the American colonies. He also established the Philadelphia Library, the American Philosophical Society, and the University of Pennsylvania, in colonial times. He was postmaster general of the colonies.

Franklin was a member of the committee appointed by the Colonial Congress to draft the Declaration of Independence, which he also signed. The

colonial men and the colonial women of America thought Franklin worthy to fill very responsible positions during colonial times.

Lately, when these real colonists have long lain in their graves, a company of women who were never colonists have put their heads together to form a new order, and agreed to call each other Colonial Dames. Into this order, a descendant of the great colonist desired to come. What must have been her astonishment when she met rejection on the ground that her eminent colonial ancestor was "not worthy."

Perhaps it is the new pseudo-Colonial Dames themselves who are not worthy. They appear to lack the good sense that characterized the colonial hero whom they start up at this late day to blackball. This is another way in which is marked a distinction between them and the real colonial dames. But why did the genuine colonist appear unworthy to the nominal colonists of these late times? They belong to an order which Masons may have helped organize and direct; some of them may be also Eastern Stars. Did they esteem the philosopher unworthy, because, when a relative asked advice about becoming a Mason, he said that "one fool in the family was enough?" The great colonist is not in the class with these non-Colonial Dames.

THE SUPREME SECRET.

A banker in my neighborhood went into the lodge after I tried to persuade him not to do it. He was at the head of a banking institution, a man of wealth. That man stepped right into the lodge and began his way upward. He pushed his way just as fast as it was possible for a man to go until at last he came to the city and went to the highest degree, the very highest he could reach. He paid hundreds and hundreds of dollars—I have forgotten the exact amount—but that man was on the stretch to know the last, highest good in Masonry, and at last he got there and I want to tell you what he found. He said in his last initiation they adjourned from the lodge to a large

hall, and as they entered, the platform was brilliantly illuminated, and he had only been seated a few moments in that hall when out came a company of young women who needed to be waited upon by the society for the clothing of destitute families. They came out there in their half nude condition and began their ballet dances for the entertainment of that crowd.

He had been promised when he reached the top that he would find the Supreme secret, the wonderful mystery that would perfect him, and it ended in a scene of disgusting confusion.

The brains of those members he told me were addled with drink, and they shouted all sorts of things to the girls who were dancing to please them, until they maddened them, and one and another retreated and another dashed into the very presence of the men and vented her rage. He said it was the most confusing and disgusting scene he ever witnessed; and that man, after he had gone the whole length and paid out his money, felt that he did not get anything to help him on his upward way. And I want to say if that is what one gets in climbing from the bottom to the top, let me stay at the bottom and never get on to the first round. (Applause.)

Extract from an address by President Hogue, Greenville College.

GRAND ARMY POLITICS.

Grand Army leaders are believed to be ready to demand new legislation enacting a service pension law. The effect of this would be a universal pension of \$12 to all survivors of the Civil War, whether disabled or not. The pension for wounds and serious disability would continue with the new service pension added. Widows of soldiers would also be entitled to the proposed pension.

Existing pension laws require the annual appropriation of about \$140,000,000 which the new law might raise toward \$160,000,000. Yet during the period of seventy-five years beginning in 1790 and ending in 1865, the entire appropriation was only \$96,445,000, so that the present appropriation for each year exceeds that for an entire earlier period of seventy-

five years by perhaps more than \$40,000,000. Legislation enacted since soldiers and sailors of the Civil War became pensioners, largely accounts for this liberal increase. Since July 1, 1865, the pension account has aggregated approximately \$3,000,000,000.

Financially, we have been carrying on the Civil War ever since 1861, and two score years after fighting ceased pensions make about four-tenths of our national expenditure, or one-tenth less than one-half. In later years of the century, two dollars of every five paid out by the government went through the pension bureau. The test of drain on receipts, also shows the liberality of this expenditure in a strong light, for, considered as paid out of custom house receipts, during the period including 1892 and 1897 pension appropriations for the same period exhaust almost 88 per cent.: or thought of as paid from internal revenue, they absorb almost ninety-eight dollars of each hundred. High tariff is a well nigh necessary concomitant of high pension.

That fraction of the veteran body entitled to pensions which had separated itself into a secret society arrogating to itself the name Grand Army, passed resolutions at Columbus, Ohio, in 1888, asking a service pension for all who had served at least sixty days in the Civil War. The same year the Republicans carried the doubtful State of Indiana in the presidential election, taking for their gubernatorial candidate the president of the Service Pension Association. After this election the G. A. R. still pushed for a service pension law, but Republican leaders hardly venturing then to commit the party to a straight service bill inviting a veto from Cleveland or Harrison, substituted the unprecedented law of June 27, 1890. It benefits no one pensioned on account of other wars, but is exclusively a Civil War pension, apparently enacted to placate the G. A. R. society. This law is costing between sixty and seventy millions a year and has cost in the aggregate since 1890 about \$700,000,000.

The society is now supposed to be about to renew the attack, attempting to obtain a simple service pension law with provisions exceeding even those which Republican leaders would not risk advo-

cating in 1890. Whether existing laws are in any way different from what they ought to have been, or whether the proposed law is desirable or undesirable, is a question upon which we do not enter here. The only point we maintain is that activity in financial legislation of the most ponderous kind plainly marks this secret society as a political cabal. It is made unnecessary to inquire about the exact words in which the candidate swears to "sustain for all offices of trust and profit, other things being equal, the citizen soldier of the republic." Without this hallmark it would yet be enough to know that the G. A. R. is a secret society actually using vast political powers to influence important financial legislation and accomplish the addition of many millions to the permanent expenditures of the national government. The G. A. R. society performs the functions of a secret political order.

PRESIDENT WRITES SECRETARY.

Assistant Foreman Miller, of the Government printing office in Washington, was removed from his position May 18. He thereupon filed with the Civil Service Commission a complaint alleging that his removal was in violation of the Civil Service law and rules. The Commission having investigated the complaint made the following report to the Public Printer, Mr. Palmer:

"Section 2 of civil service rule 12, governing removals, provides that no person shall be removed from a competitive position except for such cause as will promote the efficiency of the public service. The commission does not consider expulsion from a labor union, being the action of a body in no way connected with the public service, nor having authority over public employes, to be such a cause as will promote the efficiency of the public service. As the only reason given by you for your removal of Mr. Miller is that he was expelled from Local Union No. 4, International Brotherhood of Bookbinders, we are advised that the commission cannot recognize his removal, and must request that he be reassigned to duty in his position."

Simultaneously with the Civil Service Commission the cabinet Secretary of Commerce and Labor investigated the case of Mr. Miller under direction of

President Roosevelt. Consequently the two following letters were written:

Oyster Bay, N. Y., July 13, 1903.

My Dear Secretary Cortelyou: In accordance with the letter of the Civil Service Commission of July 6, the Public Printer will reinstate Mr. W. A. Miller in his position. Meanwhile I will withhold my final decision of the whole case until I have received the report of the investigation on Miller's second communication, which you notify me has been begun to-day, July 13.

On the face of the papers presented Miller would appear to have been removed in violation of law. There is no objection to the employes of the government printing office constituting themselves into a union if they so desire, but no rules or resolutions of that union can be permitted to over-ride the laws of the United States, which it is my sworn duty to enforce.

Please communicate a copy of this letter to the Public Printer for his information and that of his subordinates. Very truly yours,

Theodore Roosevelt.

Hon. George B. Cortelyou, Secretary of Commerce and Labor.

Oyster Bay, N. Y., July 14, 1903.

My Dear Cortelyou: In connection with my letter of yesterday I call attention to this judgment and award by the anthracite coal strike commission in its report to me of March 18 last:

It is adjudged and awarded that no person shall be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization, and that there shall be no discrimination against, or interference with any employe who is not a member of any labor organization by members of such organization.

I heartily approved of this award and judgment by the commission which was appointed by me, which itself included a member of a labor union. This commission was dealing with labor organizations working for private employers. It is of course mere elementary decency to require that all the government departments shall be handled in accordance with the principle thus clearly and fearlessly enunciated.

Please furnish a copy of this letter both

to Mr. Palmer and to the Civil Service Commission for their guidance. Sincerely yours,

Theodore Roosevelt.

Hon. Geo. B. Cortelyou, Secretary of Commerce and Labor.

Mr. Palmer, the Public Printer, notified Mr. Miller, July 15, that he was reinstated and could report any day for duty.

One week later, July 22, Mr. Barrett, who is president of the Washington union of bookbinders, announced that if Mr. Miller, whose dismissal from the government printing office had been annulled by the President of the United States, were allowed to occupy his former government position, the members of the allied unions would leave their work. The same day the officials of the union sent a communication to Secretary Cortelyou strongly expressing their opposition.

Mr. Miller went back, however, with the understanding that if he should be discharged, it would be by the United States Government and not by a trades union, and all hands held on to their own positions and kept at work. The union, however, will not let Miller alone. The latest is an attack upon his character.

A DELUSIVE WORD.

Two chapters of that bright serial, "The Winner," now running in the Baptist Young People, give an account of a public debate by pupils of the high school. From the opening speech of the negative we select the following paragraphs. They have additional interest from the fact that an earlier serial by the same author, Tomlinson, published now in book form by the society that issues Young People, was marred by its use of a college Greek letter society. Will Phelps, opening the negative on the question of Labor Unions, says among other things:

"Third. It will require no proof to convince you, gentlemen, that the trades unions interfere with the rights—and I use the word 'rights' advisedly—of the individual workman. He is not free to sell his labor in the open market, he can neither work for whom he will, nor when, nor how long he wills. This is a direct denial of the first right of Ameri-

can citizenship, and therefore it cannot be an advantage to any one.

"Fifth. We shall, I trust, be able to convince you that the tyranny of the unions is greater than that of the Sultan of Turkey or the Czar of the Russias. Many a man has been compelled to join whose heart and soul have rebelled. And yet join he must if he would still be able to obtain bread for his wife and little ones. It is not a question of work and eat, but of joining the union or starve. A worse form of tyranny, gentlemen, never existed in this land or any other.

"The delusive word 'brotherhood' has been dragged low in the dust. To say to a man that you must be a 'brother' or starve—is that what we have a right to expect when that noble word is used? How long could any family exist with such a spirit in its midst? And in the eyes of the law all men are created free and equal. Before the state, high and low, the rich and poor are all brothers. But the new word is like the brotherhood of Captain Kidd. It begins oft-times in bitterness, it sows seeds of discord, discontent, envy, jealousy, selfishness. Yes, it sows to the wind and will reap, as in fact it is already reaping, the whirlwind."

DANGER OF MASONIC RAILROADING.

There is little doubt but that Masonry is much too rapid nowadays, greatly to the detriment of the order. A newly-raised Master Mason, long before he is able to stand a creditable examination in the Third Degree, is railroaded through the Chapter, quickly followed by being dubbed a Knight, then he has the Scottish Rite from the Fourth to the Thirty-second Degree communicated, takes a whirling journey across the burning sands to the Shrine, is decked off with gorgeous emblems and charms indicating his "high degrees" attained through the only merit of a plethoric purse, but a perfect Masonic ignoramus except in the first two degrees, if, indeed, he has not, in the crowding and jumble, forgotten what he learned there.

All this tends to reduce the "high degrees" into a Masonic farce. Is this class

of Mason a wiser and better man by reason of his Masonic eminence? He poses as a shining Masonic light, while he even could not give a rational explanation of the Master Mason's obligation, much less repeat it verbatim. Through proficiency and tried worthiness only should he be advanced in Masonic rank, and if this rapid way of conferring degrees is allowed to continue, growing from bad to worse, we, in the United States, will soon reach a point charged against the Supreme Council of Mexico Thirty-third Degree of giving the Thirty-third Degree to a profane.

—Texas Freemason.

Possibly there are few more prevalent misconceptions concerning the order than to suppose all Masons to understand Masonry and understand it alike.

What a speechifier Roosevelt is! He began Masonic speechmaking almost as soon as he had barely peeped inside a lodge.

BIBLE AS FOUNDATION.

For the sake of argument, let it be granted that Masonry is as old as the time of Solomon. Let it also be recognized as an unchanging rule of Masonry to keep the Bible on the lodge altar, and make a most essential part of initiation, taking the Oath on the Bible. Let us not dispute for the time being, that Masonry is "founded on the Bible."

We are thus carried back, if not historically, at least in imagination, to the time of temple building and the lodge presidency of King Solomon. It is no less a personage than the sovereign who conducts the initiation, and it is he who sanctions those unalterable landmarks and permanent forms, which have unified Masonry in all ages of the world, and brought it down unaltered and unimpaired to the present time.

The first Jewish and Phoenician candidates are admitted one by one, and repeat after the king the perpetual obligation. Afterward, through the ages following, zealous brethren, known or unknown, recognized or hidden,—perpetuate the ancient mysteries of the Masonic order, and continue in the world the wonderful

works of Solomon. Candidates, in all intermediate generations, still come to the tyled door seeking light, and, one by one, kneeling at the altar, extend their hands to assume the obligation. Ever is the order founded on the Bible. Always one permanent institution, unchanging and perfect from the beginning, it derives its wisdom from the Bible, takes its initiatory oath of obligation on the Bible, and so orders all rules, principles and customs as to show itself to its inner pupils as founded on the Bible.

When Solomon began this unvarying course, where did he get his copy of the Bible? Not from the Temple not yet builded. Not from the palace, for that contained none; not from the Tabernacle, for its specified contents never included more than a portion of the Bible. It does not appear that Solomon had previously seen a Bible. Where did he obtain the copy necessary to a true Masonic altar and real Masonic ceremonies? How did he find the one by means of which he was able so to fashion Masonry as to secure its being "founded on the Bible?" The Biblican landmark runs back like a geometric line; it extends to the beginning; thus the Bible is necessarily there. About that, we raise no question; all we ask is where it came from. But for Masonry, we would not have known that Solomon ever saw one. From the building of the Temple until the appearance of the Star of Bethlehem, the gospels and epistles must have been unknown outside the Masonic lodge, within which they were handed down and sworn upon. What would a benighted world have done if it had not always contained Freemasonry, "founded on the Bible?"

EVIL FELLOWSHIP.

If nothing else condemned Freemasonry, it would be conclusively condemned by the third point of fellowship worked and explained in the third degree. This evil feature should never be forgotten. It enslaves the virtuous while it helps the wicked. It puts a good man at the mercy of a bad man. It "calls good evil and evil good." It is a moral perversion, detestable in conception, mischievous in practice, and invit-

ing the abhorrence and resistance of all good men. Among the vile features of Freemasonry, it is perhaps one of the most opposite to the sense of honor accredited to all decent men.

It is that obligation which compels silence in the presence of any wrong. Its perpetrator need only have gone some evening through a certain rigmale: he then has a halter around the neck of any otherwise honorable citizen who has been put through the same ceremony and made participant in the same mummery. No seducer can be checked before his victim is quite ruined; no burglar can be halted at the threshold or pointed out afterward; no worthy action can be done by the poor Masonic slave.

Griswold commits arson and remains a worthy brother in Connecticut State prison, unimpeached in Blue Lodge, Royal Arch Chapter, or Commandery. Jackson, who tells the truth about Griswold, on the witness stand, is expelled from all. This is less than ten years ago in the city of the Charter Oak; and this is according to the third point of fellowship introduced in the Blue Lodge, and retained in the chapter until the chain is, if possible, more firmly riveted.

About the same time a judge of the Supreme Court in a Western State, has a lawyer arrested for giving him the Masonic grand hailing sign in court. The lawyer then telegraphs to Masons in another place for assistance. He also threatens to carry the judge's act into the Grand Lodge. He may have read what a recognized Masonic authority wrote: "No law of the land can weaken it."

Civil liberty relies on the law of the land as interpreted and applied by the judiciary. Courts interpret law and direct enforcement of law. To interfere is lawlessness. If, as has often seemed evident, Masonry interferes, Masonry is lawless and breeds lawlessness. If law secures liberty, lawlessness is against liberty. If Masonry is thus lawless, Masonry antagonizes liberty. This is not inconsistent, for the third point of fellowship directly makes the initiate a prisoner and a slave.

WELCOMED BY GAMBLING.

On Monday evening the Scottish Rite Masons and their families met at the Masonic Cathedral for a grand reunion and to pay their respects to Bro. Charles L. Pierce, 33d degree, and Past Grand Master of the Grand Consistory of the State of California. Mr. Pierce and his wife had been absent from this city for three months on an extended Eastern trip. As a welcome home-coming to them this reception was given. At 8 o'clock Albert L. Smith announced that the first part of the evening would be passed in cards. The first prize for gentlemen was captured by William T. Hamilton, Mrs. Peterson winning the first prize for the ladies. Edward H. Morgan, 33d degree, then called Charles L. Pierce to the platform, stating with words of love and respect that the Scottish Rite Masons of Oakland appreciated all he had done for the order; also the laborious work he and his wife had accomplished at the late Masonic festival in San Francisco. In token, as representative of the order in Oakland, Mr. Morgan presented Mr. Pierce with a beautiful silver tea service. Mr. Pierce thanked the brethren and the ladies in a few well chosen remarks for their kind remembrance and good wishes. Some time ago the order presented Mrs. Pierce with a handsome engrossed set of resolutions for her untiring work at the Masonic festival. After congratulations had been exchanged the honored guests were conducted to the banquet hall, where a collation was enjoyed.

—Oakland (Cal.) Tribune.

AVERAGE ACTIVE LIFE.

Speaking of his seven years' service on the Texas Freemason the editor says: "We have reached the average active life of a Freemason." If Masons are actively connected with the lodge during the average period of only seven years, naturally a few questions are to be asked or a few inferences drawn.

An act of kindness planted in good soil is better than an orchard planted on the hillside.

News of Our Work.

The churches favoring reform principles in the State of Indiana are hereby notified that Dr. Dillon of Huntington, Ind., has been secured by the National Christian Association for the month of October, 1903, to work in that State. He will visit a number of places, and deliver lectures, and work in the interest of reform. He asks the co-operation of all who love the truth in sincerity. Those wishing lectures will address Rev. Wm. Dillon, D. D., Huntington, Ind., or Secretary Wm. I. Phillips, 221 West Madison street, Chicago.

The services of Rev. M. E. Remmele, of Allegan, Mich., have been definitely promised for one month's work in Michigan.

The brethren Dillon and Remmele can do very little without the co-operation of others. Every one ought to plan and pray and pay for this part of God's work.

You can send the Christian Cynosure from now until January, 1904, to your friends and neighbors for 25 cents. Can you be faithful to them and bear your testimony in any other way so cheaply and efficiently?

Our Ohio agent, Elder Quincy Leckrone, has been over the line, laboring in Indiana in the interest of the reform. The Indiana people may make good use of our brother if they will write him at Glenford, Ohio.

The editor gave an address last month at the Wheaton Conference of Christian Workers, and spent some time in Detroit, Michigan, and other places in the interests of the Association.

Mr. Jasper Barnthause, Markleysburg, Pa., writes: "The Oddfellows are keeping very quiet, and others tell me that they see things quite differently since the Mechanicsburg (Pa.) convention. Some that had made up their minds to join the Oddfellows now say they will never join."

It rests with the friends of the cause in Wisconsin, Iowa, Missouri and Nebraska whether they will have conventions this fall and winter, and whether they will have the experience and aid of Rev. W. B. Stoddard for a few weeks' work in each of their States. Money is needed in preparing for the conventions, for the advertising, for the literature used and the expenses of the agent. You can send your pledges or contributions for your own State directly to this office, with your wishes as to place and time for your State work and convention.

Charles A. Kellogg, of Missouri, writes of his bearing needed testimony against the lodge before the Epworth League of his church. No one duty is perhaps more generally neglected at the present time than that of warning our brethren against things that we see are detrimental to them and the kingdom of Christ. May God's special blessing rest upon Brother Kellogg, and those like him, who, seeing the enemy come in like a flood, are faithful in raising a standard.

On June 28 last, Rev. S. P. Long delivered a sermon on secret societies at the First Lutheran Church in Mansfield, Ohio. It is a strong address, and will make a powerful impression upon the readers of the Mansfield News, in spite of the efforts of the editor to break its force. It is rather remarkable that a local paper should publish about one hundred and eighty inches of solid matter against the secret society system. This is perhaps one of the signs of the speedy deliverance of the newspaper press from lodge thralldom. The Chicago dailies have recently had very vigorous denunciations of the labor unions for their spirit of tyranny and murder. Nor is the protest wholly confined to the Chicago press. John C. Driscoll, a labor unionist, of the Chicago Associated Teaming Interests, has condemned in the strongest terms a circular which was issued by the Freight Handlers' Union, advising the starving of the women and children of non-union men because they were men enough to work for the support of their families.

PRESIDENT'S LETTER.

August 8, 1903.

Dear Friends and Fellow-Workers:—

Last month I sent you my first letter of this year, in which I called your attention to the fundamental issues. I exhorted you to action, and suggested that the officers of the Association, myself or others, would be glad to serve you as the needs of your respective communities might require.

I desire this month to say a few words as to the spirit and method of our work. There is no mistake which would be more fatal than that of supposing a simple proclamation of truth will, of itself, accomplish a desirable end. "Speaking the Truth in Love," is the rule of God's Word (Eph. 4: 15), and a person who is not willing to do that need not speak it at all, so far as accomplishing any valuable purpose is concerned. A harsh, censorious, self-righteous spirit will result in intensifying the power of evil over human souls, not in breaking it.

"Now abideth faith, hope and love, but the greatest of these is love" (I. Cor. 13: 13). A real Christian love for man, founded on the knowledge of God, and the knowledge of ourselves as saved from wrath through Christ, will make us valuable in this, as in every other great work. There is no other spirit which will make us helpful anywhere.

Many truths are very hard to bear. "The Word of God is quick (living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart" (Hebrews 4: 12). But human contempt, anger, wrath, and pride do not help the Word of God. They hinder it from producing its legitimate effect. There is no question but that the hard truths which we ought to speak and which we must

speak, if we are faithful, will usually injure rather than help, unless we have the Spirit of God.

"God is love. If we love one another, God dwelleth in us, and His love is perfected in us" (I. John 4: 8 and 12). Very hard things can be said, and will do their blessed work if we truly love God and those to whom we speak. May God grant this grace to each one of us.

In the next place, there should be a great deal more courage. It is wonderful how easy it is to drop into a low tone of voice when speaking in regard to this or any other question on which Satan is making fight. It is wonderful how easy it is to pass the question by, and talk about other things which involve less of cross. We should seek to learn whether we have a courageous spirit; and if we have not, we should pray for one. "God has not given us a spirit of fear, but of power, and of love, and of a sound mind" (II. Timothy 1: 7). If we are afraid, we may be sure that that spirit is not from God. God does not give that spirit to any one, but a spirit of courage; and we should appropriate and use it gladly, continually. We have no occasion to be afraid; if we are redeemed by the Blood of Jesus, occupied by the Holy Spirit, and engaged in God's work, all the power that God has is pledged to our support. No man ever yet trusted in Him and was made ashamed. The devil has cast men into prison, has had men slaughtered; but he has never had a saint defeated, and never will have a saint defeated. So let us bear the testimony which God gives, and be faithful and happy, as we have a right to be.

This last remark leads me to say that we should be not only happy, loving and courageous, but we should be cheerful. Murmuring and complaining are no part of a saint's occupation (Jude 16). Murmurers, complainers, whiners—how easy

it is to get into this bad company! Yet no Christian is ever called to such a session. The whole question is, Whose are we, and whom do we serve? If we belong to God, we are heirs with Christ to eternal glories. What call have people who have such an inheritance to murmuring and complaining? The fact is, when we are not glad, we are not thankful. Thankfulness leads to joy, and a Christian joy leads to thanksgiving.

With these three most important facts in mind, suffer a suggestion or two about method of work. It has been the plan of God from the beginning to forward His cause by means of testimony. "They overcame him by the Blood of the Lamb and by the word of their testimony" (Rev. 12: 11). A hundred different meetings ought to be held where now we are holding one. These meetings do not require to be in churches and halls. It is quite right to use either or both of these whenever they are available, but there are plenty of places aside from them. A private house, a dooryard or a street, any one of them is available for the meeting, and the meeting may consist of two persons or more.

We need to rouse ourselves to labor. Our Cause is making progress quite as much as we have any right to expect, in view of the amount of labor we are performing. If we do more work, there will be more accomplished; for God is with us, and we ought to be happily at work. God bless you all.

Your friend and fellow-servant,

Charles A. Blanchard.

"Let patience have her perfect work" and bring forth celestial fruits. Trust to God to weave your little thread into a web, though the pattern show not yet.—George MacDonald.

We grow strong by duties performed. We grow morally and spiritually weak by duties neglected.

FROM ROUND PRAIRIE.

Another Crisis in the A. O. U. W.

Wm. I. Phillips, Chicago, Ill.:

Dear Sir—On Sunday, the 9th inst., I was invited to preach a jubilee sermon commemorating the fiftieth anniversary of the Norwegian synod to Round Prairie (Iowa) congregation, Rev. O. A. Sauer, pastor. In the afternoon the young people, and old people, too, listened to a lecture on secret societies. It has been rumored that the Freemasons have been able to lead a member astray. The suspected one was not present at the lecture, but we trust that the young people were strengthened in their opposition to secretism.

It is interesting to note that the A. O. U. W. now has had to meet the question: "To be or not to be." They now admit that at the present way of doing business they are doomed to certain destruction. The Grand Lodge has made changes in order to keep alive awhile yet. The future will tell how well they succeed.

O. T. Lee.

Northwood, Iowa, Aug. 13, 1903.

ODESSA AND CATHARINE, NEW YORK.

Dear Brother Phillips: Verily I am at fault. It is due to the good friends at Odessa and Catharine, N. Y., that mention be made of the cordial greeting which I received and the deep interest they showed in the work of reform. The community, as you know, partakes of the rural, but, judging from those I met, it is not deficient in courtesy, intelligence or Christian enterprise.

Rev. J. C. French received me with brotherly kindness, and did all possible for my comfort and to make the special object of my visit a success. I was much interested in an account of his labors in Africa, where he had been a missionary for several years. Our meetings were held in the church of which he is pastor, and which, as I learned, is one of the old landmarks in reforms. After an almost continuous drought of forty-five days, a refreshing and welcome shower diminished the audience somewhat at our first gathering; but the faithful were there,

and, best of all, "God was with us." Brother Couch and family, from Catharine, were on hand, with a conveyance of ample dimensions, in which they kindly made "room for one more."

At this superbly located and tastefully kept home I was hospitably entertained and refreshed by Christian fellowship within and nature's charming exhibit without. His ample estate was studded with evidences of diligence and thrift, while barns and accessories were thronged with poultry and live farm products for the market. Here, too, I learned something of the philanthropic and educational work which Brother Couch and his industrious wife have been carrying on for years. In this they are most heartily supplemented by some whom "they have nourished and brought up," while others have left the parental hive and gone forth to battle with the evils and selfishness of an unsympathizing world. Without ostentation, but in a humble, quiet way, this fountain is sending out streams of blessing to cheer and refresh the sorrowing in waste places of our land. I shall long hold my visit in grateful remembrance, and ever pray that "the peace of God which passeth knowledge" may abide with those whose debtor I am.

Our second gathering was better attended, and after its close a gentleman came to me and confirmed what I had said, from a personal knowledge of Masonry, which he had been constrained to abandon for Christ's and conscience' sake. A pastor from a neighboring town, providentially present, gave an effective testimony against Odd Fellowship which added much to the efficiency of the service.

June 11 Brother Couch conveyed me to the station at Moutour Falls, where we parted, and I took a train homeward bound, glad to have met and personally known those staunch defenders of the faith and fearless opponents of the whole lodge system.

James P. Stoddard.

Athol, Mass., July 21, 1903.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II. Cor. vi., 14, 15, 17.

A LECTURE AT COLUMBIANA, O.

Dear Cynosure: July the 27th I met with a very large audience in the Menonite Church near Columbiana, Ohio, to discuss secret societies. I had spoken to these people five years ago, and I find that they have lost none of their interest in the subject. They have a very large and influential congregation at this place, and their ministers are fearless in their opposition to the lodge. Next evening I spoke in the Brethren church in the same community, and again was greeted by a large crowd. The interest manifested by these friends shows that the leaders of the people have not been slack in warning them against the evils of the lodge, which has become so strongly rooted in some churches that the ministers are afraid to speak that which they know to be the truth.

A strong sentiment was expressed to have a few lectures in the town of Columbiana, and if suitable arrangements can be made, the lectures will be given in the near future.

During the two lectures just given there was the usual detail of petty lodge men standing around on the edge of the crowd, declaring that some of the things said were false and proclaiming the ignorance of the lecturer. Of course it takes some men a long time to learn that when they are only Entered Apprentices they have not yet been introduced to very many of the mysteries of Masonry, and that is the class of men who set up the howl. Ignorance makes some men monstrously knowing, in their own estimation.

Recently, in a community where I regularly hold service, a man died. He believed in God and the church, and when asked why he did not make a profession of Christianity and unite with the church, he pointed to the three links and said: "How can I give that up?" When he died they said of him, "He has gone to the Grand Lodge above." If that were true he is not with the church triumphant.

Quincy Leckrone.

Glenford, Ohio.

SECRETARY STODDARD'S LETTER.

Fairgrove, Mich., Aug. 18, 1903.

Dear Cynosure: I have traveled much and spoken frequently during the month past. In the ten days spent in Philadelphia and north, I spoke in the German Baptist Brethren Churches at Oaks, Pa.; Geiger Memorial, Philadelphia; and Germantown, Pa. These meetings were well attended and helpful.

In the United Evangelical Church, Lansdale, Pa., I spoke to a congregation which gave close attention and a good collection. I stated in the address given here that I had never known a man who did his duty by the church as he should and at the same time was a zealous lodge attendant. At the close, Mr. Samuel Shaw, of 1026 Arch street, Philadelphia, was introduced to me. He declared that he was the man I was looking for; he both did his duty as a church member and was a zealous Mason. He affirmed that the man who said that Masonry rejected Christ lied. He said that Christ was acknowledged in the Knight Templar degree. When his attention was called to the way that Christ's name was used; that it was abused as any profane swearer would abuse it; that the candidate when using it was required to drink wine from the skull and invoke double damnation on his soul if he ever revealed the foolish wickedness, Mr. Shaw replied, "Well, you have the communion in the church." I still think I will have to look for the man, as I do not believe that a man who does not distinguish between drinking from a skull in a lodge room and partaking of the communion is a competent man to judge as to whether he is doing his duty by the church or anything else that is good.

Our friends in Washington, D. C., Alexandria, Va., and elsewhere in that section were cordial as ever. I took part, as usual, in the service at the People's Mission. Visiting the Brethren Church in Washington, I found a Brother Early, professor of Union Bridge College, preaching. He presented an able sermon from the text, "He (Christ) doeth all things well." I am invited to visit this college and give an address.

Visiting some of the towns in Somer-

set County, Pa., where I had previously worked, I was glad to note progress. Our friends are more than they were, and I rejoiced to note an establishment in reform principles that can only obtain where there is sufficient knowledge. My route was via Meyersdale and Salisbury to the Springs, where I was privileged to speak again in the Mennonite Church. The Christian Cynosure list at this point was considerably enlarged. I noted the Salisbury Knights of Pythias are to be commended for their honesty. At the bottom of the advertisement on the door leading to their lodge room they have a grinning skull and crossbones. I have never noted another lodge of this order which so publicly announced the spiritual poison kept in stock. Any persons in Salisbury desiring this kind of poison can tell, if they understand this sign, just where it is to be obtained. I would recommend such a sign to all lodges of this kind. Be honest, put out the right sign, so that people will not be deceived.

Over the hills, through Grantsville, Cove, Accident and Friendsville, Md., to what is known as Glade Church, I went by stage, private conveyance, and on foot. It was delightful indeed to see wild Nature in all her grandeur. Aside from the cutting of the forests, these hills and valleys stand forth much as God made them. Blind would be the man who could not behold His majesty in these works of His creation. A warm welcome awaited me at the home of Elder Jasper Barnthouse. I remained in this section over Sabbath, preaching twice to good congregations. I could not begin to eat half these good people provided for me. If eating is the thing, surely "they that wait on the Lord shall not lack any good thing" in this part of the country.

One year ago, when I gave a series of anti-secrecy lectures here, the Odd Fellows were stirring and getting many to join them. Since my lectures some have left the lodge, and very little is heard from them. It is thought by some that the prospect for their breaking up is very good. Stops were made en route north at McKeesport and Glassport, Pa. Friends were found and I will lecture at these points, D. V., ere long.

At Cleveland, Ohio, I sought Rev. Paul

Schwan, an old Christian Cynosure reader, and arranged, through him, to address the Missouri Lutheran Synod meeting in his church. This Synod comprises the churches in Ohio, Indiana and Kentucky. I was welcomed, as expected, and a good harvest of Christian Cynosure subscriptions was obtained. These friends can always be counted on, for they are eternally opposed to all kinds of secret lodges.

A night's sleep on Lake Erie and a day trip by train, and I found myself here, twelve miles from Saginaw Bay, with my family, from whom I had been absent for over a month. Sabbath morning I preached in the Covenant Church, and in the evening opposed the lodge in an address delivered in the Presbyterian Church. The church was crowded. This address, being the first of the kind here, naturally made a stir. I am told it is the talk of the town. Some like it, and some don't, according as they like or dislike the lodges.

I have much work planned, and am pushing forward as usual.

W. B. Stoddard.

From Our Mail.

Rev. Joel H. Austin, of Goshen, Ind., is still alive and active. He is nearly seventy-seven years old; his health is good, though he is nearly blind. He has just received a diploma from the Magnetic College at Nevada, Mo., authorizing him to practice healing the sick and lame by the scientific use of magnetism. He wishes to remember his old friends with a "God bless you."

I am very much depressed when I have nothing to do. I am not able to do quite as much as formerly; but I feel better on Monday when I preach once or twice on Sunday. And if the Lord gives me strength in old age, why should I not still labor in His vineyard? May the dear Master guide and direct in it all. I hope you will inform me if you know of an opening where I could preach or lecture without too much traveling. Please direct to Sturgis, Mich. As ever, yours,
(Rev.) S. F. Porter.

You have not heard from me for some time. I can tell you I have not gone back into the devil's ranks, but am working as the Lord opens the way for me. Since writing you for tracts I have helped an old neighbor and friend to renounce the last bit of worldliness probably that she was in, viz: the Eastern Star and Rebekahs. She told a friend that she was not going to either again; that she "had found a better road to walk"—a testimony that all will give who do thus for the Lord. I did have quite a large stock of anti-lodge literature, but I am getting rather short. My time seems to be so limited to work for my Master; but in His own good time he will open the way and take away all hindrances if He wants me to give more time to Him.

I recently attended a funeral of an Odd Fellow, and one of the ministers spoke in his prayer of "coming up to the higher lodge," and I thought, "O my Lord, do some men pass a decree, barring out of heaven by closed doors those who are out of the lodge for Christ's sake, and who do not have the grip nor the password?"

Yours for the Master's work,

Elizabeth M. Rull.

Star Prairie, Wis.

TWO WITNESSES OF REVELATION.

At the risk of appearing to be wise above what is written, I offer my interpretation of the Two Witnesses of Revelation II: technically, the National Christian Association and the Prohibition party; generally, the two reforms. I consider both are politically dead; that is, they are not successful in politics, and I don't think ever will be until the King comes; but they exist—"lying dead in the street of that great city" (Christendom generally)—the conscience of men prohibiting burial, they knowing the reforms are right, yet unwilling to espouse them, just as they refused to do the black man justice. As the Witnesses "tormented" the people, we have no choice but to keep up the agitation till the "crack of doom," and then shall we have the joy of seeing the Almighty Truth prevail and "the righteous shine forth as the sun." The Lord will save some, and we must be con-

tent if here and there one poor sinner can be pulled out of the fires of hell. We do not forget that the Christian's almighty weapon is prayer to the great Head of the Church incessantly, and that we shall be eternally victorious in His own good time.

The Lord bless and keep you.

Your fellow-soldier of Christ,

Geo. W. Shealey.

To the Christian Cynosure:

After being a close observer of things for many, very many years, I have long since settled it in my mind, in the fear of God, that secret societies are doing more harm than the saloons are. May God have mercy on the people! Throughout a long life of over eighty-six years I have been in the most hearty sympathy with your work.

Yours in the battle,

Mrs. Emaline Griffin.

FROM FAITHFUL FENTON.

74 South Robert Street, St. Paul, Minn.,
August 13, 1903.

Editor of Christian Cynosure:

Seducing spirits are in the churches, doctrines of Demons are taught, both openly and in secret, lies are spoken in hypocrisy and consciences are seared as with a hot iron.

"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus" (I. Tim. 4: 6).

Churchmen are calling false teachers to be their pastors; teachers, well known to be sworn liars and worshippers of their father, the Devil.

It was one of these false teachers, Rev. F. H. Cummings, of Rochester, N. Y., that gave the signal in a Masonic lodge to murder William Morgan; and every Freemason is stained with the blood of that crime—as surely as the blood of righteous Abel cried from the ground to God for vengeance until retribution was meted out to Cain the murderer.

The murder of Morgan was a fraternity job, agreeable to the unjust and horrible principles of Freemasonry; every Freemason is sworn to justify that murder—a crime that cannot be justified.

The essentials of a pastor of an apostate church are: First, what the world

calls "a good moral character." Second, a seminary education, or its equivalent. Third, that he join the Masonic or some other secret order; or, that he be silent on secret societies, or rebuke them in a harmless way, or speak in their favor.

Some pastors in this city do not blush to say that their success began when they joined the Masons. Verily, the Devil's children are not in trouble as other men. Lodge pastors of churches are, as in the time of our Lord—"Compassing sea and land to make a proselyte, and when he is made they make him two-fold more the child of hell than themselves."

But our Lord says: "Woe unto you when all men speak well of you! for in the same manner did their fathers to the false prophets. But I say unto you who hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other" (Luke 6: 26-29).

The Rev. William Lawrence, D. D., pastor of the Second Baptist Church of Chicago, told your correspondent he had his application to join the Masons filled out, and intended to join as soon as he could spare the time to do so; and that the best Christians in his church are Freemasons. Your correspondent took from his pocket *Ecce Orienti* to read to him the horrible obligations of Masonry, telling him that that was the ritual printed by the Masons to work by in the lodge, when Lawrence in a voice of authority demanded of him, "Where did you get that book, sir?"

He replied, "Bought it at the Masonic Publishing House, Redding & Co., New York."

The rejoinder of Dr. Lawrence was, "You have no business to have that book, sir."

You may call that the personification of impudence, or a puerile attempt to shut the mouths and blind the eyes of God's prophets and teachers to the villainy of cutthroats, liars and murderers. But how can one be "a good minister of Christ Jesus," as the Bible requires him to be, without that book which is necessary to show him what are the seductive wiles of false teachers in the churches?

Lawrence is good Masonic material, and, if he joined, no doubt he is a good Mason.

We have since learned that his boy was killed by initiation into a secret society of the University of Chicago; but such an "incident" as that is regarded as a joke for the fool, and but few are ever punished for it.

"Three men have now been killed by one secret society at Cornell. Mr. Rustin, of Omaha, was killed by the D. K. E. at Yale. Mr. Lawrence died at the Chicago University a day or two after initiation into the same society. Mr. Garrison was nearly killed at Harvard. Little matters like broken legs or arms do not usually get into the papers."—See "Modern Secret Societies," by Charles A. Blanchard.

Dr. Wallace, president of Macallester College (Presbyterian), of this city, declined to allow the Secretary of the N. C. A. to speak to the students on the Relationship of Masonry to the Bible, saying that he would allow it if they could have the truth.

That reply of Dr. Wallace was both insinuating and suggestive. Insinuating that our lecturer did not speak the truth, and suggestive of something else.

A \$5,000 preacher, Rev. A. B. Meldrum, D. D., formerly pastor of the Central Presbyterian Church, of this city, and now pastor of a Presbyterian church in Cleveland, Ohio, of which Mark Hanna is a member, told your correspondent that opposition to Freemasonry in Presbyterian churches would destroy the denomination. Perhaps that is what Dr. Wallace is afraid of.

But, again. Dr. Meldrum says that "a man that breaks the Masonic obligation is a low, mean, perjured liar." Thus he writes over the doorway of the Masonic lodge what Dante saw in vision over the portals of hell—"All hope abandon, ye who enter here," and casts contempt and reproach upon the justice and pardoning mercy and repentance bestowed by our heavenly Father upon such Masons as Finney and Colver; whereby they had authority and power to break the Masonic oath and be free from the awful bondage and wicked Masonic spell of the god of Masonry.

Dr. Meldrum glories in the fact that he

is both a Mason and a Sir Knight Templar; which is to say, that after drinking wine from a human skull, and swearing to be doubly damned in the next world if he ever broke the Masonic oath, he was elected to take the place vacated by Judas Iscariot.

Here we mark the agreement of the type and the antitype—the son of perdition the type; and the modern Knight Templar the antitype.

And is it not fair to suppose that Dr. Wallace has more to fear from the truth about Masonry than falsehood?

(Rev.) William Fenton.

NOTES FROM MICHIGAN.

North Star, Mich., July 7, 1903.

W. I. Phillips:

Dear Brother: We regard ourselves as favored in the visit of Rev. W. B. Stoddard to our field of labor. He came to us from the State convention held at Holland, and upon Sunday preached at each of our three appointments.

Saturday evening before and Monday evening following he delivered addresses at two of these places. These were very helpful, instructive and quite well sustained, especially upon Monday evening, when he spoke in our village, which is, by the way, quite thoroughly given up to lodgery. However there is being kept alive a sentiment on the part of many against the secret system.

The day following the address in the village the Odd Fellows conducted a funeral ceremony which by hollow mockery and the predominance in their ranks of wicked and unsaved men served only to prove the ground taken by the speaker in his address. And many were the expressions of disquiet on the part of those who stood by.

One reference is sufficient to show how unbecoming it is for men who profess to be Christian to join themselves with such organizations. In the ceremony at the church the chaplain, who is a professed Christian, read a Christless prayer. He was preceded by a wicked, profane man who read an admonition to the society and at the close of the prayer joined in the usual amen, which made it sound to Christian ears thoroughly sacrilegious.

A number of subscriptions to the Christian Cynosure were secured and we think good in many ways will appear as the result of this visit.

Yours with kind regard,
(Rev.) E. D. Root.

A TRINITY OF EVILS.

Springdale, Ark., June 8, 1903.

Dear Cynosure: I am the pastor of the Lutheran church at this place.

The lodges are the curse of our beloved land and of any church that tolerates them. Blessed is that church that by the grace of God stands firm at the foot of the cross of Christ and bears testimony that there can be no compromise between the truth as it is in Christ Jesus and falsehood as it is in the secret lodge room; that there can be no communion of the children of light with the children of darkness; that if any one has once become a lodge member he must come out from among them and be separate from the workers of iniquity.

Our church in general, and our congregation here are a united power against the secret empire—lodgeism, for we consider there are three great systems of the anti-Christ—works of the devil: 1. Heathenism, with all its ramifications, ancient and modern, afar off and near by; 2. The Papacy, with its saint idolatry and will worship. 3. Lodgeism that works in secret against Him who in secret said nothing.

This is a trinity of evil, agreeing in the main point, that they are not for but against the Lord and against His cause on earth. They magnify themselves, they go their own way, they shun the light because their works are evil.

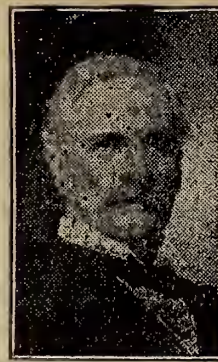
God bless you in opposing and exposing the evils of lodgery. Yours truly,
(Rev.) Walter Cook.

"Come out from the lodge."—Dwight L. Moody.

For the names of two new subscribers and \$2.00 we will send to the agent, postpaid, one copy in cloth of "Modern Secret Societies," by President Charles A. Blanchard. Write for sample copies of Christian Cynosure to canvass with.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, OCTOBER, 1903.

NUMBER 6.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

The picture of the home of the late Dwight L. Moody in Northfield, Mass., which we are permitted to give our readers this month, is by the courtesy of the Moody Bible Institute, Chicago.

In this connection we wish to call attention to a very important branch of this institute, which has just been inaugurated, and which we highly commend. It is an Evening Department for the study of the Bible. There is an evident need for an evening school in Chicago, where a man or woman who wishes to make a systematic study of the Bible, and gospel music and Christian work, can secure such instruction in night classes, just as any ambitious person can find in the city well equipped evening schools where they can get a training in law, medicine and other professions.

"The old time religion,' with its 'iron creeds' and its 'cruel dogmas,' as the 'new' theology terms them, did produce men who walked straightforward and open-eyed to death rather than give up one jot or tittle of their faith. It produced Cromwellian Ironsides, Scottish Covenanters, and the makers of the United States—men who fought to the

death rather than conform to their world, and in so fighting and dying moved their world forward.

"Can religion which disavows reasoned statements of its faith, scoffs at dogma and contemns creeds produce that kind of men? Does it teach a faith that ordinary poor and unlearned men will fight and die for and know why they so fight and die? Can it produce fighting martyrs? By its fruits let it be judged."
—Editorial in Chicago Inter-Ocean.

When our Savior said, "Ye are the salt of the earth," he meant that the faithful testimony of his followers would be a savor of life to some and would prevent the world from going to moral decay as rapidly as it otherwise would.

The condition of every community is better or worse in proportion to the faithful proclamation of needed truth by voice or printed page.

Statistics tell us that "The consumption of spirits of all kinds has increased 9,615,820 gallons during the past year." That it did not increase many times nine million gallons is due to the faithful testimony uttered for temperance.

The order of The Lions was born in Chicago a few evenings ago. We have already heard of the birth of The Owls, The Moose, The Buffaloes, The Eagles, and other members of the menagerie, and are not surprised to receive complaints from correspondents that the church and prayermeeting in their community is suffering in consequence of the growth of secret societies. The lodge

is more powerful than the saloon, since it appeals to the spiritual as well as the temporal. But the same weapons are to be used against one as the other. "Ye are my witnesses." The lodge is to men at large what the church is to Christians. The Chicago American of September 8th last, contained the following:

"While men are dropping the church-going they are not necessarily becoming less religious, for the interest in fraternal societies that exercise a Religious Observance and even have a Ritual is certainly on the advance rather than decline."

While our God is not as their god, the lodges are here to stay until their god, now the prince of the "rulers of the darkness of this world," shall be destroyed with the brightness of His coming. (2 Thess. 2:8.)

Real spirituality on the part of the true Christian believer will build up the churches and prayer meetings, and nothing else will. The testimony of spirit-filled believers will be mighty in saving Romanists, Masons, Mormons and the deluded in every world religion.

The order has gone forth that henceforth the declaration of independence is to be seen no more. It is to be kept under lock and key in a great fire and light-proof safe. It is well that this historic manuscript shall be withdrawn from public sight until at least the question is settled as to which is paramount, the government of the United States or of the lodge; whether we are to be ruled hereafter by Masonic and labor union obligations or by the civil obligations of our country.

"I do solemnly swear I will support and defend the constitution of the United States against all enemies, both foreign and domestic, and bear true faith and allegiance; that I take this obligation freely and without any mental reservation or purpose of evasion, and that I will well and faithfully discharge the duties of the office on which I am about to enter, so help me God."

The above is the obligation imposed recently upon the employes in the department of government printing, which course was made necessary by the discovery that one of the labor unions at

least required an obligation that made allegiance to the union superior to that owed to the United States.

Every selfish, worldly organization is helped by advertising. Thus Roman Catholicism gains. In this way "Lodges of Sorrow" and Masonic corner-stone laying help secretism. The recent death of the Roman Catholic Pope and the election of his successor, was an opportunity well improved. Romanists made great gain from Protestant pulpit and press by their well planned advertising. But the contribution which the Christian Cynosure made does not seem to have pleased. In the August number appeared the following:

"His Holiness, the Pope, Bishop of Rome and Vicar of Jesus Christ, successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church," is dead.

Criticism.

Editor Christian Cynosure:

Dear Sir—If you could think of nothing better than your brief sarcastic allusion to Pope Leo's death, it would have been much better to omit the reference altogether. The secular and religious press gave the news contained in your item, together with a vast amount of unbiased information, some of which was most inspiring, absolutely none of which was injurious to the most sinful, or most pious protestant readers of the Cynosure.

Very truly yours,

H. F. WHITEMORE.

Weston, Mass.

Perhaps Mr. Whittemore is right that it would have been better not to have given the Pope's titles. They do not sound very Apostolic or Christian. They are not suggested by anything in the New Testament lives of the Disciples. It reminds one rather of the Masonic titles of the late Albert Pike: "Perfect Master, Provost and Judge, Sublime Knight, Grand Master Architect, Perfect and Sublime Mason, Knight of the Sword, Prince of Jerusalem, Prince of Rose Croix, Grand Pontiff, High Priest, Chief of Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Knight of the Sun, Grand Inspector Inquisitor Commander, Sovereign Grand

Inspector General," etc. If there is any choice the Freemason Pike seems to have gone the late Pope one better.

Nothing could break down opposition to Catholicism faster than the grandiloquent advertising, which Rome has been so industriously engaged in, and which has led Protestant pulpit and press to declare that a great change has taken place in the spirit and doctrines of Rome. It is true of all danger, physical or spiritual, that familiarity breeds indifference.

Protestants ought not to be deceived. Romanism is unchanged. It is still the foe of Christianity and civil liberty, and when the great battle day of Christ and Anti-Christ comes, it will be found arrayed on the same side with Masonry and Mormonism, because like them her religion is salvation by works.

The National Christian Association Board of Directors is composed of four ministers, one college president, two college professors, and four business laymen. Five denominations are represented.

THE BLACK BELT SOCIETY.

The Missionary Review of the World for May, 1903, contains the following:

"Booker Washington is nothing if not original and sensible. One curse of the negro is the multiplicity of unprofitable secret societies. The 'Black Belt Improvement Society' strikes at the evil in a positive way. Its members are given degrees according to their worth, as follows:

First Degree—Desire for better things.

Second—Three chickens and a pig.

Third—A cow.

Fourth—An acre of land.

Fifth—An acre and a horse.

Sixth—Forty acres and a mule.

Seventh—Eighty acres and two mules.

This verily is the right kind of Freemasonry."

The editor of the Cynosure after reading the above wrote President Booker T. Washington of "Tuskegee Normal and Industrial Institute": Will you kind-

ly advise us whether your 'Black Belt Improvement Society,' with its seven degrees, is open or secret; that is are the members pledged to secrecy? The following answer was received:

Tuskegee, Alabama, July 25, 1903.

Mr. Wm. I. Phillips, Chicago, Ill.:

Dear Sir—The Black Belt Improvement Society, as I understand it, is not a secret organization, the various degrees representing the amount of land or property holdings of the individual. This society is not a Tuskegee organization, but was established by Mr. Wm. J. Edwards, principal of the Snow Hill Institute, Snow Hill, Ala., to whom I have referred your letter with request that he send you full information respecting it.

Yours truly,

Booker T. Washington.

The principal of the "Snow Hill Normal and Industrial Institute" happened to be away on his vacation, but on August 24, 1903, he wrote:

My Dear Mr. Phillips—Your favor to hand and in reply I wish to say that our Black Belt Society is no secret order. When I return to Snow Hill if you like it I will send you our constitution.

I am very respectfully yours,

W. J. Edwards.

The best leaders of the colored people agree with the colored clergyman at the recent meeting of the American Missionary Association at Providence, who said: "Secret societies are among the great evils which afflict the colored race in the South."

Kate Douglas Wiggin's new book, "Half-a-Dozen Housekeepers; a Story for Girls in Half-a-Dozen Chapters," will be brought out early in the Fall by Henry Altemus Company.

Six school girls "descend" upon a Maine village at the invitation of one of their number, who has borrowed the family home for two weeks from an indulgent father then touring the South with the remainder of the family; and what those captivating damsels found to do in that memorable fortnight is told with a fascination that is remorseless.

If this magazine and the principles we are fighting for, meet your views, then subscribe; order a bundle monthly to circulate among your lodge friends.

Contributions.

AN IRREPRESSIBLE CONFLICT.

BY J. M. HITCHCOCK.

The tranquillity of the Catholic Church is at present being greatly disturbed by its members joining the Typographical Union. From all quarters come from the Catholic clergy caustic criticisms of the imperious oath exacted by this organization.

The part of the oath most obnoxious is: "My fidelity to the union and my duties to the members thereof, shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise."

"No Catholic taking such an oath can secure absolution from me or any other priest," says Father Ward of Beloit, Wisconsin. "I am told that members of all unions are required to take a similar oath. I wish to warn my hearers, that no man or woman can take such an obligation without conflicting with their duty as Catholics and good citizens. If the members of my church, who belong to the Typographical Union can modify their oaths, so as not to conflict with their religious obligations, well and good; otherwise they must get out of the Union or out of my church."

The editor of a Chicago morning paper, says: "This is practically the same stand taken by President Roosevelt in making members of the union take the oath of allegiance to the United States Government."

The radical measures adopted by the priest of Beloit, are well nigh universally endorsed by the Catholic clergy, and the conflict between the unions and the church, promises to be irreconcilable and interminable.

It is to be noticed that Father Ward's ecclesiasticism has not blinded him to the fact that the oath of the Typographical Union, is as disloyal to our federal government and as thoroughly disqualifies its members for good citizenship, as it renders them objectionable to the Catholic church.

In charity let us believe that many good men have subscribed to the tyrannous exactions of this union without realizing their full significance. There is, in the whole secret oath taking system of unions and lodges, something stupefying and deadening to the moral perceptions. Dr. James McCosh, D. D. LL. D., distinguished theologian and teacher in Great Britain, and later in the United States, ex-President of Princeton University, in his book, "Psychology—the Motive Powers," page 214, aptly says: "I have noticed that those who have been trained in secret societies, collegiate or political, and in trade unions, have their sense of right and wrong so perverted that in the interest of the body with which they have identified themselves, they will commit the most atrocious crimes, not only without compunction, but with an approving heart, and with the plaudits of their associates."

Bishop Richard Scannel of the Omaha Catholic diocese, says: "No man can lawfully take upon himself the obligation of the Typographical Union, for the keeping of it would render all government, ecclesiastical or civil, impossible. In fact it would render null and void all courts at law, ecclesiastical or civil. It would make the authority of a voluntary organization paramount to all law, national, divine, ecclesiastical or civil."

President Roosevelt is to be congratulated for requiring of those who have taken the obligation of the Typographical Union an oath of allegiance to this government, but why inveigh against one order whose oaths and exactions are not more inimical to, or a greater menace to the welfare of our government than many other oath bound orders and societies?

Long before the industrial unions were known to disturb the quiet of our land—before President Roosevelt's eyes had rested upon the great country over whose government he is now the chief executive, his predecessors in office saw, with prophetic vision the danger of oath bound secret societies to this government and raised their voices of alarm against them.

President John Quincy Adams said:

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by

any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Millard Filmore, whose presidential reign must have been at about the time of Mr. Roosevelt's birth, left to his countrymen the following imperishable testimony:

"The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

No intelligent, unbiased, fair minded man; will or can deny that the major oath bound secret societies of our land are largely responsible for the present unhappy and turbulent condition of our industrial unions and a nation of seventy millions of loyal subjects are waiting with bated breath to see if their President has the moral courage to lay the axe at the root of the tree.

Chicago.

"GREAT AND GOOD" RIDES THE GOAT

Masonic Legerdemain.

BY M. N. BUTLER.

Yes, the Mr. Great Man of this great nation has been made a Freemason. Hundreds of civil affidavits of seceder, and evidence strong enough to hang men prove that when initiated he was stripped to shirt and under-trousers, with left leg rolled up above the knee, left foot bare, slipper on right, left arm bare above the elbow, left breast bare, a halter or cabletow around his neck, and a blindfold or hoodwink over his eyes; was then led like an ox to the slaughter, and a fool to the correction: like a maveric (wild steer) to the branding iron; cavorted around the lodge like a wild ass of the desert; knelt to the altar and swore eternal allegiance to a monarchy-aping English system, promising absolute obedience to the Worshipful Master and Most Worshipful Grand Master, and, as a third degree Mason, under no less barbarous, cruel, unusual and mutilating death-penalties than having his precious throat cut across and tongue torn out by its roots, his manly breast torn open and heart and vitals plucked out, his body severed in twain and bowels burned, calling God Almighty to witness his sincerity of pur-

pose; swearing to keep "secrets" that are no secrets any more than the multiplication table or the Lord's Prayer, sworn expositions being hawked by no less than six publishers in Chicago alone, for fifty cents a copy, giving accurately and correctly all the esoteric pass-words, due-guards, steps, grips and signs, thus buncoeing the hero of Santiago out of not less than twenty-nine dollars and fifty cents on a "square deal." Look at the president in full dress as he rises from his knees in the Master Mason's seance. Let the American people take a peep at his fantastic garb. How would he look at a cabinet meeting, as a White House statue, or parlor ornament? Wouldn't the lady of the Executive Mansion gaze in open-eyed wonder at the apparition! That is the ridiculous side of this unfortunate affair.

Now for the serious side. The Constitution of the United States, that Mr. Good and Great Man swore before seventy millions of people to support and uphold, positively forbids all "Titles of Nobility." Freemasonry confers almost every title known to the hated monarchies of the old world. "Cruel and unusual penalties" are also just as positively prohibited. Masonry imposes, and every candidate invokes, life-destroying penalties that would make a pirate on the high seas shudder and cause the flesh of a common cannibal to crawl with very horror at their repetition. "The rights of free speech and free press" must not be "abridged," let alone suppressed. Mr. Great Man now has a padlock on his mouth and dares not deny these serious facts. Every citizen is entitled to trial by an "impartial jury." No brigand of Italy was ever bound by such ties of partiality and exclusive favoritism as the chief magistrate of this nation has assumed. Both "slavery" and "involuntary servitude" are forever prohibited within the territory of the United States; yet the highest official in the Republic has voluntarily and of his "own free will and accord" surrendered his personal liberty and citizenship to a deeper, darker, deadlier system of Worshipful Masters and Most Worshipful Grand Masters than the late "sum of all villainies." The blackest negro, in the

palmiest days of slavery, never addressed his owner as "Worshipful Massa!" By all the philosophy, principles and jurisprudence of civil government, the commander-in-chief of the American army and navy has sworn abject obedience to the very life to the Most Puissant Sovereign Grand Commander of the Masonic Empire, with its vast army of Knights Templars, Freemasons, one hundred thousand strong, ready to draw their swords in defense of this Imperium in Imperio, that is laying the corner-stones of our public buildings and adroitly governing the country with its Sir Knights, Kings, and Grand Kings. All his brilliant expressions of Americanism and patriotism are gone forever.

But over and above all this, as a professed Christian, Bible believers have a solemn controversy with Mr. Good and Great on this matter, that will go to the judgment. Freemasonry is the very ape of the Bride of Christ. It has its odes, chants, prayers and funeral dirges; its Chaplains, Stewards, Deacons, Worshipful Masters, Priests and Most Excellent Grand High Priests; in the higher degrees infant baptism is practiced, and lodges of sorrow are held for the dead. It teaches regeneration or the new birth; sanctification, holiness and freedom from sin; once in Masonic grace, always there; and gives a foretaste of heaven through the resurrection of the dead. It proposes to save men, save them completely, and keep them saved. Yet Masonry is as Christless as the tomb of Joseph after the resurrection, or the Mecca of Mohammedanism.

There is no Jesus in the Blue Lodge or Masonic Chapter, and the Knights Templars are a perpetuation of the old Papal Crusades that overran Europe. Every student of ancient mythology and the Masonic ritual knows that Freemasonry is sun-worship, and every devotee a pagan. A half million sun-worshippers and a temple of idolatry in almost every town in the Union! At the "Morgan affair" in 1826, over 45,000 out of 50,000 Masons in the United States left the order never to return. This was the most stupendous testimony ever given

in any age or country against any system. The "deadly wound" was healed, and to-day Masonry reigns and rules supreme. No man can successfully buy or sell without a grip and sign. The press is awed and silent. The pulpit is chloroformed. Despotism triumphs, and the populace are the quiescent slaves of this usurping imperialism. But why soliloquize? The end is not yet.

One of the fruits of heathen education still perpetuated in our modern, so-called "Christian" nation was reaped at Barton, Vt., the other day. Boys of prominent families and good reputations had been reading of "hazing" in some of our strenuous schools, and proceeded to put it in practice by heating stones red hot, and making their playmate stand and sit upon those stones, finally holding him there. He was taken sick at once, and died two weeks later. The victim's age was nine, and the boys who did the infamous deed were aged nine and eleven. What kind of an education could these boys have received to indulge in such cruelty? And what about our colleges?

—The Signs of the Times.

There are high class Christian colleges where Greek letter fraternities are not tolerated, and hazing their concomitant is not known. "Our Colleges" are of this kind.

ONLY WAY TO REACH THEM.

There is no better educational society than Freemasonry. Its great secret being hidden in its method of teaching truth to such as can be reached by no other existing system of morals, nor by any system of religion, except, through the benign influence of Freemasonry.—Missouri Freemason.

We didn't know they were quite such a lot.

If there is a man living who is entitled to the pity of Masons, it is one who really believes that secret societies are a menace to the welfare of mankind. Missouri Freemason.

At last accounts he was living, and a good many more like him had also survived; but for what are they specially to be pitied?

A SEPTEMBER JOURNEY IN EIGHTEEN HUNDRED AND EIG TY TWO

BY ELIZABETH B. COOK.

"Come, Sarah; the children are asleep, and I want to talk with you."

John Brewer was sitting under the wide spreading tree east of the house, and the balmy June breezes swept softly about, whispering to the leaves, veiled with silvery haze from the moon. The garden, with its thrifty, weedless beds of vegetables, formed a pleasing foreground to the small fields of potatoes, wheat and corn beyond.

"Now, Sarah," he began, as she took her place on the rustic seat beside him, "you know we are young; we have our record to make and our little ones to rear and educate. We must leave this sleepy little village and go West. Brother George is willing to take this place off my hands, and I want to develop my hardware business in a rushing Western city, say Chicago."

"Such a change would suit me," replied Sarah. "I've never been more than twenty-five miles from here in my life. The garden stuff and crops would all be disposed of and we ready to start by the middle of November."

"We would better go in September, I think," said John, "we must stop on the way at Batavia, and see Uncle William's folks a few days. They have never seen our babies. Then, as we are going to a new place, we should be well settled before the cold weather comes on."

So they talked on, and plans were laid for a September journey from Eastern New York to far off Chicago; and the lavish summer days that followed seemed the richest and sweetest of their lives.

"Good evening, John," said Mr. Whipple, a few weeks after that memorable June evening, overtaking Mr. Brewer, as he walked home from the Wednesday evening prayer meeting. "You are not to leave us for good, are you?"

"Oh, yes! We're going west to grow

up with the country; we have industrious habits and know how to economize, and the West needs developing, you know."

"Well, John, before you go come down to Grafton, and we'll make a Master Mason of you. Masons might do you many a good turn out there in Chicago."

"Do you really think so?"

"Surely. It would introduce you to stirring business men, and help you in many ways."

"Have we not all one Father, Mr. Whipple? 'Hath not one God created us?' It seems weak to me for an able-bodied man to make especial provision for charitable aid. 'The Lord is my light and my salvation,' temporal as well as eternal. Where a man receives help, he generally has to return the same four-fold. So that kind of business is not very profitable."

"I guess you're right, John. I never added much to my fortune by help received from Freemasons, and the order has absorbed considerable of my time and money, too. I have had many a favor to do for brethren that might have been more profitably bestowed upon the fatherless and widows in the church."

"I'll not join, Whipple; there are many things about the order that I do not like, besides its sworn secrecy which stamps it as evil on the face of it. I want to improve the interests of my family, my country and my church; and that is a large enough ambition for any one. When Freemasonry comes in for a share, I know that other duties are left undone. There's Jim Smith. With such a wife and family as he has, he might be an unqualified success. But his enthusiasm for the lodge drives the wedge between him and his God-given responsibilities deeper every day. His wife earns a dollar as often as he does, and if she were

consulted their money that now goes for 'fuss and feathers' in the lodge would be better invested. She ought to be consulted, too, and do her share of directing its use. Men ought to be honorable in money matters with their wives, as well as in other respects, which seems to be a hard thing to do under favorable conditions and Freemasons only make it harder. A man who stands four-square to his God-appointed obligations toward his wife has clearer vision on all subjects, and he cannot do that and be thoroughly loyal to the lodge."

"Oh! by the way, John, you are going to stop off at Batavia, are you not?"

"Yes, we plan to spend a few days there at Uncle William's."

"Did you know that there was a great monument to be unveiled there on Wednesday, September 13th?"

"No, I have hardly looked at a paper lately."

"You ought to be there. Barnum's circus opens there in the morning with a grand parade headed by Jumbo, and in the afternoon a fine monument and statue to the memory of Captain William Morgan is to be unveiled with speeches and ceremonies."

"We were planning to start ten days later, but perhaps we can go then. My father's birthday was September 11th, the date of Morgan's abduction. He often told me about Captain Morgan's martyrdom. I will be there if possible. As the time for my departure draws near, the blessings I am leaving brighten and make me sorry to go."

"Well, come back and see us, John, when you've made your fortune."

"I'll be back long before that unless my feelings change materially. Good-night."

Mrs. Brewer was at the gate to welcome her husband's return from the prayer meeting; their children were peacefully resting in the land of sleep, and they sat for a little talk under the favorite shade tree.

"Brother Whipple suggested my joining the Masonic lodge before. I go West," said John.

"Oh, you would not do such a thing would you?"

"No, my dear, not while I have my

reason. But there is to be a splendid granite statue unveiled to the memory of Captain Morgan on September 13th. We would best arrange to be there, and write to Uncle William to that effect."

And, sure enough, in due season Mr. and Mrs. Brewer and the children, George and Jennie, were happily en route for Batavia, and "Uncle William's"; the children anticipating a view of Jumbo and the rest of Barnum's animals in brilliant procession, and John and Sarah an attendance at the great anti-Masonic convention, the chief feature of which was to be the unveiling of the Morgan monument.

As their train rolled into the station at Batavia, the children espied the bright circus cars on a side track, heard the music and looked for Jumbo and the other animals, which they saw a little later, bedecked in their brilliant trappings, in august procession; but their parents turned their eyes to the unveiled shaft which pierced the placid heavens, rising above the surrounding trees.

"There you are, John, and you Sarah, and the babies," was Uncle William's greeting, as he stooped and lifted little Jennie in his arms.

"Get right in. Your aunt will have an early dinner for you. Traveling is a hunger-producing occupation. You can rest and look about the place to-day, and to-morrow we will all go down to the unveiling ceremonies."

Sweet and smiling are thy ways,
Golden, warm September days.

Was the sentiment of every heart as the fine horses stepped swiftly along the dusty country road. The ride to Uncle William's hospitable mansion would have been far too short were it not that thoughts of aunt and cousins and colts, calves, ducks, chickens, the wonderful springs, and innumerable other attractions of a great dairy farm flitted with an indefinite, fairy-like fascination through their expectant minds.

"Now, would you ever have supposed," said Uncle William, as they sat down about the library table after a bountiful evening meal, "that fifty-six years after Captain William Morgan was murdered by the emissaries of Freemasonry, seemingly destroying her own life



MORGAN MONUMENT AT BATAVIA, N. Y.

at the same time, though later resuscitated from apparent death, that the National Christian Association should arise endowed and active as it has done and with its thousand voices warn the nations of the earth against the subtle, secret, sinful system of organized and oath-bound secretism; that thousands of people should contribute towards the erection of a beautiful granite statue to Captain Morgan's memory, and that it should be placed over against the line of the New York Central railroad, one of the great thoroughfares of the earth, where it will stand through the centuries for the warning and instruction of the millions who will pass the spot in daily procession."

Sarah, who had quietly entered the room after putting her weary children to sleep, said, "Uncle William, do tell us about Captain Morgan and his abduction and murder. This being the very month in which the awful business was carried out, and this the very town whence he was taken, we will have an intensely realistic setting for the facts. I have heard snatches and allusions to his work and martyrdom, but I want the connected story."

Aunt Lucy and cousin Ellen and cousin Robert joined the circle, and Uncle William began:

"I was twelve years old in June, 1826, and the Morgan excitement in the lodges commenced about that time, when the

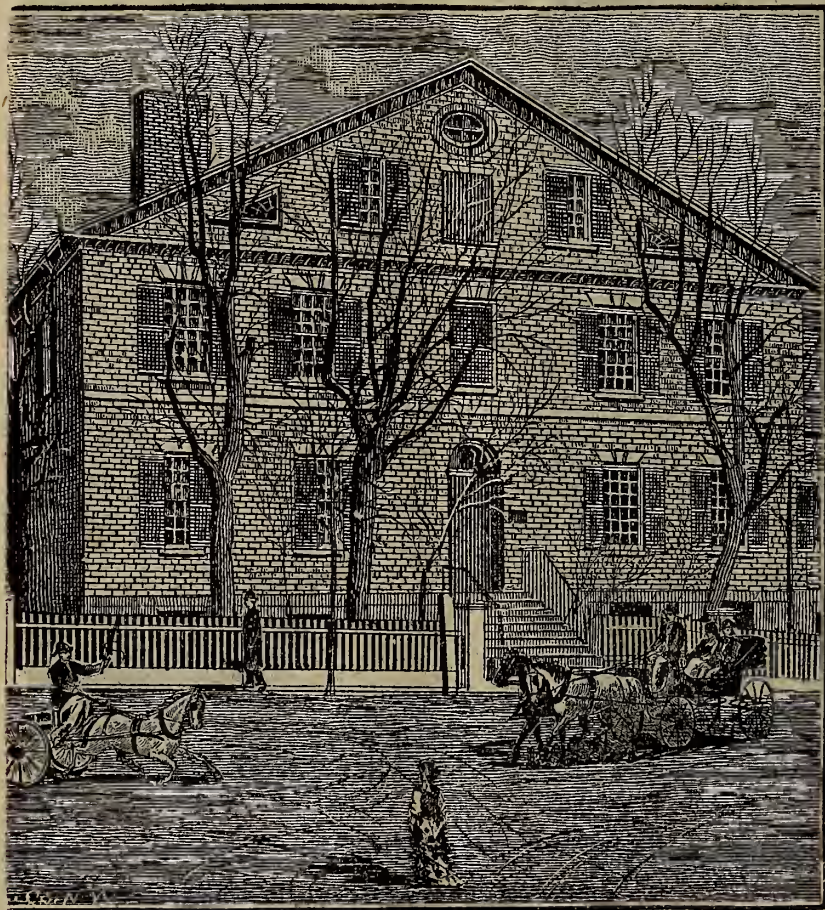
news that Captain William Morgan was about to publish the secrets of Freemasonry; and it seems not to be over yet, if one may judge by the crowds that were coming into Batavia yesterday from all parts of the country. The hotels are full, and with cots in our churches and in the opera house hall, there is hardly accommodation sufficient for all the delegates."

"So the churches are opened as dormitories, are they?" said Aunt Lucy.

"They are, indeed; and all the cots the town affords are required to supple-

ed, among other places, in Gen. Jackson's brilliant successes at New Orleans. He was a man whose deeply intellectual face set off an erect, noble form, and to my young imagination, when he came to live in Batavia, in his fine uniform and impressive military trappings, he seemed to be a royal personage.

"His wife was from a cultured family in Virginia, and to see them with their little daughter and infant son one would think that their prospects for a useful, happy life were as enviable as—yours, John," and Uncle William punctuated



CANANDAIGUA JAIL.

ment the sleeping accommodations of the place. The appreciation of Morgan's work and sacrifice has multiplied a hundred fold in the last half century. I hope the world will be spared the horror and agony of other Masonic martyrdoms. Too many have darkened the pages of history already."

"We must not interrupt Uncle William's story," said Sarah, lifting her finger warningly.

"Captain Wm. Morgan was a Virginian, and brought his title of captain from the army in the war of 1812. He serv-

his remark with a gentle tap on John's shoulder.

"Captain Morgan was very bright in Masonry, and as lodge lecturer he drilled Masonic candidates in the ritual of the order. His familiarity with the text of the ritual at length ripened into a thorough comprehension of the philosophy of the order, and he became appalled at the dire principles that the ritual so artfully concealed. He said:

"The bane of our civil institutions is to be found in Masonry, already powerful and daily becoming more so. I

owe to my country an exposure of its dangers.'

"And he promptly set about paying this obligation. The Masonic order was roused, and, inspired by the spirit of the pit, attempted to secure and destroy his manuscript, and to put him where his patriotic labors would cease. His character was vilified in the papers, and on the 19th of August he was arrested on a false charge invented for the occasion, and while he was three days in jail such of his manuscripts as could be secured were taken (stolen) from him. That of the seventh degree was carefully examined by Royal Arch Masons and then for-

roughly forced into a stage and driven from Batavia to Canandaigua, on a warrant which proved to have been issued on a slight suspicion, at the instigation of a Freemason. Arriving at that town, there was not sufficient evidence found against him to bind him over for trial, and the magistrate ordered his discharge. As soon as he was set free, a claim against him for \$2 was presented and Captain Morgan was returned to jail. The money was paid and Morgan, again free, was forced, struggling and crying murder, into a closed carriage, and after a long and distressing journey with a gag in his mouth, was confined in the



OLD FORT NIAGARA.

warded by way of Canandaigua to the Grand Chapter in New York City.

"Captain Morgan was bailed out of jail, and went on with his writing. He made, for safety, two copies of each degree, secreting such as were not in his publisher's hands as best he could.

"Again and again attempts were made to burn the printing office where his book was being set up, to kill his publisher, and in every possible way to destroy their resources and capital; and early on Monday morning, September 11th, 1826, Morgan was arrested, and though under bonds not to leave the village, he was

bomb-proof magazine of Fort Niagara, where he remained for several days. It was hoped that he might be exiled in Canada; but this plan did not succeed, and after a fierce struggle he was drowned in Niagara River. A year later, a body was washed ashore, and after several inquests it was proved incontrovertibly to be the body of Captain Morgan, and it was buried in Batavia, where it now rests. The lodges generally throughout the country were party to the crime, and they found it to be a demoralizing and terrible business. So, although Morgan's voice was silenced, other men,

the ablest in the country, took up his work, and now more expositions of Freemasonry are annually sold than ever before. And to-morrow, fifty-six years after his death, thousands will honor his memory in the granite shaft for the erection of which they have contributed. There will be some grand speaking. President Jonathan Blanchard and Dr. J. E. Roy, the leading speakers, who are far famed for their eloquence, are the leading orators of the day. Though only twelve years old when Morgan was murdered, I read his exposition of the first three degrees as soon as it was published, and from that time on all anti-Masonic news interests me. All the best Masons throughout the land left the order, and for years it was regarded as good as dead."

"But what makes Masonry popular now," asked Robert.

"It is not popular with intelligent, earnest and excellent men generally. It divides the family, interferes with the State, fosters intemperate drinking and other vices and crimes, and, worst of all, confuses and weakens religious life. Many see this, and its enemies among its own members are perhaps more numerous than those outside."

"Thank you, Uncle William, for the important, interesting facts you have given us this evening," said Sarah; and the party separated for the night.

The unveiling of the Monument was all that had been anticipated. The streets about the place were filled with carriages and the crowd numbered thousands.

Mellow hazes veiled the skies, while breezes that for more than half a century had been sighing over "The sorrow of Batavia" cooled every brow. The presence of the veteran participators in the tragedy was very touching, as was everything connected with the program. The granite from the everlasting hills was a fitting symbol of the eternal principles in defense of which Captain William Morgan laid down his life. The addresses satisfied the high expectations, and the memory of Morgan, who fifty-six years before was the persecuted victim of a diabolical society, now shone in the light of a victorious, beloved conqueror—a prophecy of that glad on-

coming day when man could ever and always give honest and loving utterance to words of truth and helpfulness concerning the powers of darkness.

Again the happy quartette were speeding on towards Chicago. The wonders, resources and charms of that ride delighted the little company. Chicago was made richer by their arrival, and the never-to-be-forgotten September journey occupies the most honorable place in memory's cabinet of treasures.

John located his hardware business on Madison street, and was happy to find himself a neighbor of the National Christian Association.

In telling his wife about it he added, "I went into their office to-day, and here is the exposition of the first seven degrees, which I purchased there. I will send it on to Brother George after I have learned what I care for out of it. Masonic truth acquired in this way has not the sting that pains all who suffer its humiliating, indignities at the hands of members when the lodge is at labor."

"How glad we are for our privileges," said Sarah, "and while we strengthen our home life, and enlarge our business so auspiciously started, we must never cease to contribute of our stores to the travelers all about us as they journey toward the beautiful sunset of life."

—

"Cheerily on the axe of labor let the
sunbeams dance,
Better than the flash of saber or the
gleam of lance.
Strike! with every blow is given freer
sun and sky,
And the long-hid earth to heaven lifts
her wondering eye."

Royal Neighbors of America

Ritual and Installation Work

Price, postpaid, 10 cts.

This Order is the auxiliary branch of the Modern Woodmen of America, to which the latter and women relatives are eligible.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION.
221 West Madison St., Chicago, Ill.

COME, LET US REASON TOGETHER.

BY PRESIDENT C. A. BLANCHARD.

(Synopsis of an address at the Round Top meeting, Northfield, Mass., August, 1903, by President Blanchard, of Wheaton College. Being introduced by Mr. Paul Moody, who was in the chair, after some preliminary remarks, Mr. Blanchard spoke substantially as follows:)

The first Psalm declares that the man who avoids sin and meditates constantly on God's word shall be like a tree planted by the water courses, and that whatsoever he doeth shall prosper.

It is the general feeling that our ministers and churches are not prospering as they desire. There are many things for which to be thankful in the lives of our religious assemblies; but very few men would say that whatsoever they do prosper.

If this feeling is warranted by the facts, and, personally, I fear that it is, the reason is a failure on our part to avoid sin or meditate on God's word as we should. He is absolutely true, and if we comply with the conditions, His blessing is sure. It is of importance that we recognize this, for otherwise we shall make no progress. If we lay the blame of failure on God or other men, our work will still make no advance.

Be Ye Separate.

Among the neglects of duty which result in barrenness and death in the churches is the failure to bear witness against the popular and prevailing evils of the time. The prophet who speaks smooth things to his age may prosper, but his work will fail. In the end it always so appears.

In our time, the great secret society movement is the one thing which most men refuse to examine and discuss. Millions of men are interested in it, millions of money raised by it; but a silence like that of death prevails. Men are deceived and die, and no voice of warning is raised.

It is, therefore, fitting that on this occasion we spend an hour in studying this great anti-Christian system; and in a rapid review I ask you to observe how absolutely the lodge movement differs from, and hence antagonizes, the Christian organization in which we are engaged, and



THE LATE HOME OF DWIGHT L. MOODY.
NORTHFIELD, MASS.

First:

Secret societies are secret: the Christian religion is open. A secret society is one which binds its members to conceal the things which are said and done in its meetings. No other society is secret. Some persons say that courts, churches, families and legislatures are secret organizations. It is obvious that such persons either do not know what a secret society is or speak falsehood.

It is also plain that a secret society, as Wendell Phillips said, may be used for any evil purpose, and is not needed for any good one. Good deeds may be done openly; evil deeds naturally lead to secrecy. Until all shame or fear is gone, a bad man does wrong secretly if he can, and denies that the wrong is wrong.

It is evident that a secret society is hostile in method to the Christian church. Jesus did His work and taught his doctrine openly. (John 18:20, 21.) If ever a secret order was needed, it was in the days of Jesus and His disciples, when He sent out His chosen ones like lambs among wolves. But He organized no lodge; He entered none; and He told His people to let their light shine.

Second:

Secret orders are selfish, while Jesus and His church are and have been benevolent. He told his followers if they did well for those who did well to them, they were no better than the heathen, all of whom did the same. (Matt. 5:46.

Luke 6:32.) Yet this spirit which Jesus condemns is the very foundation of all lodges. "Help me, and I will help you." "Do good to me, and I will do good to you." This is not the attitude of Jesus or His church, but is the attitude of sinners, godless, unbelieving persons.

Third:

Secret societies are lawless, while Christianity is law-abiding. The whole teaching of Christianity is that men should be subject to lawful authority, and should thus aid others to live in peace and harmony. (Luke 4:16. 1 Tim. 2:2. Rom. 13:4.) Secret societies set themselves above law, and introduce anarchy by obligating men to obey the orders of the lodge and its officers. These orders may at any time conflict with the laws of the land. When they do, lodge men are subjects of two conflicting authorities: they should be good citizens; they are obligated to obey another foreign and secret authority.

Men are puzzled and alarmed at the present outbreak of lynching and mob violence. No man who knows about lodges should, however, be surprised. Secret orders have been training men to set their own rules above all law, human or divine, for years. We are just beginning to reap the harvest from their sowing. In the end, it will be earthquake and whirlwind. Mob murders are the natural and legitimate result of secret oaths and obligations.

Fourth:

Secret orders abuse, insult and destroy the temple of the Holy Spirit. (1 Cor. 6:19.) The body of man is the temple of the Spirit, and lodges delight to degrade it, just as wicked boys like to throw mud against a beautiful building. They strip off the clothing, blind the eyes, put cords or chains about the neck or arms, put one in jeopardy by hot chairs, by real or pretended spikes, by requiring men to do things which are dangerous.

So Rustin was killed at Yale, Leggett at Cornell, Lawrence at Chicago. So Masons and Woodmen have killed candidates with their pit in the seventh degree, with their spanker and other devices to find sport by degrading the temple of the Holy Spirit.

Fifth:

Such orders are training-schools for murder. Every time a candidate is initiated by the Masons in the first, second, third or seventh degree, he swears under a penalty that cannot be inflicted without murder. Throat cut, tongue torn out, heart and vitals taken out, body cut in two, these penalties are constantly repeated, and each one of them calls for an unlawful killing; yet men who have taken these degrees are saying that they have not "found anything wrong in Masonry so far as they have gone."

The industrial orders, with their cries of "Rat" and "Scab," are of the same spirit. (Matt. 5:22.) These are the cries of murderers and assassins. Those who use them will leap, four or five or a hundred to one, out of a dark alley, and pound a fellow mortal to death in the street if he does what their lodge tells him not to do. Any secret society, at any time, may become a murderers' den.

Sixth:

Secret orders destroy sound ideas respecting morals. God's moral code is given in Exodus 20:3-17, and is summarized by Jesus under the two commands, supreme love to God and equal love to men. (Matt. 22:34-39.) The very essence of the law is its universality. Lodges, however, obligate men to do good to their fellow members, and not to do evil to them. They swear men and women not to steal from, speak evil of, strike in anger, or commit adultery with, persons related to them through the lodge.

Satan himself could be an acceptable lodge member so far as its morality is concerned. The system affords ample scope for the exercise of every dark and malignant passion that ever cursed the human heart. God requires a pure heart and right conduct; lodges require that you shall not harm a lodge member, but shall do him good. Such morality is from satan.

Seventh:

Secret orders train men to neglect the virtues of industry, economy and foresight, which are the basis of a Christian civilization. God requires men to do daily duty, and then to trust him for the rest. (Jer. 49:11.) Lodges teach men

to be idle, extravagant and careless, trusting to lodge members and funds in case of need. "I belong to the lodge; it will help me if I have no money," has been the ruin of many a family as to property.

Get up in the morning. Work faithfully. Save carefully. Do duty, and God will care for you. This is the language of the church, and if, without fault on your part, destitution comes, you may trust God and His people for needed help. Thousands of His saints have tried this road and found it safe and happy. The lodge method of securing the future is marked by despair and suicide.

Eighth:

Lodges unite good men and bad ones in brotherly fellowship, which is clearly forbidden by the law of God. (2 Cor. 6:14-18.) This rule is as plain as language can make it. It has brought multitudes of Christian men out of lodges: it has kept greater multitude from entering them. No man can enter a lodge without trampling it under foot. "To him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) Child of God, beware of any organization that unites in fraternal relations good and evil men. Open and mere social and business relations, are forbidden by this law, how much more these close, oath-bound orders, which teach men to call each other brother without asking whether they belong to God or His enemy.

Ninth:

Secret orders exclude Jesus Christ. They read the Bible and say prayers, and give moral talks, and exclude Jesus Christ, the only Savior of the world. At last, every man and every institution must be tested by this question, What is his or its relation to Jesus? Any spirit that acknowledges Him is of God; any spirit that does not acknowledge Him is of Satan. Lodges exclude Jesus Christ. When they profess His name, as in the Good Templars and the Knight Templars, they in their works deny Him. (Titus 1:16.)

Jesus does not care to have men repeat His name alone. He wishes them to obey His commands and reproduce His character. He is offended when churches

say, "Lord, Lord," and do not do the things which He said. For men to dress up in their uniforms, put the cross on their caps, gloves and coats, and then live godless and wicked lives, is an insult and an offense to Him.

Tenth:

Secret orders teach men that they can earn salvation by works, which is another contradiction of the word of God and an insult to the Savior. The orders teach that their members go to the Grand Lodge above when they die, and by Grand Lodge they mean heaven. No faith in Jesus being required, it is obvious that these persons expect to be saved by works of righteousness which they have done. This is a plain, direct denial of God's word, which declares that no man is justified by the deeds of the law (Gal. 2:16), and it also makes the sacrifice of Jesus needless.

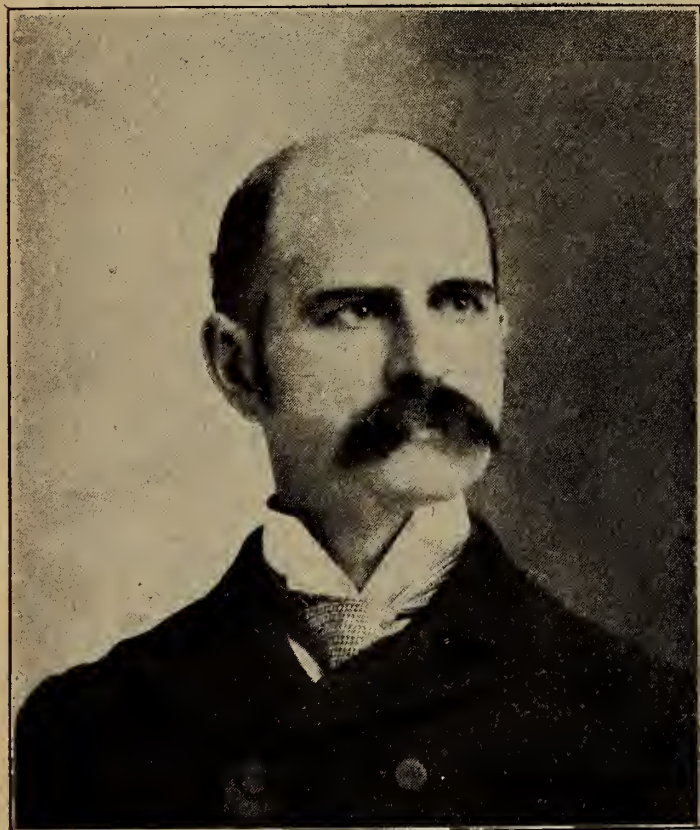
Another remark should be made here, which is that when one's idea of salvation is wrong, his morality is almost sure to suffer. If his does not, his children's will. Washington said, "Let us with caution indulge the supposition that morality can be preserved without religion." The awful revelries and debauches which are carried on by the Elks, the Shriners and others are all the comment needed on the doctrine that men can be saved by teaching morality. Without the blood of Jesus preached and believed, there has never been organized a decent civilization.

Conclusion.

Now, friends, what are you going to do about these false religions that under the name of lodges are building their temples in every city, and are everywhere rivaling and supplanting the churches of Jesus Christ? Of what use is it for you to gather here and learn the word of God if you are not willing to do as He did and bear testimony to the truth which you have received?

Jesus would not have been hated and crucified if He had done as we are tempted to do, and had carefully avoided witnessing against present evils. No man was ever hated for a testimony in favor of good, but men who have dared to testify against iniquities have always been crucified. The dear Lord bless you,

and make you true. Millions of souls wait for the word that shall set them free. If you will speak it, you will share the cross of your Savior, but you will also receive His crown and His reward. If you reap, you will "receive wages and gather fruit to life eternal."



Rev. Newton Wray, whose pleasing countenance looks out upon us from the Cynosure this month, is a Presbyterian pastor, in the prime of life, and minister of a church that does "not believe in catering to the world for the sake of the world's support." All will be interested in his personal testimony, which follows, as well as in an extract from his tract, "The Lodge."

"With the exception of a college fraternity, I was never a member of any secret order until I joined the Junior Order of United American Mechanics, being induced to do so by the plea that it was a patriotic organization. One year's experience was enough to satisfy me that one could not "live unto God" and be identified with the lodge, where worldliness and nonsense went on in spite of protest. I renounced it forever. Since then the conviction has grown deeper and stronger every year that secrecy is of the devil, and that to yoke oneself with the ungodly in this way is

to "turn the grace of God into lasciviousness and deny our only Master and Lord Jesus Christ."

Some ministers of the Gospel claim that they join secret orders in order to have an influence with men. But this is a delusion and a snare. Ask them how many men they have led to Christ by such influence, and they are as silent as the grave. Not a soul can be saved without the Holy Spirit. But as His only mission is to glorify and reveal Jesus. (John 16:7-15). He will never co-operate where Jesus Christ does not have "the pre-eminence." (Col. 1:18).

Conversation with lodge men who have made their order a substitute for the church and the Gospel of regeneration, has burdened me with grief over the awful darkness and delusion of these men, and intensified my objection to secret orders. Woe to the false shepherds, who, by their endorsement of these orders, are misleading blind souls!

It was such considerations that led to the writing of my tract—"The Lodge." I felt the burden of the Lord upon me. O that this burden were laid upon all who seek His glory!

THE CALL TO SEPARATION.

By Rev. Newton Wray.

Worldliness dominates the lodge. Its controlling elements are worldly. The presence in it of Christians does not alter its character and prevent the holding of balls and other functions which foster the desires of the flesh, and antagonize the spiritual life it is the mission of the church to promote. Believers were warned that they could not belong to heathen lodges and expect God to be their Father. The principle still holds. In the world's camp, the believer's name clothes the world's views and actions with the semblance of right. His presence there gives aid and comfort to the enemies of God. (James 4:4). The believer's true place is with his Master "without the camp." (Heb. 13:12-13).

Corollary to the sin of having communion with "unbelievers," is that of calling them "brothers," which is done by every Christian who belongs to a

lodge. "One is your Master, and all ye are brethren," was spoken by Christ to His disciples, not to unconverted people. Words and ideas which belong only to the brotherhood in Christ, cannot be applied by believers to those who have no part in that brotherhood. A Christian who does so is guilty of treason to Christ and is recreant to his responsibility for perishing souls.

Satan's Counterfeits.

From the beginning, Satan has counterfeited everything God has ordained for the propagation of Divine truth, and the salvation of men.

Did God raise up true prophets? Satan opposed them with false prophets.

Did God send His Son to redeem mankind, and is that Son coming again in power and glory? Satan has sent many anti-christs into the world, and there will yet appear one bearing in proud pre-eminence this title. (2 Thess. 2:3-4).

Did Christ found the church for the evangelization of the world and the coming of His kingdom? Satan has filled the world with lodges, to get the eyes of men off the church, which is "the pillar and ground of the truth." (1 Tim. 3:15).

Has Christ a brotherhood of regenerated souls? Satan also has innumerable brotherhoods, to blind men to the only one bearing the seal of heaven and invested with the prerogatives of an immortal kingdom.

What a gross surrender of his high distinction as king and priest unto God, for a Christian to become allied with those who have "no part nor lot in the Word," whose "hearts are not right before God," and to designate as "brothers" those who are "in the gall of bitterness and in the bond of iniquity!" Think of a minister of the Gospel or any disciple of Jesus, being initiated and led about by such men, and then over their dead bodies smirching the holiness of God and mocking His glory by pretending they went to join the brotherhood of blood-washed souls on high! If there was ever a lie out of hell, it is this, and the makers of it will go where it belongs. (Rev. 21:8, 27; 22:15).

The Place for Witnessing.

It is one of the artifices of Satan to persuade Christians that membership in such societies will enhance their influence and give them a hold on men for Christ. This is the "short-cut" he proposed to Christ. (Mat. 4:8-9). No, no! The place for witnessing is the place of separation. (Heb. 11:7; Id. 13:13). The great soul-winners have been men who, like their Master, rejected this artifice. No man who, Ephraim-like, "mixes himself among the people" of the world, can ever be "a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." "Strangers" will "devour his strength, and he know it not." (Compare Hos. 7:8-9 and 2 Tim. 2:21).

God has issued but one call to His people, and it still rings like an alarm-bell in the ears of a slumbering world: "come out and be separate." Our position is that of "strangers and pilgrims" in a world that rejects the Son of God, and in which we are to "hold forth the word of life." (1 Pet. 2:11; Phil. 2:15-16).

Respect for All, Fellowship with Saints.

As Christians, we must be respectful to all men, (1 Pet. 2:17) and in the affairs of life may do business with them, but we cannot yoke ourselves with them in secret, oath-bound organizations. Fellowship with the Lord precludes fellowship with His enemies. O that these words were laid to heart by every one who professes to be His friend: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. (Jas. 4:4-R. V.)

MUST AND WILL.

Some of the prelates of the Church of Rome are very busy lately denying the press reports regarding the removal of the "ban" upon members of secret fraternities; but the fact that they are the very ones who instigated the trouble, argues that they are in the wrong.

This thing must and will come in due time.—Age. Copied in Masonic Chronicle.

Some Masonic degrees were framed by Romanites. A priest will assure you of that.

Editorial.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, \$1.00; three months, on trial, twenty-five cents; single copies, ten cents.

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A FRATERNAL OPINION.

The Cynosure regards fallacious life insurance as one of the more active agencies promoting the growth of the lodge system. It therefore believes itself to be working strictly within its own distinctive province when laboring to show that such insurance, however faulty otherwise, is also comparatively unprofitable for business reasons. In performing this service—namely, weakening the attractive power of secret organizations—it is glad to avail itself of help coming from within secret orders themselves, when, as is sometimes, not to say often the case, some one speaks a true word concerning the real nature of the business.

A Past Grand Master of Wisconsin and General Officer of Royal Arch Masons, wrote an article on Masonic insurance which was published in The Masonic Tidings. From this article we cull the following fraternal opinion of fraternal insurance as observed from within.

The writer says: "Life insurance is an established business, and there is no more reason for Masons as Masons engaging in it than for them to engage in manufacturing or any other business. But experience and facts are stronger than arguments on this question, and while not questioning the honest intention of its promoters, I will give a few

facts to show that Masonic insurance is a fraud upon its victims.

In our order, it necessarily takes the form of what is called 'society or assessment insurance.' That form, at the outset, is alluring from its cheapness, but its record is one long record of failures. I have not the statistics to show the number which have been in existence, but of those which were and are not, the record shows over 2,000 failures, with many others in an exceedingly bad way.

"The failures of Masonic companies number over forty. Our own jurisdiction numbers many victims." * * * "I have before me an item relative to the Masonic Benefit Association of Missouri, now among the failures. Assessments, at first very low, rose to the astounding sum of \$140 on each \$1,000 certificate. It was so high that payments were refused and the company failed. Now the courts have decided that members are liable for assessments to a sufficient amount to satisfy unpaid death claims.

"Another living company which claims to be a strong one, the Knights Templar and Mason's Life Indemnity Company of Chicago. At the outset, assessments were far between and insurance was cheap. Now, no month passes without an assessment, and not infrequently a double one. The net cost of insurance to a man past sixty, who has been paying since its organization, is about \$33 per \$1,000, with an almost absolute certainty of its rising, inside of five years, to nearly double that amount. Again, a recent instance, when assessment was paid promptly; by an oversight the payment of Annual Dues was neglected until two days over the time had elapsed, when the company coolly informs the member, who has been paying money to them since their organization, 'that his policy is forfeited and he is too old to be reinstated.'

"I know of no regular life insurance company which is not more liberal in its dealings with its policy holders, and, in addition, if the holder is unable to continue his premiums, he receives a paid-up policy for the amount which he has paid."

This article recognizes facts that are

no secret, but are well recognized both within and outside fraternal circles, wherever insurance business is understood. They have caused the secondary organization of orders into general organizations like the Fraternal Congress. These federations of secret insurance orders have tried in one way or another to bring the business down to more reasonable and practical terms, but the last we knew they had not even agreed upon a uniform plan. Meanwhile, insurance orders have recently been dropping from view at the rate of more than a hundred a year. No kind of insurance, fire, life or any kind, could stand such a strain. Suppose a hundred savings banks should fail every year, and life insurance—at least the regular form—is nothing but savings bank business modified.

HARD ON THE AGED.

But All for Sweet Charity.

(Special to the Record-Herald.)

Milwaukee, Aug. 26.—The Wisconsin Grand Lodge of the Ancient Order of United Workmen may decide to secede from the national body on account of the new raise in assessments. This is the same trouble that has stirred up New England lodges to the point of rebellion. The new rates affect members over 55 years of age particularly, and raise their assessments 34 cents per \$1,000. This is made necessary, the national lodge asserts, if the order is to be kept out of bankruptcy.

LATE DISAPPOINTMENT.

An acquaintance of ours who now understands insurance well, at some earlier time became connected with the United Order of the Golden Cross. His age beginning to count by larger figures, he has been inclined to hold on to his certificate for what it might happen to prove worth. He lately received notice that after the August payment at the usual rate of three dollars and thirty-three cents, the monthly rate would be twelve dollars. This would make \$144 a year, which expense dues of \$4 would bring up to \$148.

At first he thought he would keep the

insurance through August, but afterward he changed his mind and let it all go.

Ordinary insurance is easier to carry, costing less as time goes on, but this fraternal golden fallacy suddenly rises 370 per cent. when its patron reaches three score and ten. Such a method of weeding out older patrons before they draw on the United Order of the Golden Cross by death claims, calls to mind Bryan's oratorical declaration, "You shall not crucify mankind upon a cross of gold."

TITLES-IN-CHIEF.

"We are a nation of 'jiners,' to be sure," remarks the Springfield Republican, "and one of the queerest of the societies which help to advertise their members is the 'Aaron Burr legion,' for which Charles F. Pidgin, of 20 Mt. Vernon street, Boston, is chiefly responsible. The 'legion' met in Newark, N. J., Wednesday, to commemorate the 147th anniversary of the birth of Col. Burr. He was born Feb. 6, to be sure, but 'for reasons which were made known at the meeting, this week's date was chosen' (July 15). 'All this is part of an effort 'to rehabilitate the memory of Col. Burr in the minds of his countrymen.'

"Of this 'legion' Charles Felton Pidgin announces himself 'councilor-in-chief' and 'correspondent-in-chief.' It may all help to attract attention to the Aaron Burr books written by this what-you-may-call-it-in-chief—but Mr. Pidgin is also chief of the Massachusetts bureau of labor statistics, and that is a title of dignity and pertains to serious work. There will be those disposed to criticise the head of that office as he frisks off with these other titles-in-chief. Not thus did the serious-minded Wadlin comport himself, or Col. Carroll D. Wright. While this is the hot season, when monkey shines are somewhat in order, these superfluous Pidgin-wings were cut in cooler and calmer days."

It is not by willing but by doing that the world's achievements are wrought.

Beyond the good there is always a better.

KNIGHTS TEMPLAR.

Ancient Oath Binding.

In the early twelfth century, when the order was first founded to protect pilgrims journeying to the holy tomb at Jerusalem against the onslaughts of the Moslems, the applicant for knighthood was required to be of an age and of a physique so that he "could manfully and with armed hand extirpate the enemies of Christ out of the land," and his initiatory vow was that he should ever be ready to "fight the enemies of Christ, even to the death." The oaths are still the same, and high officials of the Knights Templars insist that the call for a crusade now will be as potent as in the days when Richard the Lion-Hearted and his knights in armor took issue with Saladin at the brook of Kishon.

While the first summons for holy warfare will be considered to-night before St. Bernard Commandery, members of the remaining ten commanderies in Chicago are actively supporting the movement, while in the smaller cities, such as Rockford, Peoria, Springfield, Galena and Ottawa, the acts of the Turk are said to have aroused a strong sentiment among the fraternity that the time is ripe for a revival of the spirit and the vows of the organization."

Similar matter to the above has been published quite generally throughout the country. It is simply cheap advertising. The Knights Templar is a Mason of the Twelfth degree of the American Rite. Many of the leaders have taken the obligation of a Mystic Shriner. In the Blue Lodge the future Knights Templar is religiously a pagan, in the Commandery he drinks wine out of a human skull in the name of Christ, and as a Shriner he poses as a Mohammedan, and professes allegiance to Allah.

We are gravely told by the daily press that this being of fuss and feathers and drinking skulls—religiously composed of infidelity, a caricatured Christianity and Mohammedanism—is about to take the field against the Mohammedan Turk in the interests of the Bulgarians. The reason given is that for eight hundred years the Knights Templars have been under obligation "to fight for Christianity to the death." The chief characteristic of their fighting for Christianity in this country in all their great conclaves has been their patronage of saloons, and their welcome to houses of ill-fame. The California Commanderies took to these annual gatherings, according to

the press, their intoxicants by the car-load.

Every one sympathizes with little Bulgaria, naturally, but the Bulgarians, as a people, are no more Christian than are the Knights Templars. The conflict in that unhappy province of Bulgaria is part racial, part religious and largely political. There is not the least probability in the world of their being helped by bodies of Freemasons in this country, but the distress of that country enables the lodge to pose before the country and receive some cheap advertising.

THE GRAND ARMY REUNION.

The 37th annual convention of the national organization of the G. A. R. has become history. Reports of various officers were read.

The report of Thomas J. Stewart, the commander in chief, contained the following: The gains in membership the past year were: By muster, 8,183; transfer, 3,608; reinstatement, 11,673; the losses by death, 8,366; honorable discharge, 730; transfer, 2,990; suspension, 13,513; dishonorable discharge, 76; delinquent reports, 5,022; net loss, 7,245.

The chaplain in chief, D. B. Shuey, said in his report: There is a growing danger that Memorial day will be used by some as a holiday in the sense of pleasure, and thus lose sight of its sacred significance. Baseball games and all kinds of amusements ought to be prohibited on that day, and every effort should be made by municipal authorities and others to prevent its desecration.

The report of Inspector General F. A. Walsh contained the following figures: Number of posts, 6,711, a loss of 5; members in good standing, 255,100, a loss of 9,162; aggregate of post relief fund, \$380,869, an increase of \$25,185; aggregate expenditure by posts for relief, \$158,166, a decrease of \$60,513. The post quartermasters and trustees have on hand \$104,878. The value of the property owned by the posts is \$1,815,108.

A proposition to admit sons of veterans into the Grand Army posts was strongly supported, but after an extended debate was defeated by a small major-

ity. The encampment adopted a resolution requesting Congress to pass a bill pensioning all veterans who have reached the age of 62 years.

THE NORTHFIELD SCHOOLS.

Christian Education—How Boys and Girls Prepare for College.

Mr. Moody, passing a hut, one time on the mountain side, saw some girls about the school-girl age, braiding palm leaf hats. There was no school near them and they could not afford to go away to one. After a few questioning remarks Mr. Moody determined to found a school for just such girls. That was in 1879. The school was Northfield Seminary. Two years later he established a similar school for boys and called it Mount Hermon.

In the twenty years since then, these schools have developed so that last year the total enrollment was about 1,200, representing not only nearly every State in the Union but also many foreign countries. That these students are the ones for whom the school was founded is shown in the report of the Principal of Northfield Seminary: Our plan is not to accept girls whose parents could afford to send them to more costly schools, nor to accept those who would be likely to prove poor investments." The annual report of the Principal of Mount Hermon School has a similar import. Of the 725 boys registered there, one-third are working their own way. This is possible from the fact that the average age of the school is higher than it is at the ordinary college preparatory school, and because the method by which the school is run is, to provide board, room and tuition for the students, at just half the actual cost. This opens a way for sturdy industrious fellows to prepare for college and smile at their empty pockets. The idea is not a free education, but an education possible through work.

As might be expected from a place connected with D. L. Moody, a strong religious sentiment permeates both schools. Daily chapel exercises are held, a well established church is maintained, and in addition, students are required to pursue courses in Bible the same as in

Latin or Greek. Character, rather than brightness, is the standard by which each student is judged. Four years of high intellectual training coupled with the physical effort of self support and influenced by the healthy spiritual life of Northfield, combine to give a preparation not only for a college but for the best and noblest kind of life. And that is the purpose and first object of the Moody Schools.

DEATH FOLLOWS INITIATION.

(Special to the Record-Herald.)

Bluffton, Ind., Sept. 15.—Ralph McBride, 17 years old, died to-day as the result of injuries received while being hazed last June by students of the high school, and a special grand jury has been summoned to meet October 5 and investigate the affair.

McBride and John Brinneman were severely beaten and bruised while being initiated into the "L. S. S. B.," a secret society of the school. They were kept out until early in the morning, compelled to run headlong into barns, jump over declivities and were pounded with clubs. Five boys were indicted several weeks ago for assault and battery and the cases were set for trial Friday of this week.

(By The Associated Press.)

New York, Sept. 2.—Continued criminality in the anthracite coal fields of northern Pennsylvania has not only aroused a feeling of insecurity among the residents of the poorly protected mountain districts but the authorities are becoming much puzzled over the mystery surrounding the numerous murders committed, according to special dispatches from Tamaqua.

The coal and iron police and detectives declare that the spirit of Molly Maguire brotherhood is as strong in certain localities as during the early '70s, when crime was rampant throughout the coal fields. The local authorities of Schuylkill county have endeavored to ferret out and hunt down the murderers, but all efforts have proved futile. Five men killed recently are asserted to have received missives bearing the suggestive skull and cross-bones, but paid no attention to them.

From the mystery surrounding several unprovoked tragedies in Luzerne, Columbia and Lackawanna counties it is believed that some oath-bound organiza-

tion is responsible for the crimes. The police of Columbia county have already arrested several suspects.

St. Louis—The Central Trades and Labor Union voted unanimously to protest to President Roosevelt against his action in reinstating W. A. Miller in the government printing office.

DEFRAUDED RED MEN.

Man Said to Have Absconded from Washington Sentenced in Connecticut.

Bristol, Conn., March 20.—Edward Sears, about 27 years old, who claims to be a member in good standing of the Improved Order of Red Men, in Washington, D. C., has been arrested here on a charge of defrauding Red Men in New Britain. In the Police Court to-day Sears, after pleading guilty to the charge, was sentenced to forty-five days in jail.

Local Red Men, it is said, think that Sears is the man who left Washington with about \$2,000 belonging to a tribe of Red Men in that city. The Washington Tribe will be communicated with concerning the matter.

—Philadelphia Ledger.

TWO LODGE ROOMS.

A few years ago a woman wrote from Pennsylvania, "If I had the talent I could devote a lifetime toward the putting down of the awful evil of secret societies. I wish some of the women who encourage their husbands to go to such dens could have lived for two years between two lodge rooms of Masons and Odd Fellows and witnessed what I did; they would bitterly oppose them. Gladly would I wipe those two years out of my life if I could, but the memory of those awful nights I spent there alone with my little children I can never forget."

A man whose employment kept him in the evening where Masons passed his room in going up to their lodge room, said that some of the worst men in the city went up stairs: "Terrible men!"

REV. BEARDSLEE ARRAIGNS CYNOSURE

Editor Cynosure:

In your issue of July, 1903, you state that Mr. — and family lived for a time near —, Iowa. He was such a drunkard that it was a blessing to his wife and children when he left them and lived in Keokuk, Iowa. His wife was an invalid, and was cared for by the children as best they could. Mr. — did not contribute a single cent to the support of his family. He died in Keokuk. By his bed was a half bottle of whiskey, which he was unable to drink. The Masons took charge of the body, and shipped it to —, where they had a Masonic funeral, and buried him as one in good standing in the order, sending his soul to the Grand Lodge above. After it was all over the Masonic lodge sent a bill for funeral expenses to the poor, bed-ridden widow."

Do you suppose anybody but a fool will believe such a statement as that. You do not give the name of the man, his place of residence, nor the name of the lodge which did such a thing. Like many other statements you're in the habit of making, there is not one word of truth in it. I challenge you to name the lodge that did such a thing, give us the name of the Master and the number of the lodge and its location. If such a case ever did occur it is only fair that the Masons through out the country should know it, who they are, where they live, etc. Unless you can substantiate your statement, you must be branded as an infamous slanderer of your neighbors. I have frequently read your Cynosure, and am more than convinced that you and your set are doing more to injure the cause of religion and churches than all the lodges combined have ever done.

Do you for a moment believe that the most intelligent men in the country, and found among our most enterprising citizens, would consent to remain in such an order as you picture the Masonic lodge to be, or that they are such consummate fools that they cannot discover what has never existed? You have for years been hammering away at the Masons, yet you have not made the least impression upon the solid ranks of men, who compose it.

You and your compeers have made more Masons than any dozen Masons could, and have been the great instrument through whom the order has been freely advertised and the attention of men, who had not thought of it, until they hear or read your statements which so convince them of the untruthfulness, that they invariably join the order to find out that you don't know what you are talking about.

Respectfully,

(Rev.) W. W. BEARDSLEE,
Flint, Mich., July 13, 1903.

We will not retort with the same kind of language, but must really be excused from believing that readers of the Cynosure "invariably join" the Masons. It is true that we did not give the "name of the man," but our critic will find if he looks again that we did give "his place of residence," which was also the place where he died, and the place whence the Masons sent his body away for burial. In fact, he plainly quotes us as representing the man as living for a time near some place in Iowa, from which point he went and lived in Keokuk. How does our correspondent know that there is not one word of truth in what we expressly indorsed as a true story? Does he know that no one lived in Keokuk under such circumstances? That is "one word." Does he know that the woman was not an invalid, or that the man failed to support her? If either is true, that is "one word." Does he doubt that Masons are mortal, and is there anything incredible in the mention of whiskey beside the bed of a Mason? Is it unprecedented or incredible, or exceptional in Iowa, that Masons hold funerals? How about that "one word"? Which knows, he or the widow, whether she received a bill?

We may have made a lot of Masons; our correspondent says so, and he abhors untruthful accusations; but we can at least plead the excuse of Trotty Veck in *The Chimes*; we didn't "go to do it." We suggest to our friend to take up the clue at Keokuk and see what he finds, then come back and read our "True Story."

TENDENCY TO CHRISTIANIZE MASONRY.

The Toronto Freemason says: "The Square and Compass, New Orleans, deplores the tendency in certain of its contemporaries to Christianize Freemasonry. It believes that religion and Masonry should be kept apart to preserve harmony among the members, who, outside the Craft have religious convictions widely divergent."

So long as the square and compass in the lodge must lie on a Bible or Koran or Veda or some other religious book, and that book must in turn lie on an altar, and an oath must be sworn on the

book, — we will proceed no further — religion and Freemasonry cannot be "kept apart." So long, also, as Masonic landmarks remain unremoved, Masonic practice in lodge ceremonies remain unchanged, and Masonic principles abide, there need be little anxiety among the brethren lest Freemasonry become Christianized. The leopard cannot change his spots.

GREEK LETTER SOCIETIES.

Rev. Frank De Witt Talmage of the Jefferson Park Church, Chicago, was sought by two or three secret societies when he entered college. One was "composed of men notorious for their dissipation." I said to myself," remarks Mr. Talmage, "I cannot afford to place myself where I may be surrounded by men who drink and gamble."

A young man who had been president of the Y. M. C. A. of Worcester, Mass., Academy, entered Brown University and presently missed as a Christian worker in college, one who had been a helper in the academy association. He found the explanation in his having been drawn into a college secret society.

At the end of the year a Greek letter society in another institution located in the East is left almost without members because poor scholarship has dropped them out of their classes. Few of its members get diplomas. The door of that chapter house seems to open outward.

SOLICITING.

Here is what the Masonic Standard of New York has to say on this vexed question:

"It is a question how far one may properly go in soliciting candidates for the Chapter or Commandery. Common decency should deter a Companion or Sir Knight from making statements derogatory to the character of other bodies than the one he happens to be hustling for, but common decency seems to be unfortunately lacking from the makeup of some zealous record-breakers."—Missouri Freemason.

There might be decency in not soliciting at all.

If there is a song within, let it sing its way out.

News of Our Work.

We learn through Rev. Robert A. Paden, of Mankato, Kan., that an anti-secrecy convention for Kansas has been determined upon, to be held in the not distant future. We hope to have a report for our next number of the Christian Cynosure. Brother Paden is to give one of the addresses at this convention.

ENCOURAGING FOR MICHIGAN.

Mr. and Mrs. E. Pennock have each pledged five dollars towards the work in Michigan, and the First Holland Christian Reformed Church of Muskegon, Michigan, has taken up a collection amounting to \$25.25. There are many churches yet to be heard from, and much can be done for that State. We trust that the officers will take due notice and govern themselves accordingly.

BOVINA CENTER. NEW YORK.

Program, Anti-Secrecy Convention meeting in the Covenant Church, Bovina Center, N. Y., Nov. 3, 1903:

Morning Session.—Rev. T. M. Slater, presiding.

Devotional.

Our Duty to Live in the Light, and Make Known Whatever is for the Common Good.—Rev. G. M. Robb, Syracuse, N. Y.

The Evil Oath is also discussed.

Afternoon Session—Mr. Lewis, presiding.

Devotional.

Secrecy as Opposed to the Example and Spirit of Christ.—Rev. H. L. Crockett, Cortland, N. Y.

Secretism and Citizenship discussed.

The So-Called Minor Orders.—Rev. J. A. Gordon, Cabin Hill, N. Y.

The Lodge a Parasite.—Rev. W. M. George, Brooklyn, N. Y.

Evening Session.—Mr. Samson, presiding.

Devotional.

Masonry a False Religion. — Rev. James Parker, Jersey City, N. J.

The Lodge and the Home.—Rev. S. H. Swartz, Yorkville, Ill.

There are many benevolent men and women of moderate or large means, especially persons somewhat advanced in years, who would be glad to place their money where it would bring a fair return and relieve them of all solicitude as to its security and availability when needed. If any of our readers wish to contribute in this way, ample security will be given, and an Annuity will be promptly paid during the lifetime of the contributor.

Several persons in years past have aided this Association in the way indicated, and found the arrangement as satisfactory to themselves as it was helpful to the National Christian Association. Further information will be given by Wm. I. Phillips, General Secretary, or by any of the officers of the Association, who may be addressed at the Association's building, 221 West Madison street, Chicago. It is to be hoped that some of our liberal friends will write or send their contributions at an early date, and the legal papers in the case will be forwarded to them at once.

Any one wishing to make a bequest to the National Christian Association, or to write a codicil to a will, should use the legal, corporate name of the same, and designate its exact location: The National Christian Association, incorporated, 221 West Madison street, Chicago, Ill.

THE N. C. A. FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported. Donations to this fund are solicited.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to missionaries. Donations are solicited to this fund.

The Free Tract Fund clearly states by its name the object for which your contributions are solicited. Hundreds of thousands of pages have been distributed by means of this fund.

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the Cynosure to the ministers of the South,

especially to pastors of colored churches. The result has been a blessing to persons, churches, associations and States. Donations to this fund are needed.

PRESIDENT'S LETTER.

Dear Friends:—It is a true saying that "The selfishness of man completes what the fear of God begins." In interpreting the passage: "All things work together for good to them that love God," one is compelled to think that efforts to injure and overthrow righteousness must in the end advance it. The universe is constructed on the basis of truth. Falsehood and error are foreigners here and though very powerful are doomed to decay and die.

Some one has said that he reads the Bible to find out what God is going to do and then reads the papers to see how far along he has gotten with the work. Rightly viewed all events are but parts of the great drama which God is carrying forward and which is to end in the complete subjugation of the world to Jesus Christ. On his head will be the many crowns which John saw: Every knee will bow and every tongue confess to God.

These thoughts were awakened in my mind by observing that Public Printer Palmer was requiring the employes in the Government Printing Office to take the oath of allegiance to the United States. This is most unusual as the loyalty of ordinary men is assumed and to cause printers to swear that they will be true to the government as a condition of securing labor at government business has never so far as I have heard been done before.

The occasion for this action was the fact that these employes were members of a secret society which caused them to take an oath similar to that taken by the Freemasons and members of other se-

cret societies. It provided that members of the Typographical Union should obey their oath to that order any civil or ecclesiastical relation to the contrary notwithstanding. This obligation becoming public the Public Printer required those who had taken it to swear allegiance to the United States.

It is now nearly thirty years since we of the National Christian Association began to teach that a man could not be a loyal citizen of the United States and a consistent member of such an order as the Masonic at the same time. Some of our friends have perhaps thought this extreme ground but it is perfectly evident to all who will thoughtfully study the lodge obligations:

"I further promise and swear that I will stand to and abide by all the rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be held." "Further that I will answer and obey all due signs and summons sent to me from a Master Mason's lodge or given me by a brother of this degree." * * *

This is the model after which all lodge oaths of obedience are constructed. The oath of the Typographical Union is substantially the same as this. It is true that it suggests the possibility of conflict between the oath of the order and other obligations while Masonry simply swears men to obey its own laws and lets it go at that, but all men know that the lodge oath may at any time conflict with the civil duty and all students of the subject know that it has done so.

Thus a secret society oath is an incipient treason. The lodge man may at any time be called upon to decide whether he will be a good citizen or a true secret

society man. When that time comes it is very pleasant to know that many who have united with the lodge in ignorance of its real character openly or silently abandon it and maintain their standing as good citizens, they will not perjure themselves to stand by the lodge. They will not commit crimes or protect criminals but in order to be good citizens they are compelled to turn their backs upon the lodge.

Some years ago in the secret service division of the United States Treasury at Washington I asked the chief of the secret service if he was a Mason. He replied that he had been but that when he entered the United States service he told his lodge that he must be excused from his obligations so long as he was engaged in the business of hunting down criminals.

It is obvious that a vast network of orders imposing such obligations as are under consideration cannot exist without imperilling the very foundations of civil authority. Those foundations are already imperilled. Men are being murdered by large numbers of persons who are said to be "respectable citizens." Why? Because these "respectable citizens" have learned, many of them, to be traitors to the government under which they live in the secret orders to which they belong.

In the end it will appear that society must be organized on the basis of truth just as God's universe is. Lodgism being essential treason cannot permanently exist in a free nation. The nation or the lodge must die. The history of the past gives us reason to hope and believe that the lodge which is a satanic institution will perish while the nation which is a divine institution will survive.

Of course the Public Printer does not see, or probably does not see, that his action is a condemnation of all secret so-

cieties. He is dealing with the lodge which is making the disturbance now. But others can see the logical effect of his action and the God who loves righteousness and hates iniquity sees and is turning and overturning and will so do until every evil thing is destroyed.

It is a proper time for our people everywhere to seek to impress these truths upon the minds of men. Those who are joined to their idols will not give attention but there are many thousands of honest men and women who have united with lodges in ignorance of their real character. These men and women can be brought out, and there are millions of men who will unite with these traitorous, soul destroying orders if not warned, who if warned will keep out. We are called to labor for these two classes of men.

In Christian love, ever yours,
Charles A. Blanchard.

NOME, ALASKA.

National Christian Association:

Gentlemen—The sample tracts you so kindly sent arrived all right. I thank you very much for your kindness.

I like them very much and will be glad to distribute any number you may see fit to send. They are certainly needed in our days. Yours sincerely,

P. A. Karnell.

SPOKANE, WASH.

Dear Sir—I am engaged in mission work here in the city of Spokane. A great secret society place. Wish I was able to purchase many tracts in this important subject, and give them away. Am doing what I can to enlighten men and keep boys out of these unhallowed associations.

Rev. Geo. F. Pauschert.

There is no life so rent and broken but Christ can unite the severed parts in his own tender compassion.

At the meeting of the Board of Directors held since the issue of the September Christian Cynosure several important matters of routine business were attended to, as well as some of special public interest. Of the latter was the step taken to reach all the students and the professors in the theological schools in and about Chicago—the greatest center of theological schools in the world. Considerable has been done in past years. A more thorough canvass is hoped will result during the present year, under the special committee appointed by the Board, making Mr. J. M. Hitchcock chairman. The Board was pleased to confirm the action of the General Secretary in the matter of the employment of Rev. M. E. Remmele and Rev. Dr. Dillon. We regret to have to report that Dr. Dillon finds it impossible for him to fulfill his engagement with the Association for the month of October.

Another item of interest considered by the Board was a German edition of "Modern Secret Societies." The matter was finally referred to the Publishing Committee. Such an edition will undoubtedly be published in the near future, either by the National Christian Association or by some German publishing house. A new edition in English will soon have to be published, judging from the rate at which the second edition is selling.

The Board was pleased at the results of President Blanchard's visit to Northfield. The synopsis of his address in this number will well repay a careful reading. The financial question is an ever-present one with the Board of Directors. How can they secure from the readers of the Cynosure contributions to meet the needs of the field and the demand for free literature. As the tyrannical exactions of the industrial unions and other oath-requiring organizations multiply, there comes an increasing demand for literature shedding light upon the present condition. Pastors, teachers and others in responsible positions begin to realize in some degree the truths which the Cynosure has for years sought to inculcate.

Faithfulness is the plummet with which indulgent heaven sounds the fathoms of service.

SECRETARY STODDARD IN NEW YORK.

The Work in Michigan and New York State

Schuyler Lake, Otsego Co., N. Y., Aug. 16, 1903.—Dear Cynosure—"To be or not to be" a Maccabee, is the question many are now deciding. Not alone in Michigan, where the invention started, but here in Schuyler Lake and elsewhere, "Hives" of these so-called "Bees" are swarming. It is sad to realize that Barnum was right in his declaration, "The American people like to be humbugged, and I will humbug them while they pay for it."

A big hurrah for these Bees was given at headquarters in Port Huron, Mich., September 2nd. "Old Pap Boynton, the daddy of the order," as he is familiarly called, was in the lead. Large bills that read, "Hello, Mary," and then gave the picture of a woman in red dress, were posted in railroad stations, etc. They announced that there would be a big dance, and generally conveyed the idea that there was to be a devil of a time. I believe it was announced "A hot time." Of course, every low, licentious man that wanted to dance with the red-dressed Mary would be expected to attend; but ministers and church members were pointed out who were connected with this thing. Oh, how sad!

At Sebewaing, Mich., on the eve of August 25th, I spoke to an audience of about four hundred, who gathered in the Missouri Synod German Lutheran church. I was told there were many Maccabees present and I took occasion to call attention to this immoral advertisement, and made such comment as I felt sure would at least set thinking those who wished to be followers of Christ. The friends here received me very kindly, and contributed to my support.

A meeting near this, of the Michigan Synod Lutherans, gave opportunity for effective work. I found these pastors much opposed to secret societies. I occupied the half-hour voted me in explaining "the ways that are dark and tricks that are vain." Several expressed the desire to know more, and subscribed for the Christian Cynosure.

At Flint, Mich., I spoke in the Free

Methodist church to a small company of interested listeners. Brother Wm. H. Bunce, of this place, is a seceded Maccabee. I asked him to read the exposition of that order given in the August number of the Christian Cynosure, and see how it compared with his initiation. Upon reading he pronounced it substantially the same. The vile questions were asked him. He was conducted on the "warfare." He was not "taken and shoved between two panels" as in the Harrison Valley case, but the abominable folly of his initiation was evidently enough. I trust he will write of his experience for our readers. Another seceder from a lodge in this place was among those subscribing for the Christian Cynosure. I felt good seed was sown during my brief stay, and hope to respond to the urgent invitation to return for future work.

My home and center of work while in Michigan was at Fair Grove. Here I served the Covenanters, occupying the pulpit for two Sabbaths, in the absence of the pastor, Rev. T. C. Sproul. Not only among the Covenanters; but in other churches here, I found many who believed with us that lodges were wrong in tendency and teaching. A good list of Christian Cynosure subscriptions was secured.

I will not forget the pleasant evening spent at Saginaw. I lectured in a large, new Lutheran church of the Missouri Synod. Notwithstanding the storm, a goodly number were present and listened attentively, and showed their appreciation by a good collection.

On the train I met a drummer, who said his home was in Mansfield, Ohio. I inquired how our good friend S. P. Long was getting along, "Oh, he's dead," was the instant reply. "Why, what's the matter?" I inquired. "That sermon he preached against secret societies. No one can live in Mansfield and preach against secret societies; they are too strong." I was of course pleased to get this testimony from one who had not the slightest idea who I was or what I knew of secret societies. That he was a secret society man goes without saying.

I have traveled much, as usual, during the month past. Returning with wife and daughter to our home in the capital city, I hurried on to Boston, where a few days were spent in the work there, in touch with my father, whom I found, as expected, still pushing. On Sabbath I listened to three sermons of varying merit. Perhaps the most practical was that of Rev. Samuel McNaugher, who showed the relation of the church to the individual, and of the individual to the church. No organization of men, he said, was equal to the church. The lodges were arraigned. The organization of either capital or labor without the principles of Christianity were to be deplored, as such organizations could only end in disaster.

The boat and iron horse hurried me to New York, up the ever grand Hudson, on past Albany and Utica, among the same old rugged hills of Otsego county where I began my labors some thirteen years ago. The flying electric car carries one to the lake instead of the slow-moving stage-coach of other years. Satan's kingdom is still represented here in the Masonic, Maccabee and other lodges. The Universalist is the largest church. The Methodist and Baptist are still struggling for existence, much the same as to members as when I first came. Both have beginners as pastors. The Baptist man, not knowing the feeling of his members, invited me to preach, but, learning that the lodges controlled the churches, he hastened to apologize for the hasty invitation, which he felt compelled to withdraw.

This morning I read, chiseled on a monument, splendidly located in the cemetery here, "Byron Tunnicliff, died April 8th, 1899." It is to this man that the people of this section are indebted for the light that has here been shed on the lodge system. As elsewhere, some rejoice in the light, but still a larger number seem to prefer "darkness rather than light."

Our good friend Lucius Woodruff writes from Binghamton, N. Y., that I am announced to speak three times in his city on Sabbath, September 20th.

Shall we have the convention in Wis-

consin next month? Will the Cynosure announce the place and give the call? Let us forward march.

W. B. Stoddard.

GOSPEL OF A "HISTORICAL CHRIST."

74 South Robert street,
St. Paul, Minn., Aug. 14, 1903.

Dear Brother Phillips:

In answer to your question: "What do you mean by 'gospel' there?" I mean the gospel preached by, it may be "Satan's ministers transforming themselves as ministers of righteousness." Spoken of in 2 Cor. 11:13-15.

They do preach Christ, and they preach love, but to one who knows their works in the lodge, their Christ is a false Christ—"a historic Christ." A Freemason, who is a presiding elder of the M. E. church, says that "Masonic Jews will be saved because they believe in a "historic Christ." By a "historic Christ," if you ask what he means, I would answer, very likely, he means a resurrected "hiram," whom every Mason personifies.

They preach "love," but it is not the love that "rejoices in the truth," but it is a love that hates the truth and those who speak it.

The truth of Christ torments Masons, and all other lodge demonologists, before their time. So we may be sure that the gospel they preach is a false gospel in them that preach it. Very truly yours,
William Fenton.

Cleona, Pa., Sept. 9, 1903.

Editor Christian Cynosure:

A few months ago I was called to a place some six miles from my home, called Mt. Nebo, a small country town, having two churches and a recently organized P. O. S. of A. Lodge.

I had been asked to deliver a sermon on the Secret Lodge. I found the church filled with attentive listeners. I told them that the followers of Jesus Christ are led by the Holy Spirit, and as such they would not fellowship with unbelievers in the unfruitful works of darkness, and that it was incumbent upon all God's children to keep free from lodge affiliation, because it would be detrimental to

their spiritual life. I related a story about the little boy and his pet calf. I likened it to the church hitched to the lodge. The little boy had confidence in his pet calf; he thought the calf would be useful if it were broken in to work; but he did not know how to go about it. At last a happy thought struck him. Having confidence in the gentleness of the calf, he thought he would hitch himself to the calf. Everything was well until the boy was hitched. Now, the nature of the calf is to run and kick. To the dismay of the little boy, the pet calf for once asserted its nature, and ran away, kicking and baa-ing, through the hedges and stones and mud holes, until the little boy was utterly exhausted. Imagine the condition of the little boy at the end of his experience. I venture to say that every church member who hitches himself to the lodge calf will find the little boy's experience true.

The story had a very telling effect upon the congregation. Jesus Christ says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad."

In the next letter I will give a seceder's testimony which made a stir among the lodge members that were present. I am told that the people are aroused, and awakened to the evils of the lodge system. The lodge men are indignant, because the meeting was an eye-opener to the people. When people are enlightened on the evils of the secret lodge, they are not so easily duped by the advocates of the lodge.

Wishing you God's blessing in your work for reform and Christ's kingdom, I am, Yours in love, C. F. Kreider.

AN EXOTIC.

There are 415 Masonic lodges in Germany, with a membership of 45,669. There are eight grand and five independent lodges.

—Masonic Chronicle.

Yet Freemasonry is imported from England, where it began, and is only by adoption German.

Blessed is the man who can wear his clouds bright side out.

From Our Exchanges.

PARKS JURYMEN SPEAK OUT.

More than One Way to Free Masonic and Labor Union Criminals.

If there are any madder men in town than at least ten men of the twelve jurymen in the Parks case, it would be hard to find them. These men went into the case without any definitely formed opinion of Parks, as Parks' counsel, who were nothing if not suspicious, were perfectly satisfied. The action of Justice Sewell in granting a certificate of reasonable doubt to Parks, and thereby letting him out of Sing Sing Prison on \$10,000 bail, is taken by the jury as a direct reflection on its good sense and integrity.

* * *

"Then we got after the fellow (naming him). We found that he hadn't heard more than half the Recorder's charge. As a matter of fact, he had been asleep one-third of the time during the trial, and we all knew it. We told him so, and told him that the Recorder had ruled on the points he was standing out on.

"I didn't hear him," says he.

"You were asleep," we said to him.

"Maybe so," says he, "but, nevertheless, I didn't hear Judge Goff say that!"

* * *

"This one man who hung out for 'Not guilty,' said, after awhile: 'I have particular reason, gentlemen, for believing that this man Parks is truthful and worthy of belief.'

"That started several of us to thinking. Then one man asks this fellow: 'Are you a Mason?' He says that he is and as much as admits that this is his ground for believing that Parks couldn't tell a lie under oath. The fellow who had asked the question rises right up in his chair then and says:

"Now, here! I'm a Mason and just as good a one as you are. But if we had a man in our lodge shown to be what this man Parks has been proved to us to be, we'd kick him into the street. If Masonry means the protection of scoundrels like Parks, then Masonry is

a damned fraud. If you are any kind of a Mason you are for throwing such creatures out. Are there any more Masons here?"

"Eight of us spoke up, and every one said that the first man was right and that if Parks were guilty Masonry ought to be a menace to him and not a protection. That settled it. The twelfth man guessed we were right and then he voted that we were right and we went out into the courtroom."

* * *

It was recalled yesterday that on the day of the Parks trial a lawyer from a prominent firm appeared in the corridors of the Criminal Courts building and said that he had been sent to look out for Parks' interests by the Masonic lodge to which Parks belonged. The lawyer said that Senator Depew belonged to the same lodge.

—New York Sun, Sept. 3.

LABOR UNIONS AND GOVERNMENT WORK.

During the past few weeks a systematic investigation has been carried on in the various departments of the government service to see to what extent unionism was dominating the government works. This investigation was ordered by the President in the interests of justice, as between union men and non-union men in government employ. The investigation so far has developed the fact that a condition of affairs exists in many of the departments which is directly contrary to the rule laid down by the anthracite strike commission and endorsed by the President, to the effect that no working man shall be discriminated against because of membership or non-membership in a labor union. These investigations have developed the other fact that attempts had been made to coerce commandants into rejecting certain materials furnished by contractors whose men had worked more than eight hours a day. Effort had also been made by labor leaders to influence men doing piece-work to the advantage of the labor unions. Commissaries in charge of government stores reported attempted interference by labor leaders, both in the

employment of men and the purchase of supplies. In the navy yards attempts had been made to replace non-union men by union men. The latter would complain of the quality or quantity of work done by non-union men, and if they succeeded in obtaining the discharge of the non-union men, they would try to have their places filled by union men. Already an order has gone forth prohibiting any discrimination in the employment of working men. No advantage whatever is to be given to labor unions in government work. This rule will be as distasteful to the unions as the use of the militia in quelling their disturbances.—Selected.

ROMAN CATHOLIC PAGAN RELIGION.

Pope Leo XIII. Dies Like an Idolater.

The hope of an entrance to heaven entertained by Pope Leo XIII., according to his own confession of faith, was based on the "queen of earth and sky." Here is the way he put it in 1897:

"May I behold thee, queen of earth and sky,
Whose love enchained the demons lurking
nigh

The path to heaven; and freely shall I own
'Twas thy sweet care that gained my bliss-
ful crown."

In this expression there is no faith in Christ. "The queen of earth and sky" doubtless refers to the Virgin Mary; yet it might, without other specification, refer to the moon, as worshipers of the heavenly bodies and some poetical commemorators of mythology have been wont to style that satellite the "queen of heaven." However, it matters not to which idol the pontiff referred, as they are alike impotent as helps in "the path to heaven."

Voice from His Death Bed.

Passing by other things, what voice comes from his deathbed? He retained his faculties and his clear mental vision to the last. For days he was fully conscious that the time of his departure was at hand. Surely, then, his words and actions during his last illness will show the ground of the hope that was in him. In regard to this, Rev. Alexander Robertson, D.D., of Venice, Italy, who studies Romanism thoroughly at short range, gives some significant facts in the last Bulwark.

He says that during the Pope's last illness the Italian daily newspapers were full of what he said to all who came in contact with him—his household, nephews, doctors, and cardinals. But he is never reported as having Christ's name on his lips, or as uttering any words of Christ, or as concerned about Christ in any way. He quoted classic writers, as Horace and Virgil, but never the Bible; he had the newspapers read to him, but never the Bible, so far as the newspapers tell us.

He is reported to have said at different times: "I feel that my end is near. I do not know if I have done well or ill, or how I shall be judged. In any case, I have acted conscientiously; therefore I die tranquilly." Dr. Robertson correctly says: "All claim to infallibility is here renounced—all claim to be a Christian, a sinner saved by grace—all claim to have acted in Christ's name and for Christ." During his illness the Pontiff kept at his bedside an image of the "Madonna del Carmine," and another image of her around his neck, and he is reported to have said, "I am most devoted to that Madonna, and you will see that she will call me on the first day of her Novena." This Madonna dei Carmine is the goddess of the oracle of the incantation, and it is in this pagan goddess that the Pope put his trust, and to whom he prayed by the half-hour. It was she that held his soul in life, and could call him to herself when she would. It was not Christ to whom he was going; it was to this goddess. He did not speak of going to be with Christ, but of going to be with her.

Again, the means used by the churches throughout Italy for the recovery of the Pope were not prayers to the God of life. Madonnas were brought out and dressed up and set on the altars for worship. Before these the people bowed the knee and worshiped, and to them made their prayers. In the same way the relics of saints were exhibited—"rare relics"—bones and finger nails, hair and teeth, boots and shoes, skull-caps, handkerchiefs and stockings. The skull cap and miraculous mitre of Saint Janarius were kept in the Pope's

bedroom. Is this Christian? The Pope claims to be the "Vicar of Christ," yet asserts his trust in the goddess of incantations. The Roman Church is called a Christian Church, but its rites and ceremonies, idols and relics, shows it to be a continuation of pagan idolatry. —Associate Presbyterian Magazine.

George Washington Jones, "ten years old, little, black, sensitive," finds himself one Christmas morning absolutely without family or kindred, and almost without a friend. In his loneliness, the little boy recalls the story of his grandfather, now dead, who in the days "befo' the wah" had been given as a Christmas gift to the "loveliest mistress in all the world," and of this recollection is born a determination to give himself away to some young lady who would make him her page, for then he would "f'm dat time for'rd jist live right along with the quality."

You may make his acquaintance in the pages of Ruth McEnery Stuart's latest book: "GEORGE WASHINGTON JONES:"

A Christmas Gift that went a-begging; which is one of the best and prettiest stories ever written.

THE CHRISTIAN

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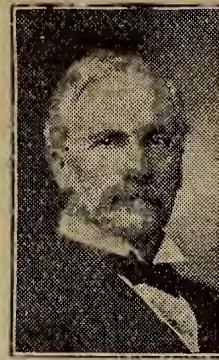
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"He has just recently been elected High Muck-a-Muck of the Ancient Knights of Pink-Pank." "Has he been installed in office yet?" "I guess you might say he's 'installed' sure enough. He's buying his regalia on the installment plan."—Philadelphia Press.

"Who knows a saving truth he will not tell,
Permits some soul to take the path to hell."—E. B.

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, NOVEMBER, 1903.

NUMBER 7.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

Our Indiana State Convention will be held at Elkhart on Monday and Tuesday, November 9 and 10. The reader should mark these dates in his calendar and be present.

Our Illinois agent, Rev. R. W. Chesnut, of Marissa, Ill., writes that he expects to lecture on "Ancient and Modern Paganism," in the Old Bethel Church near Houston, on the first Sabbath in November.

It is to be hoped that events may so shape themselves that Brother Chesnut may devote all his time to the interests of the N. C. A.

Rev. H. H. Hinman, of Oberlin, Ohio, recently had a fall from which he received serious injuries. It is feared several bones were broken. His advanced years add to the gravity of the accident.

Father Porter has found a comfortable home with Mrs. Kellogg, at Wheaton, Ill.

The press has been held a few days for the purpose of reporting the proceedings of our Iowa State Convention, held at Washington, Iowa, October 26 and 27. See report.

The absence from the city of Secretary and Editor Phillips may in some measure account for irregularities in this issue of the Cynosure.

Elsewhere in this number may be found lodge testimonials, which Horace Greeley would call "interesting reading."

Mrs. D. L. Moody, the widowed wife of the great evangelist, completed her earthly pilgrimage on Saturday evening, October 10, at Northfield, Mass. The character of this queenly woman is most fittingly described in Proverbs xxxi chapter, from the 10th verse to the close of the book. The world little knows how much Mrs. Moody had to do in the development of her husband.

It is the purpose of this Association, within the next sixty days, through lectures or printed literature, to bring to the consideration of every professor and student in our Chicago theological seminaries the subject of secret societies.

But for the extreme modesty of the officers of this Association the editor would long since have presented to Cynosure readers half-tone pictures of each.

Since the last issue of the Cynosure one of our directors conversed with a Congregational pastor, in presence of his ministerial Baptist brother. Both were Masons, and each defended the organization and justified his joining the fraternity. Later the director met the Baptist pastor by himself, when he confessed that he had made a great mistake in casting his lot with an ungodly people.

The attention of our readers is called to the story, "The King's Champion," by Miss Susan Fidelite Hinman, the first chapter of which is found in this issue. The story will continue through each succeeding issue until completed. Miss Hinman is the gifted daughter of Rev. H. H. Hinman, for many years the uncompromising champion of anti-secrecy. The author is a facile, rich, racy, erudite writer, and her story, when finished, will be in entire consonance with the objects and purposes of this publication.

President Blanchard's monthly letters are highly appreciated by our readers.

This association is an arsenal containing the most effective ordnance for combating the encroachment of secret organizations. Pastors and other religious workers are requested to send for our free catalogues.

Not every Mason is a very bad man—conversely, there are too many bad men who are Masons.

Any community desiring truth upon the subject of oath-bound secrecy can procure it at small expense through our publications, or through able lecturers whom we shall be glad to recommend.

In the presence of one of our directors, at a recent prayer meeting in Elkhart, Ind., a widowed mother testified that the secret fraternities had been no help to her in rearing her family. She said members of the organization to which her husband belonged had sought to ridicule and dissipate the religious ministries to her husband in his last illness, and that the temporal aid she had received was not a compensation for the evils inflicted.

Mr. John Morison, one of our directors, has been for many years a staunch official member of Chicago Avenue (Moody's) church. Few men are more familiar with the simple gospel of Jesus Christ, or more persistent in teaching it, than he. He has no sympathy with a religion whose Alpha and Omega is not Christ. He has no confidence in a man-

made atonement for sin, without the shedding of blood. It is for this reason that he is opposed to the whole brood of societies that propose saving men in some other way than by the cross. Mr. Morison is doing a noble work with young men in his church.

The Chicago Press called attention to the fact that Attorney Deneen, of this city, seemed to be securing the exclusion of every Mason from the jury in the trial of the "Masonic Temple" officers. Why did he weed out the Masons? Several of these Masonic officials were found guilty and sentenced, but were never punished! Wonder why?

A NEW ORGAN.

The newest venture into Masonic journalism is made by A. H. S. Perkins at Los Angeles, Cal., in the Western Mason. It is a curious question in psychology, what makes a man willing to devote any part of a short lifetime to such work as is put into the ordinary secret organ. Of course men can do drudgery for pay, provided the drudgery itself results in something useful; but of what value is secret journalism, and what interest is there in it for men of brains?

WOODMEN OPEN CHICAGO CAMP.

The first camp of the Modern Woodmen of America in any city of over 250,000 population was installed at Lincoln Hall, Belmont and Lincoln avenues. William Jennings Bryan, Governor Richard Yates and Senator Mason, all members of the order, sent congratulations.

"He that walketh with wise men is wise."

—A Masonic Organ.

True; but why not quote accurately and fully? "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." That might be a good text to remember when enticed to enter the companionship of a lodge.

MOST POWERFUL.

A special dispatch to the Boston Herald Aug. 3, spoke of Gen. Nelson A. Miles as possible commander-in-chief of the G. A. R. society. The following significant paragraph suggests questions concerning the possible official and political character of prominent men alluded to and the possible reason why the society might desire a leader powerful through his influence with them:

"Upon retirement from the army General Miles will have at his command plenty of time, his Maryland friends assert, to attend to the duties of commander-in-chief. They also allege that he has great influence with prominent men throughout the country, which would make him probably the most powerful commander the encampment could select."

A MOSAIC.

Extracts taken here and there from the new book on Modern Secret Societies, make, when arranged together, an article on the study of secret orders. We collate the following:

"The need for the discussion arises from the fact that secret societies are absorbing the time, thought, money and spiritual life of so many thousands of men. It is not possible that men should meet statedly, year after year, in lodges of all kinds, going through ceremonies and assuming obligations, without being improved or damaged.

"It is also evident that the individual, social, political and religious influence of these orders is very great. Men do not gather, year after year, in large numbers, at vast expense, without being affected for good or evil.

"It is important for those who are opposed to lodgism to know how abundant are the sources of information and how thoroughly an intelligent man who desires to understand the secret society system may do so if he will only use the means which lie ready to his hand."
* * * Any person who wishes may become thoroughly informed as to lodgism without ever entering a lodge.

"It is needful to pay particular attention to Masonry. It uses the little

lodges. It organizes them. It puts into them the essential evil of its own constitution. One who becomes heartily a member of the smaller will go on to the greater.

"The differences between lodges are incidental while the resemblances are essential.

"The Masonic order is, next to the Jesuit, the oldest of modern secret societies. The Society of Jesus was formed by Ignatius Loyola about 1540, and was the mightiest agent used by the Church of Rome in checking the progress of the Protestant Reformation.

* * * Freemasonry, next oldest of modern lodges, was organized in London in 1717 and will soon be two hundred years old.

"Though Freemasonry has slowly crept back to power, it is still suspected, and condemned by a large proportion of our citizens. * * * It has followed that Freemasons have organized and controlled the swarm of little lodges which are born and die like the flies of a summer time. These inferior lodges are baited with various pretenses to attract those who are indifferent or hostile to lodgism.

"It is entirely safe to say that all who have availed themselves of means of knowledge are far better acquainted with any lodge than are the majority of its members. Lodgemen usually content themselves with learning the grips, passwords and lectures of their own orders; many of them do not even so much as that. One who studies from the outside knows all that they do and much besides.

"No man is required to go through the weary and disgusting round of initiation in order to understand the real character and tendency of secret orders."

The security of a nation lies in the integrity of the citizens. Only as the people rise in intelligence and virtue and love of equity will the nation rise in power.

"God cannot be less than a Person; what more He is we must gradually and adoringly discover."

Contributions.

THE LODGE A SPIRITUAL COUNTERFEIT.

"Thou shalt have no other gods before me."—Gen. 2:3.

Satan is a counterfeiter. He schemes not so much to deny God as to substitute a false God in the place of the true one. We see this in his earliest attempts with the human race. God was acknowledged in the temptation of our first parents, but a false character was sought to be imposed upon Him. And so it has been ever since. The whole system of paganism, of which Satan is the author, was and is a vast counterfeit. So near is it in certain features to the religion of the Bible, that even the "advanced scholarship" of the nineteenth century supposes it to have the same root, or to be even the parent of Christianity. When Moses stood before Pharaoh in the name of Jehovah, the emissaries of Satan were there also, to resist him with counterfeit performances. When Jesus came into the world to seek and to save the lost, Satan came also with Him and succeeded so well in counterfeiting His marvelous work, that they who should have been the judges were unable to discriminate against him, and attributed the power of the Holy Spirit to Beelzebub. For more than 1,200 years Satan has had a counterfeit church on the earth, and it is only a discerning few who are able even yet to distinguish the features of the harlot from those of the Holy Bride. Spiritualism, with its doctrines of devils, its temples and oracles and mysterious phenomena; rationalism, with its deification of human powers and its substitution of the intellectual for spiritual life; Romanism, with its invocation of saints, its worship of relics, its altars and auguries, its penance and purgatory, its priest-craft and traditions;—all these are so many counterfeit religions, which the prince of darkness causes to pass current in the world for pure coin.

If objection be taken to the classification of the lodge-system in this category, let it be said that we make a due

discrimination. We note the benevolent features of the system, the morality of its teachings and the exalted character of a portion of its membership. Without these things, indeed, it could have no standing as a counterfeit. They are necessary conditions to its currency, and the arch-counterfeiter is too expert to neglect them. But, at the same time, the lodge-system traces its origin, in Freemasonry at least, to a heathen source. It has the same rules, symbols and rites as the ancient mysteries of paganism. It worships not the God of the Scriptures, but an "ideal" of its own conceit. It has its baptism and its new birth, its prayers and ceremonies, its penalties and rewards. Men proclaim it "a good enough church" for them. Christians prefer its assemblies to the prayer-meeting. Its claims are preposterous, if not blasphemous, its methods in certain cases are deceitful, and its teachings heretical. Essential features of all other counterfeits are found in the lodge system, and, while this is not to say that it is the consummation of them all, yet nevertheless it is as dangerous as any in its tendency to rob men of a clear and satisfying hope in Christ, their only Savior.

Limitation of space alone prevents the substantiation of these assertions; but they find substantiation, at least so far as Freemasonry (the highest type of the secret lodge) is concerned, in the standard writers of that craft—such as Oliver, Rebold, Cunningham, Mackey, Arnold and others, whose works are accessible in public libraries, and need only to be read to satisfy an enlightened, teachable Christian mind that the system they expound bears the marks of the serpent, and is a counterfeit of the religion of the Old and New Testaments.

This paper is not written as a remedy, but as a preventive. The hope is that it may open the eyes of some young Christian, and lead him to investigate the lodge system in a Biblical and spiritual point of view before he becomes corrupted and handicapped by its association. Jesus Christ said: "If any man serve Me, him will the Father honor." It is difficult to serve Christ in a system which excludes the utterance of His

In the first place our Lord's example is against the whole principle. He said, 'I have spoken openly to the world. In secret spake I nothing.' (John 18:20.) And the spirit of Christianity, which is universal, worldwide and unselfish in its evangelistic and benevolent character, cannot be reconciled for a moment with the spirit of societies whose avowed aim is to benefit their own circle, their 'initiates.' "

REV. DR. HENSON,

Pastor First Baptist Church, Chicago.

"We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and his name is recorded in reprobation of them. Let us follow in his footsteps and emulate his spirit, and so shall we deserve the designation which he himself has given us, 'The children of light.' "

REV. W. S. JACOBY,

Pastor's Assistant of Chicago Avenue (Moody) Church.

"I suppose I ought to know something about Masonry, as I have taken some twelve or fifteen degrees in it and have been an officer of my lodge at Guthrie Center, Iowa. Until I was converted to Christ I was a notoriously wicked man, a gambler, a drinker, and dissipated in other ways known to evil men.

"I spent a small fortune in years of dissipation while a member of my lodge, and yet no minister in the lodge ever exhorted me to desist from my reckless course or offered to direct me to the Lamb of God, which taketh away the sin of the world. Christian men tell me now that they join secret societies that they may influence men for good. They will very soon lose their own spirituality inside the average lodge-room. Of course the lodge is invested with enough formal religiousness to make the ordinary preacher feel at ease while he works the members, hoping to increase the attendance at his church, or multiply the shekels in the contribution box. Special inducements are offered to the clergy to join, and then their names are heralded for advertising purposes. After my conversion to Christ the lodge lost its charm to

Name in prayer. As, therefore, we esteem "the honor that cometh from God only," let us separate ourselves from everything that hinders the pure and acceptable service of Jesus Christ.

Rev. James M. Gray.

(Editor's Note.—The Rev. Dr. James M. Gray is one of the foremost Bible teachers in America to-day.)

ORGANIZATION.

Organization and discipline are sources of great strength. The regular stated gatherings of the secret fraternities, the weekly meetings of their members in their respective lodges, their lining up and roll call, are all contributions to their power.

There are in Chicago and other large cities more pastors and active parishioners opposed to the lodge than there are those who sympathize with it; but their efforts to antagonize this evil prove abortive for lack of organization and system. Antagonists to secrecy seem unconscious of their strength, because isolated and alone. A little less fear of the enemy and a closer alliance with their friends, would be a helpful inspiration. D. L. Moody, the prince of evangelists, is on record for saying: "Secret societies is the greatest obstacle I have to contend against." Such is the verdict of scores of pastors who scarce dare say so above a whisper for fear of being the only ones holding such views. There should be a better marshaling of the forces hostile to secret orders. In every community there should be a closer and more intimate confederacy of all those opposed to oath-bound organizations. In unity of action there is strength.

"Tender handed stroke a nettle,

And it stings you for your pains:

Grasp it like a man of metal,

And it soft as silk remains."

Appended to this article may be found a few abridged testimonials of Chicago pastors and others, solicited some time since:

WILLIAM R. NEWELL,

Assistant Superintendent Moody Bible Institute.

"It seems to me that the duty of followers of the Lord Jesus Christ is very plain as to this matter of secret societies

me, and many lodge scenes seemed a mockery. So long as a man is in the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor starved child of God who seeks comfort and strength from a society so largely of the godless."

REV. WILLIAM E. BARTON, D.D.,
Pastor First Congregational Church, Oak
Park, Ill.

"I hold as a general principle that no good cause requires permanent secrecy and no bad one deserves it."

REV. CHAS. A. BLANCHARD, D. D.,
President of Wheaton College.

"The charities of these orders are utterly unchristian. Their plan is to keep out anyone who is likely to need anything. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness."

DR. HERRICK JOHNSON,
McCormick Theological Seminary, Chi-
"My principal objection to Masonry is
cago.

that it is Christlessly religious and it narrows its beneficences to the few, while the gospel is for all the world."

REV. J. E. ROY, D. D.,
Secretary American Missionary Association.

"A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a Justice of the Peace. He has disqualified himself practically and really, for he has by these oaths prepared himself for the one side or the other, and so is unable to do justly in his relation between man and man."

REV. R. A. TORREY,
Pastor Chicago Avenue Church.

"I do not believe a man can be an intelligent Christian and an intelligent Mason at the same time."

THOS. M. CHALMERS,
Missionary Chicago Messiah Mission to
Israel.

"I would say of secret societies that they are the great instrument of Satan for breaking down the power of the church

of Christ. They bring about a paralysis of the church by bringing the gulf between the church and the world. Christian men go into the lodge, and from that time onward they are useless as witnesses to Christ. The pulpit is silenced in its fight against all moral evil, for all forms of unrighteousness are akin and are leagued together in self-defense. You cannot strike one of these without striking the lodge. Satanic strategy and ingenuity are strikingly displayed in gathering church members into the lodges, thereby aligning the professed witnesses of God with those who are agents of Satan in every form of ungodliness. Israel failed and lost her place as a witness to God through her alliance with the false worships of the day. And the church of to-day is in sore danger of losing her place as a witnessing body through her alliance with the world."

PROF. ELLIOTT WHIPPLE,
Professor of Political and Social Science
in Wheaton College.

"I find no suitable place or function for secret societies in a free and enlightened country."

PROF. R. F. WEIDNER, D.D., LL.D.,
President of the Chicago Lutheran Theological Seminary.

"Secret societies are anti-Christian in their character, a dangerous foe to the family, the State, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them." (II. Cor. 6:14, 15.)

REV. H. FRANCIS PERRY,
Pastor Englewood Baptist Church.

"The ritual, with more or less formal religion, takes the place of vital personal piety. One is not led to accept Jesus Christ as Savior from sin, which is the only true basis of the Christian life, through the religion of the lodge. A mere external respect for religion such as is cultivated in a lodge, is a poor substitute for true religion."

Pastors having such a reciprocity of interest should form an association, with stated gatherings for mutual protection and counsel.

THE KING'S CHAMPION.

SUSAN FIDILITE HINMAN.

"My young friends of the graduating class:"

The deep voice was vibrant with emotion. In the solemn hush that followed these words, seven young men and women rose before the high pulpit of the college chapel, dominated by the stately and venerable figure of the president. The keen gaze of the deep-set eyes was veiled with moisture. Of the seven before him all had been his pupils and two were his children.

"You are standing on the threshold of life. What parting message shall I give you ere I swing open the door before you? I wish for you the highest and best in character, in happiness and in influence. I urge upon you the highest ambitions and the noblest endeavors. Yonder motto"—he pointed to the letters above the doorway opposite—"‘Pro Christo et regno ejus,’ gives a field for every effort, every sacrifice, every hope. I have striven to picture to you the Coming Kingdom of righteousness and peace and joy. Amid the sordid realities of life, never lose sight of that high ideal. My friends, I charge you before God, ‘Seek first the kingdom of God and his righteousness.’ And may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with you all. Amen."

The vigorous tones were charged with the highest and tenderest feeling, branding the words indelibly on the minds of those to whom they were addressed. No one felt them more deeply than David Lorimer. They rang in his ears through the busy and exciting days of the week that followed. As he sat at the head of the short but imposing row of graduates on the platform, the memory of those words blended with the pungent odor of arborvitae from countless festoons above his head, with the delicate scent of water-lilies and with the vivid crimson of huge masses of peonies, the whole splendid, yet solemn, ceremonial of commencement assumed to him the sacredness of a religious rite.

The spell had not left him when he

stood in the merry company that thronged the function then known as the "president's levee." The somber college parlor with its rows of solemn portraits on the walls and its monumental marble-topped tables beneath had usually a puritanic aspect even in the rectilinear figures of its antiquated carpet. Now, however, it was aglow with flowers and festivity.

The graduates shared the honors with the president, and were constantly surrounded by groups of admiring acquaintances and friends, voluble with praises and congratulations. By far the largest throng gathered about David Lorimer. He towered above them like a young Saul, his leonine head, with its waving black locks, worn longer than is the present fashion, thrown back with unconscious pride, and his firm mouth relaxed in a smile the more winning for its rarity.

"Your oration was far and away the best of the occasion;" so said his favorite professor, and therein voiced the prevailing opinion.

Nature had dealt kindly with David Lorimer. He had a splendid physique, a voice strong, yet flexible, and many of the temperamental gifts that go to the making of a successful orator. His mind, though not deep, was unusually direct in its workings. He had the gift of simple, straightforward statement. In argument, he sought to accomplish his ends by convincing the intellect, while his magnificent personality seconded his efforts by an unconscious appeal to the sympathies of every hearer.

He stood responding abstractedly to the expressions of flattery from all about him, occasionally glancing at a figure in white at the farther end of the long parlor. The sight made his heart thrill. Some day that figure, again arrayed in white and even lovelier, if possible, than now, should stand before the marriage altar, and then no throng should part them.

"Excuse me," he said to the chorus of well-wishers, and the crowds parted before his long strides.

"Una, I must have a word with you in spite of the crowd. I can't wait to tell you the good news. President Marriott"

—the guest of honor from an Eastern college—"has said some very kind things to me."

"Like everyone else here to-night!"

"Yes, only more gracefully; and, what is more, he has asked me to teach in the preparatory department of Winterbourne College. Could anything be finer? Think of the opportunities for culture in a large, wealthy college—libraries, lectures, concerts—"

"And social functions!" Una plainly was in sportive mood.

David gave her a reproachful glance as he relinquished her reluctantly to another claimant of her attention.

On the way homeward he found her more serious.

"I have been proud of you all day, David, and I am more than proud of this recognition of your talents. You mean to accept the Winterbourne offer?"

"It dazzles me. Five hundred a year seems a fortune to a poor farmer's boy. One could afford almost anything with that sum."

The hand resting on his arm trembled a little. She knew what he meant.

"A teacher has tremendous opportunities for good, too. You wanted to teach, yourself, Una."

"Yes, but there's mother, David; nothing shall take me away from mother while she needs me so. Do you know, David, it comforts me to think that the kingdom of which we heard Sunday is two-fold; the Coming Kingdom with its glorious, outward triumph for all to see and acknowledge, and the invisible kingdom of the present, working silently like heaven—the kingdom 'within you.' I can work only for that kingdom, now, at least. But you, David—perhaps it's wrong, but I want you to do something really grand for all the world to see. I think you must have the blood of warriors in your veins. I should like to see you lead the van of some great moral conflict!"

"Do you mean that you would really prefer to have me take up the reform work?"

It is not strange that for the moment he looked at the matter from the world's view-point and expected Una to do the same. What but madness would lead

a brilliant young man to reject a promising opening, in order to proclaim an unpopular reform? No other compensation was offered than a meager and dubious support—with certain persecution; and the service demanded was an onslaught on that most formidable enemy of the Coming Kingdom, organized secrecy.

"Una, when we read 'The Faerie Queene' together, I vowed to be your Red Cross knight. I leave the decision in your hands. Let me come to-morrow morning—when?—at ten?—very well—and hear it."

The next morning, when Una Belden opened the door to admit David, her fresh, comely face wore an unwonted pallor, and her usually placid manner showed slight traces of agitation. However, she greeted him with her customary frank cordiality.

"Well?" he queried, expectantly.

"David," she said seriously, "you have put too great a burden on me. I said to father last night, 'It rests with me to say how David shall spend next year,' and he answered—rather grimly, I thought—'A great deal depends on how a young man spends his first year after leaving college.' David, I couldn't get that out of my mind. I suppose the weariness and excitement of commencement had something to do with it, but I could not sleep till after daylight this morning. I kept thinking, 'What if I should lead David astray?' Oh! you can't think how it distressed me! Don't interrupt"—as he seemed about to do so—"you know—you must know—that no human being has the right to transfer the responsibility of his conduct to another. I just couldn't decide. I worried and fretted, considering possibilities, till I was about wild. Then I gave it all up. I—I began to pray, David. Why do we always wait till we have exhausted our own resources? I kept saying, 'Lord, I can't decide. Give David wisdom to know his duty and strength to do it.' I said it over and over till my mind grew quiet. I seemed to feel that the answer to my prayer had already come, and at dawn I fell asleep."

David shook his head gloomily. "I don't see any light, Una. I have left everything with you. Perhaps I did

wrong, as you seem to think, but I have such confidence in your judgment—"

"Don't dear! It seems to me that this is not a question to be settled by human judgment."

"I have prayed, Una, indeed I have. And I gave up my own will—at least, I think so. I distrust myself and my own powers. I feel wholly at sea."

"That isn't like you, David. You are always so prompt in decision and action. You must be very tired, too, dear."

"Yes," answered David abstractedly. "Do you know, Una, it has just come over me what a tremendous evil organized secrecy is. What an enemy to antagonize! Look at its power: it has usurped the place of the church; it has captured the manhood of the country; it dictates laws; it defies justice; it rules society; it invades the home. It is the deadly Upas-tree, poisoning all human relations. It is antichrist sitting in the seat of God. It is insidious as the Serpent in Eden with his threefold appeal to appetite, aesthetic sense, and intellectual ambition."

"I can't see how Masonry appeals very strongly to the aesthetic sense," said Una, laughing.

"Can't you? Well, it's because your taste is of a higher order. Don't you know how the primitive savage barter gold for gew-gaws and glass trinkets? It's the same barbaric taste that delights in lodge regalia and the flummery of lodge parades."

"I presume you're right," said Una, thoughtfully. "Carry out your parallel. How does the lodge appeal to appetite?"

"You must know, Una, that many a man has formed intemperate habits as the direct result of his lodge associations. Many a man obtains through lodge influences his initiation into the lowest vices. Even temperance lodges have ministered to vice."

Una's eyes were wide with amazement, but she only said, "And how does the lodge appeal to intellectual ambition?"

"I heard not long ago the story of a seceding Mason. I presume his experience was not exceptional. He was a man of eager, inquiring mind. He was led to believe, as many have been, before and since, that Masonry is the repository

of some great and valuable secret, some vital truth, accessible only to the initiated. He says the only addition to his knowledge in taking the first degree—aside from a revelation of human depravity—was the mention of the 'oblong square.' He had committed to memory all the enunciations and demonstrations of Euclid, but never before had he heard of an 'oblong square'! And yet that deluded man was lured on and on into higher degrees by the promise of higher and more valuable knowledge."

"Absurd! But no intelligent man could be so duped very long."

"Probably not. The majority of them take their satisfaction in duping others. It's the old story of the fox that lost his tail in a trap."

"Millions of men engaged in a system of deception! David, it's appalling!"

"I know it, Una. That is what makes me hesitate. It is a struggle with 'the world-rulers of this darkness.'"

She looked up admiringly at his stalwart frame and manly bearing. "You look strong enough for any conflict."

"Petty persecution, midnight menace, dastardly attack—in short, every vile art has been used against the advocates of this reform. Attempts have been made by perjured testimony to destroy their characters. They have been assailed with rotten eggs and stones. Their lives have been attempted by poison, by drowning, and by shooting. The strongest man is not proof against such things, Una."

The girl looked up with flashing eyes. "Is that what you fear, David?"

"No!" He caught the note of challenge in her voice and responded with equal spirit.

"No," he resumed more slowly. "I fear nothing for myself. I have warrior blood in my veins and I can understand the joy of conflict. But I can't help considering the future and—you, dearest."

She rose quickly and came toward him. "What you dare, I dare!"

He looked down fondly as she stood, proudly erect, beside him. "You look like Luther at Worms," he said, with his 'Here I stand; I cannot do otherwise!'"

"'God help me!'" she added softly. "David, you are dearer to me than life. I can't bear to think that one black curl

of yours should come to harm. But the kingdom whose coming we are pledged to seek, has its foes. Few see the danger as you see it. Few are so well armed against it. David, if you wish to go against this modern Goliath, go, and God bless you!"

There was a solemn silence. At last David said slowly, "I will go. You are right in one thing; few see the danger as I see it. 'Blindness in part has happened unto Israel.' A seer is one who sees. I see the foe at hand and I must speak. Woe to the watchman who fails to sound the alarm! God bless you for your loyalty! You will pray for me, I know."

"Always, David."

Thus began David Lorimer's life-long battles with the great foe of the kingdom.

[To be continued.]

A LODGE MAN'S CONFESSION.

(Editor's Note.—We have received a letter corroborating the confession of Robert B. Wilson, which follows this note, from Rev. J. T. McCrory, D. D., Pittsburg, Pa. Dr. McCrory writes: "I thank you for the courtesy of a copy of the letter in question, which I herewith return. I sent Mr. Beatty a copy, and he called to see me. He says the statements in the Wilson letter are corroborated by the facts so far as he has knowledge of them. The debate did take place under the circumstances detailed. The attempts at housebreaking and all the material statements as to their treatment of Beatty are correct. It looks as if the letter was a statement of fact, and Mr. Beatty has no objection to its publication.")

Carnegie, Pa., Sept. 2, 1903.

National Christian Association, Chicago, Ill:

As I have always been a firm believer in secret societies until the past two or three months, I wish to make a statement, which will interest you, and may possibly be of some benefit to others if published in your magazine, the Christian Cynosure.

When I was in Leechburg, Pa., I went to a debating society at "Irishtown Schoolhouse," and one evening the question was, "Resolved, that secret societies are a hindrance, rather than a benefit, to the country."

A young man whose name is George C. Beatty was on the affirmative, and the question was decided in his favor. I then, as the question was open for general debate, took the other side, and asked for Mr. Beatty's real opinion. He said he

had given his exact opinion; and he added to it by making several quotations from the Christian Cynosure.

We decided that he would injure our society, and that we would try to get him to change his mind; but he would not, and said he would oppose secret orders as long as he had strength to do so. It so roused me that I said I would get even with him sometime.

I have known every place he has gone ever since that time. He had not said or done much since the debate in opposition to our lodge, so far as I know, until he made a remark last fall, that secret orders were a curse to our country; and as I found out that the people he was working for were of the same opinion, I set about to get even with him; and, in making plans, it was suggested that we get something for our trouble. A plan was laid for robbing the house, and after we had finished our search of the house we were going to torture him until he promised to join our lodge and never to leave or oppose it.

The first attempt was a failure. In the second attempt we got in, but got the worst of the bargain, as Beatty shot me in the left side.

My partners overheard him say that he would go to town next morning as soon as he could, and we planned the whole thing out to get him into our hands, and succeeded in so doing. As there seemed to be no other way to control him, we persuaded him that he was nervous, and our pretended doctor gave him, as he supposed, a drink of water; and then in a few minutes we could do as we chose with him, and could make him promise to tell anything, or keep anything. Our intention was to keep him this way until everything was over and we had our money, and then make him suffer for it all, and we would clear out.

We have spent about two hundred dollars, and have only received twenty-five dollars out of it; and as I see they are after us now, I am going to leave for Canada to-day.

As I was leaving the barn the other night, where we had tied Beatty up and were thrashing him, I felt as though I would be shot down before I escaped, as

they were firing at us quite rapidly. I then decided that I would write this for your magazine, and as the rest concerned dared me to, I have thought the matter over and decided that Mr. Beatty was right and I wrong about secret orders; and though I have to flee for my life, I ask you to publish this, and let the people know that I have changed my opinion at the risk of life, and that I wrote the piece published in the "Dayton News," and forged another man's name to it; and when I found it was not likely to be published, I wrote to have the full name signed.

Hoping you will kindly publish this, and send a copy to Mr. George C. Beatty, Carnegie, Pa., with this article marked, I am, yours truly, (Signed) Robt. B. Wilson.

PERILOUS TIMES.

By REV. S. B. SHAW.

It has been some time since I have sent my testimony to the Cynosure family. I want everybody to know that I see the great and growing danger to our country from secret societies, monopolies and trade unions. The trade unions are not the laboring man's friends. They put him in bondage. We have known many who joined the union, not because they believed in them, but because they could not do business or get work and stay outside. Our grocery man told us that he had no sympathy with the union, but that he was compelled to join in order to continue in business. We have known mechanics and many of different trades who were obliged to join the unions or suffer for the comforts of life.

On Labor Day, while a brother was assisting us in mission work was painting the front of the Union Mission at union men came and egged him; and as union men came and egged him and as I stood in the door they called me names that I cannot put in print and with an oath dared me to open my mouth. This is the spirit of unions in their boycotting work. The papers, both religious and secular, are full of reports of mob law and riots that are the result of strikes. Many have been killed or injured for

life and multitudes will be lost for ever through their ungodly influence.

We need an army of men and women who have the courage of their convictions to oppose these great evils. Monopolies, trade unions and all secret societies cannot help but be enemies to society and good government and are opposed to the spirit of Christianity.

May God help us all to lift our voices against these great evils.

Chicago, Ill.

A VERY LIVELY CORPSE.

According to the following two items printed the same day, the first in the October Cynosure, and the second in the Mansfield News, either the drummer did not tell the truth, or Ohio has a very lively corpse:

On the train I met a drummer, who said his home was in Mansfield, Ohio. I inquired how our good friend S. P. Long was getting along. "Oh, he's dead," was the instant reply. "Why, what's the matter?" I inquired. "That sermon he preached against secret societies. No one can live in Mansfield and preach against secret societies; they are too strong." I was of course pleased to get this testimony from one who had not the slightest idea who I was or what I knew of secret societies. That he was a secret society man goes without saying.

How a Whole Household Became Christians

This was the subject of a most impressive sermon at the First Lutheran Church last evening. Nearly 700 went to communion yesterday. The feeling of the large audience was expressed by one hearer, who said: "We must either become Christians, or stay away from here." The nobleman's household became Christians because love reigned in that home between husband and wife, parents and children, and family and servants; then trials came which weaned them from the world, showed them the weakness of human help and drove them to Christ. Finally the father became a Christian first, then all the rest followed his example. It is the ungodly husband and father's fault that so many families are not Christians.

The Rev. Mr. Long announced that he wanted every soul in Mansfield to have a chance to study God's word and become a Christian now. To this end he will have four catechetical classes; from now on each Thursday. At 10 a. m. he will be at Glenn Cumming's, on Douglas avenue; at 1:30 p. m. at J. F. Lorentz's, 80 East First street; at 3 p. m. at Henry Cole's, on Newman street; at 4:30 p. m. at Mrs. Lindeman's, 379 Spring Mill street.

Every Friday evening there will be a class in the church in the men's Bible class parlor at 7:30.

On Saturday morning at 10:30 o'clock will be a class in the chapel for little children to the age of 13, and at 2 p. m. for young people, who desire to be confirmed next spring. When we remember that this is only a small part of the Rev. Long's work we will see that he must be a very busy man.—Mansfield News.

TEMPERANCE.

The title of this article is the name of a neat little village in Monroe County, Michigan, ten miles north of Toledo, Ohio. Its residents pride themselves in having a "Temperance" town of about four or five hundred inhabitants, nestled among rural denizens, supported by a well-to-do farming community. It is situated on the Toledo and Ann Arbor railroad, has two churches, a good school, town hall, post office, several stores, and such mills, factories and other business enterprises as are common to inland towns.

If it may not be said that this village is wholly exempt from the evils of secrecy, it can be said that it is not a lodge-ridden town. There may be sporadic members of the major fraternities, but not in sufficient numbers to support a lodge. The moral atmosphere of the community is not congenial to the growth of either the lodge or its twin brother, the saloon; and the farmers would feel that their property had depreciated were their village cursed with rum or secret societies.

Many years ago this place was visited by Rev. J. P. Stoddard and E. Ronayne with the gospel of anti-secrecy, and the good seed then sown by them and others seems to have fallen into good soil, taken root and is bearing fruit.

We mention these facts to disprove the oft repeated assertion that the more there is said against secret societies the stronger they become. No one else knows quite so well as the farmer the value of good seed well sown and thoroughly harrowed. So we would say, "Cast thy bread upon the waters; for thou shalt find it after many days."

Thomas P. Hitchcock.

Temperance, Mich.

Editorial.

CHRISTIAN CYNOSURE

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221 West Madison Street, Chicago

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THE MILLER CASE.

The recent attack of the Trade Union element upon the government printing office at Washington, ought to receive earnest and continued attention. It cannot be forgotten as a passing episode, but must be remembered as the outcropping of a permanent tendency likely to appear again. Mr. Miller's removal was demanded because he was a nonunion man. To this demand the public printer yielded. He removed Mr. Miller for no other reason alleged than that his removal was demanded by the trade union.

This must be borne in mind as the initial action by which in its whole fabric the progressive case was colored. A change of tactics was made necessary, when the President, much to his credit, compelled Mr. Miller's restoration to employment, and incidentally made for the United States a new declaration of independence.

It was after this that the same crowd from which the former irregularity emanated, brought the new charge that Mr. Miller was personally unfit for a government position. The trade union was persistently determined to force out a non-union man. The order was obviously bent on monopolizing this branch of public employment.

The question is, whether government

employment shall be of one type or the other; "open shop" or "closed shop." Labor organizations have been passing "closed shop" against "open shop" resolutions. The central labor union at Washington issued a manifesto to each and all organizations affiliated with the American Federation of Labor, in which the president was charged with having "committed himself to the policy of the open shop, as shown by his letters," with the assertion that "the order of the president cannot be regarded in any but an unfriendly light."

The Chicago Federation of Labor also held a meeting and issued a kind of manifesto. This took the form of a letter to the president, claiming that it was right to exclude all nonunion men from government employment, and advocating union monopoly of public service as proper under "statute law, business expediency and moral principle."

The issue is openly one of equality of nonunion men as servants of the United States government. It is analogous to an attempt to disfranchise voters because they do not belong to a certain political party.

The political aspect of the case appeared at one time menacing. President Roosevelt was almost threatened with being pilloried by a cabal as an official candidate hostile to laborers, advocate though he be of universal and diligent work. The coming campaign seemed utilized, virtually, by a political conspiracy to coerce the chief executive, at a point where a fundamental principle of the free government he represented was attacked by a faction. Tyranny of any kind is against that government, whether it be exerted by political dictators, trust magnates or walking delegates. All tyrants are hateful, and all conspiracy against equality and freedom attacking this nation is treasonable.

The planting of to-day will show itself in the perfume of to-morrow.

The halo that surrounds many a would-be saint is but the reflection of his selfishness.

VIEWS OF AN ATTORNEY.

From a brief prepared by the attorneys in a case tried before the Supreme Court of Nebraska, when, on the ground of incapacity a will and a deed were contested, we select the following extracts.

"Tested by these rules, the will must stand. The testator had no eccentricity of belief. It was not a belief peculiar to himself but held in common with thousands of intelligent people."

"It is not claimed that the testator was generally insane, but controlled by an insane notion that secret societies were wrong, wicked, and injurious to church and State."

"His belief was not peculiar to himself, nor was it without evidence."

"In A. D. 1833, the State of Vermont passed a law directed against secret societies, and fixed a penalty of \$100 for taking or administering an oath not authorized by law, * * and several years later increased the penalty to \$200. That State also repealed the charter of a Masonic lodge and took from each chapter in that State the power to hold property. Massachusetts at one time made it a penal offence to take or administer any oath not required by statute."

"While it is true there is no such crusade against secret societies and masonry as there was seventy years ago, there is a very strong, deep feeling on the subject, and many able and intelligent Christian people feel just as the testator did.

"In May, 1890, Rev. Joseph Cook, a scholar and lecturer of national reputation, delivered a lecture in Chicago at the 'Conference of Christians' on 'Disloyal Secret Oaths.' Among other things he said: 'Secret oaths can be shown historically to have often led to crime; are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers; are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Free Masonry under grave suspicion as a mask

for conspiracies. In Prussia, Poland, Russia and Spain, Free Masonry is prohibited by law.' "

"This is clearly a public charity. To seek to educate the people to keep out of secret societies is certainly a public charity, as public charities are viewed in the law.

"The said National Christian Association is an institution organized A. D. 1874, nearly thirty years ago, and its organization had in it representatives from seventeen different religious denominations, and it is clear in this record that the members of this institution believe that secret societies have retarded and are retarding the growth of Christ's kingdom on earth."

"There is indicated in the appellant's brief, if we understand the same, a disposition to blend the church and the lodge."

"Judge Welch makes it clear that the Masonic and all other secret societies cannot gain strength by taking sanctuary, and posing in the livery of a twin force—church and lodge—or grasping the horns of the religious altar, and asking the government's courts to become the partisans of their moral monopolies."

"It is clear in this record, that, for long years, this testator had determined to do just what he has for all practical purposes done in this matter. He was opposed to all secret societies. He had read the 19th and 20th verses of the third chapter of the gospel according to St. John, and also the 20th verse of the 18th chapter of the same. He had his views, and 'He was grounded on the Bible and you could not move him.' "

Our readers will be glad to have us add that the court did not rule that to oppose secret orders was evidence of monomania. Subscribers to the Cynosure can still trust their own sanity.

OUR ALLIES.

It is the province of the Cynosure to deal directly and expressly with anti-secret questions and reforms. To show the unseemliness of initiatory exercises, and unsuitableness of antiquated mummeries; to expose irreligious and immoral features of secret associations, is the pecu-

liar function of our own organization and its literature. Indirect service, however, of the most powerful kind, deserves ample recognition.

Thus, foundations for some of our most decisive reasons are in keeping of the Christian church, since the custodian of revelation is the pillar and ground of the truth in religion and morals. That popular impulse toward truth, honor and purity on which we depend, comes largely through the church. If Masonry had existed in their time, Timothy and Titus could not have been Masons.

Governmental principles elevating the conception of a nation and citizenship therein create the kind of sentiment which is predisposition against cabals. A worthy government is a helpful anti-secret influence. A cable-tow is unfit for the halliards of a free flag.

With these can well be reckoned education, developing thoughtfulness, refinement and intelligence. This makes mummery and fustian contemptible and odious as well as ineffectual. Culture and blanket tossing keep apart.

Manifold forms of beneficence, including, for example, homes and hospitals supported by public or corporate generosity, demanding no debasing conditions and involving no unworthy clannish implications, show that the strong can help the weak without first demanding dues.

Last but powerful are substantial business institutions creating standards and tests and providing better benefits than orders prove able to give. The hard touch of solid business collapses bubbles, success shames failure, good financiering discredits and puts to rout visionary hopes and fallacious schemes. Business allies lend a strong arm to anti-secret labor.

With so many co-operating forces supporting the reform and accomplishing practically much of what is actually done, the rank that obviously faces the enemy, with banner plainly inscribed may well take courage to press on. Other hosts are with us. Indirect lines of force join ours in powerful resultant. Seven thousand do not bend the knee; against lodgery and its darkness ten thousand influences combine. The altars are not all broken down and we are not alone.

“EXTREMELY NARROW.”

New York, Oct. 8, 1903.

Editor Christian Cynosure:

Dear Sir:—On the exchange page in the October number of *The Christian Cynosure*, you devote considerable space to an article entitled “Parks Jurymen Speak Out,” taken from the *New York Sun* of Sept. 3, 1903.

I read the article with much interest, and determined to find out if Parks is a Mason, and if he belonged to the same lodge as Senator Depew. The result of the investigation is that I have learned that Samuel Parks does not appear on the books of the Grand Lodge of the State of New York. If he were at present, or ever has been, a member of the same lodge with which Senator Depew is affiliated, his name would be recorded on the Grand Lodge books. Thus you see the article in the *Sun* is wrong, as far as it concerns Samuel Parks and Masonry.

Your magazine is a religious publication, extremely narrow; but I believe you are honest in your own opinions. I do not believe it right for the editor of any paper, especially if it is a religious one, to publish in its columns something taken from another paper simply because it harmonizes with his views upon some particular subject, without first ascertaining, as far as possible, the correctness of the article.

I have been a regular reader of *The Christian Cynosure* since December, 1902. Yours very truly,

George E. McNeil.

Assuming our correspondent's investigation to have been adequate, if we could also imagine the copied matter to have hinged on location of lodge membership, we might then be able to “see the article in the *Sun* wrong as far as it concerns Samuel Parks and Masonry.” Since, however, the article uses most of its “considerable space” before arriving where, in one last sentence, it alludes to what some man who came into the corridor remarked about Mr. Depew's lodge; and since the “investigation” turns only on what that man said, it is not apparent that the article is “wrong as far” as is alleged. Mr. Parks need not belong to a lodge located in New York, in order to make the article as a whole correct and worth copying.

We are glad that our correspondent has read a few of the more recent issues of the *Cynosure*. If he continues, he may see, that, while belonging to a large and respectable class of periodicals purposely “narrow” through attending to some chosen subject alone, it treats, in the course of time, its one theme in manifold

aspects and relations, securing at length remarkable breadth. It approaches the lodge from various sides, regards it in various aspects, meets a variety of questions, and engages in a broad campaign involving resources drawn from finance, taste, civilization, government and religion.

This may not be the idea that meets what he had in mind, and he may have meant narrow religiously, in saying: “Your magazine is a religious publication, extremely narrow.” It claims to be narrow and aims to be, in the sense of having “one Lord, one faith,” “though there be gods many and lords many.” It means to be distinctively Christian, as its name implies and requires. “For though there be that are called gods * * * to us there is one God * * * and one Lord Jesus Christ.” Shut up to this faith, the *Cynosure* is thus unified in thought and purpose, and narrow with a breadth enclosing the kingdom of the universe.

REMOVED FROM ATHEISM.

The Rt. Rev. Leighton Coleman, Bishop of Delaware, says of Pope Leo XIII.: “Some of us who are Freemasons have had occasion, from time to time, to regret his vehement and indiscriminate denunciation of an order whose principles, as promulgated almost universally, are removed as far as possible from atheism, and which numbers among its members many who are as truly Catholics as any one can claim to be.”

How far it may be from atheism in the mind of various adherents, may be one of those unanswerable questions, the attempt to settle which is sure to open freshly an endless discussion.

It is charitable to hope that many who carry into the lodge settled religious convictions do not allow them to become seriously shaken. This may be happily true of a large portion of the multitude which abandons Masonry, either by positive withdrawal or by neglect of observance.

However, a Masonic Senior Deacon of the lodge, when he wished to assert of himself approximately the same thing as Bishop Coleman does of the principles of the order, namely, that he was not an atheist, said it this way: “In my present

state of knowledge I am unable to avoid the conviction, that there exists and pervades every particle of matter, something very like intelligence, and I am content to call that God." The lodge Deacon who avowed this removal from atheism, wrote the statement to the pastor of the church over whose rear vestry the lodge was located; and he acted as a Senior Deacon must in the pastor's first degree initiation. As an infidel, he was engaged in a written discussion with the pastor; as a Mason, he initiated him into the institution thus far removed from atheism.

OLD SOLDIERS' HOME.

G. A. R. Reunions.

"The first and last impressions of the visitor to St. James, Missouri, are associated with the bronze button, the blue blouse and the long gray beard of the battle-scarred veterans of the Grand Army of the Republic, who to vary the monotony of their Old Soldier's Home, located here, watch for familiar faces and friends on the incoming, passing and outgoing trains. The near approach of decoration day probably made them a little more restless than usual. It should hardly be a ground for surprise that an old soldier, whether wearing the gray or blue, shut up in such a home with no work to occupy his time or engage his mind, without the comforting witness of the Holy Spirit in his heart, should accept Satan's counterfeit—ardent spirits—for the Holy Spirit. If such a man has acquired the habit and taste for alcoholic liquors in early life and persists in his refusal in his later life to accept Christ as his Savior and the Holy Spirit as his Comforter, he will be very apt to spend his pension or all the money he can beg or borrow for that which temporarily drowns his sorrows and permanently destroys his manhood.

"Some people seem a little puzzled, as to why we never attend reunions of soldiers in blue or gray. The attendance on one such gathering has sufficed for a quarter of a century! During the forenoon of that memorable day, bronzed battle-scarred heroes, many on crutches and with empty sleeves, gather

by the thousand. By 2 p. m. a large proportion was 'glorious,' 'o'er all the ills of life victorious.' Multitudes were too remote from the platform and from their normal mental equilibrium, to make very clear distinctions between the different parts of the proceedings. We were conversing with a very dignified major-general when called on for the opening prayer. Some men are never so religious as when filled with ardent spirits. At the close of the prayer a man of this sort, on the outskirts of the vast crowd, drunk as a loon, broke out with applause! Many others in the same condition, who had scarcely heard one word of prayer, joined in the uproar, to the great embarrassment of the presiding officer, as well as the preacher. So long as wide open saloons and the convivial treating habit exist, the average old veteran, either in the North or South, is better off away from such reunions."

—Editorial in St. Louis Christian Advocate.

THE CHRISTIAN CO-OPERATIVE ASSOCIATION.

Thinking that perhaps some of the readers of the United Christian, might be interested in the subject of Christian co-operation and believing that they might make good material, with which to build up this institution, we improve this opportunity of sending you a few thoughts in behalf our Association. Our Association aims to be a medium between two extremes, i. e., the unlimited competitive system on the one hand and the communal or complete socialistic system on the other and may be said to have three main objects in view.

1. It aims to be a beneficiary society, composed of Christians only, a society in which most if not all, of the chief objects of a beneficiary society may be achieved and one in which it will not be necessary to mingle with the immoral or irreligious as is so often the case with the secret lodge system and one that is accessible to all whether rich or poor. The need of some such organization has long been felt by many, one good brother in Illinois, after reading our constitution, etc., remarked: "I have often thought that some organization ought to be formed in order to take the place of secret societies;" another, an authorized evangelist in Oklahoma, writes: "The substance of this subject has oft been presented to my mind as the only means of arresting the minds of our fellow travelers from the slavery of secret societies."

2. It aims ultimately, to provide homes for those of its members who may need them and this feature when carried out would form a community peculiar to itself, composed entirely of Christians—a community that would be free from the saloon, the gambling den, the dance hall and where the secret lodge would not be necessary.

3. The formation of a better church system than any now in vogue. This last object is the hardest of all to explain, very few being able to see the benefits to be derived from the formation of another church organization, or denomination, yet most people who have given the subject careful consideration, will readily admit that our present church systems are neither complete nor perfect and that there is room for improvement; therefore we conclude that to study the various church systems, comparing them with the Bible, in the light of past history, with a view of selecting the best ideas from all, the correcting of error and the remedying any defects which may be found—in a word, profiting by the mistakes and developments of the past, is a laudable object and we believe that this last object will be better liked as it becomes better understood and as we progress with the work; but however this may be, need not hinder any one from joining the Association and enjoying its privileges and benefits, though they may not feel interested in the “colonization” or “new church” feature of the movement, nor would they be required to contribute to any part of the work in which they do not feel interested, as all our contributions, except the membership and annual, are entirely voluntary.

We believe that our objects and aims are laudable and feasible and we hope that there are some among your readers who will think favorably of this undertaking and we do not doubt but there are some who could render good service in the shaping of that future of this organization, so in order that such of your readers who may desire to investigate the further, we will send a copy of our little booklet containing constitution and by-laws, to any one who will send us a two cent stamp with their address plainly written.

—Dr. M. D. Gillespie, R. F. D. No. 5, Clay Center, Kas.

The above communication in The United Christian for July shows in part the heavily loaded enterprise undertaken. More minute details can be gathered from the pamphlet or tract offered, which contains about a dozen small pages. The matter published seems to need editing, and we fear that the plan itself also needs revision. There are good ideas in the rules, and good religious and moral principles have guided the founder of

the enterprise. The constitution contains 13 articles followed by 19 by-laws. The business includes founding villages, towns and cities, and no real estate investment of funds can be made outside places not controlled by the association.

Several funds are to be created; as a Library Fund, Widows' Fund and others. This communal enterprise would appear to need large resources, but the entrance fee is one dollar, and the annual dues is also one dollar. Beyond this, all is voluntary.

The method of doing away with sectarianism, appears to be to add a new sect. Meanwhile, the preamble contains a rather detailed creed, which is apparently that of the whole business community to be founded. However, the constitution itself provides that members are not required necessarily to “join in with” the religious department of work. Yet, according to the same constitution, a candidate must be a person of good moral and religious character, and must be willing to endorse the principles of the preamble and constitution. These include a pretty strict form of Trinitarian theology, and such items as the Tithing system, saloon suppression, and the modes of observing Christian rights “taught in the New Testament.” This carries the appearance of an attempt to incorporate into the practice of the new church, the custom of immersion. In fact, there is not a little which reminds one of Dowie; this among the rest. The last by-law contains as its key, the assertion that “this association is founded on a religious base.”

An association that undertakes to build towns and all sorts of buildings therein; to run various charities; and to base all on a rather widely detailed system of morals and doctrinal religion; depending, meanwhile, for its resources, on a dollar for initiation and a dollar a year as dues, with what else patrons outside or inside feel disposed to give, looks like a large undertaking. Officers capable of managing the enterprise ought to be high priced men. Whether such men can be induced to manage general affairs or details under the rule that there shall be no fixed salaries (although the directors may decide on compensation without fix-

ed terms, of time or amount), may be a question—or it may not be a real question.

In its present form and at the present stage, the enterprise is not one in which we can advise our readers to engage.

UNSEEMLY AND UNMASONIC PUBLICITY.

The Texas Freemason says: "There has been an unseemly publicity attending the conferring of the degrees on Bro. Roosevelt, but we doubt that such was his wish or desire, and believe and hope that it was only the bad taste of his overzealous admirers. We are glad that the un-Masonic publicity given to this case was by the secular press, and those of the Masonic press who thought that the first announcement meant the M. M. degree."

It was risky, for he might have bucked. Publicity remains premature up to the third degree, which has been terminated abruptly in medias res by the candidate's "I won't." It would have been safe to wait till they had him corralled.

A LONG SHORT STORY.

The Texas Freemason (May, 1901) says:—

"Alfred Judson Fischer, the Chicago historian, has woven the highly interesting results of a genealogical investigation into 'A Daughter of Adam,' a short story which he has written for the Ladies' Home Journal. He traces the heroine of his romance (in real life a well-known Philadelphia woman) directly back to Adam, establishing with corroborative detail every link in the long genealogical chain. He brings to light the fact that there have been one hundred and twenty-two generations of the human family, beginning with Adam."

She can't be closely related to him.

HOME SEEKERS.

Those who wish to join an anti-secret colony and help build up a new town already having two railroads and located in southeast corner of North Dakota, will do well by writing to J. B. Hazlett, Geneseo, N. D. (Advt.)

News of Our Work.

Our Eastern agent, Rev. W. B. Stoddard, has spent the month of October laboring in the State of Iowa.

Rev. L. N. Stratton, one of our directors, while recently visiting in Bureau County, Ill., delivered three addresses upon secret societies. Dr. Stratton is a veteran writer and lecturer upon the subject.

On Thursday afternoon, October 15, President Blanchard delivered two addresses on the lodge question to students in Chicago. At two o'clock he spoke to about sixty theological students at the Lutheran Seminary over which Dr. Weidner presides, and at a later hour he addressed the theological, college and preparatory departments of North Park College. As ever, the President's talks were scriptural, logical and convincing.

AN INTRODUCTION.

To whom it may concern, with special reference to friends in Indiana who sympathize with the objects of the National Christian Association, Greeting:

This is to introduce our Eastern Agent, Rev. W. B. Stoddard, who now invades the State of Indiana for the first time, with the gospel of anti-secrecy. He is a most worthy son of his venerable father, Rev. J. P. Stoddard, who gave much time to this cause in Indiana at an early day.

His present brief visit is in the interest of the anti-secret convention to be held at Elkhart, Nov. 9 and 10.

We bespeak for Brother Stoddard that share of confidence and aid of which he is worthy, and which he everywhere receives. He is an untiring worker, and usually accomplishes his purposes. He has only ten days to devote to the State. Let every friend far and near address him at Elkhart, Indiana, assuring him of substantial support.

INDIANA STATE CONVENTION.

Some of our friends in Indiana have felt that they were being neglected, and it may be good diplomacy to plead guilty to the implied indictment.

Our neglect, however, has not been intentional, and when properly understood should be regarded as a compliment rather than a slight. We can attempt only the most needful fields. Mr. Lincoln, when besieged with applicants for "place," epigrammatically remarked: "I have many more plugs than I have holes to be plugged."

Our experience is the reverse of Mr. Lincoln's. We find the harvest in many localities promisingly plenteous, but the efficient laborers few. One of our most successful workers, Rev. W. B. Stoddard, has just closed the Iowa State Convention, and with a hop, skip and a jump hies into Indiana, to turn the hearts, heads and footsteps of our friends in that State to the Convention to be held at Elkhart on Monday and Tuesday, November 9 and 10.

It is true the time is short; but our agent, Mr. Stoddard, is equal to almost any task, and it is desired to utilize his time and labors before his return to his Eastern field.

Elkhart is a beautiful city of twenty thousand inhabitants, and the invitation of its pastors to hold the Convention in their midst is cordial, and there is every promise of a successful meeting. It is a little early to announce the names of speakers who are to contribute to the edification of the Convention, but with the least possible delay programs will be issued and sent on application to the Cynosure office, 221 West Madison Street, Chicago, Ill.

Pen and purse contributions to the Convention are solicited, and may be addressed to Rev. W. B. Stoddard, Elkhart, Ind., (General Delivery).

Let every one under whose eyes this article may fall decide at once to either attend the Convention or give to it their prayers and material aid. The press everywhere, in sympathy with the objects of this Convention, will please extend the notice.

W. B. STODDARD'S LETTER.

Iowa and Indiana Conventions.

Olds, Iowa, Oct. 19, 1903.

Dear Cynosure: Leaving Schuyler Lake, where I wrote you last, I came to Binghamton, N. Y. My home was with Brother Lucius Woodruff. Brother Woodruff "stands under" in the support of the City Mission, an organization that is rescuing many drunkards and secret society people of high degrees. A Brother Blandy and wife are in charge. They are well fitted for the work in which they engage.

In going along the street I was startled to see my name on the billboard with the announcement that I was the "Great Columbian Lecturer." I spoke three times in the mission. There were good audiences and some conversions. Some were brought to see more fully the evils of the lodge system. The meetings I held in this place in the Free Methodist and Evangelical churches were also well attended. A renewal of the acquaintance with Brother Schenk, pastor of the Evangelical Church, whom I met years ago in Syracuse, N. Y., was pleasant. I found his interest in N. C. A. work growing. The terrible effects of the lodges on those who should be Christians is constantly before him.

Among those subscribing for The Cynosure at this place was the pastor of the Lutheran Church. In speaking of the lodges he said that after they had secured what they wanted there was little left for the churches. The Sunday fracas at the parks, conducted by various lodges, were noted as especially demoralizing.

En route for home I made several calls on friends in Wilkesbarre, Sunbury, Harrisburg, Palmyra, Cleona, Dillsburg, Franklinton, Carlisle and Chambersburg, Pa. It was gratifying to learn that I had been missed from the camp meetings and other meetings I have been in the habit of attending in this section. The friends are awake to the needs of the cause and I expect a grand forward move when the State convention shall gather at Allentown next March. Time did not permit my visiting friends on the Pennsylvania line between Harrisburg and Pitts-

burg, as I had hoped. I am not forgetting these friends, and shall be glad to help again as soon as time will permit.

In coming to Iowa to aid in the preparation for the State convention, I tarried a little at Pittsburg, Pa., and Chicago, Ill. I find all the work I can handle out here. The seed sown at Burlington is growing. The increasing interest is very apparent. My work has been in Washington, Ainsworth, Oskaloosa, New Sharon, Albia, Winfield, Wyman, Crawfordsville, Linton, Morning Sun and Olds, thus far. I am to visit Wayland, Richland, West Branch and Kalona, the Lord willing, this week. I speak in the Lutheran Church, Swedesburg, Tuesday evening; the Mennonite Church, Kalona, Thursday evening, and I judge other meetings are arranged.

In the Sabbath spent at Ainsworth I was permitted to address good audiences. Sixteen in Brother Davis' congregation subscribed for The Cynosure. The anti-secret lecture given last Monday evening was not so largely attended. Some drove from a long distance, and we have reason to believe good was accomplished. I supplied the pulpit of the United Presbyterian Church, Winfield, Sabbath, Oct. 11. Yesterday I preached in the Wesleyan Church in the country near Wayne. The weather has been pleasant for nearly two weeks, and the attendance at all meetings good. The enthusiasm for the convention is rising at all towns visited. Some delegates are appointed and friends express the expectation to attend.

Rev. J. R. Wylie came to Iowa on the same train that I took, to prepare for a National Reform convention. This gathering is in Oskaloosa next month. It was a great pleasure to meet and cooperate with this brother in the reform work. Some of our meetings are in the same towns, but are arranged not to conflict.

My home here is with Brother J. A. Laird. Brother Laird has taken The Cynosure almost from its beginning. I am finding many of the warriors of other years in this section. Father McCleery, now 80 years of age, stood by my father and other anti-secrecy workers when the Masons tried their best to break up the

meetings at Marshalltown, Iowa. Brass bands were secured to play beside and in front of the hall in which the meetings were purposed. The gas was turned off, and the devil generally let loose. Friends who stand fire like this can always be counted on for life. Father McCleery's son is pastor of the Congregational Church of this place. He expects to attend the State convention.

Iowa friends may rejoice that the tide is rising and the cause advancing in the State, but, oh, there is so much needing to be done; so many doors open. Oh, that the right man may be selected to lead on to greater victories!

Indiana seems to be the next open door for work. I hope to help in holding the convention that our Brother Hitchcock is preparing at Elkhart, Nov. 9 and 10. Let every friend of the cause in Indiana write a few lines expressing their sentiments and send to me at Elkhart (general delivery). Your State convention gives you a chance to stand up and be counted. Who is on the Lord's side in this conflict? Let us hear. Remembering that every plant that our Heavenly Father hath not planted shall be rooted up, let us move forward to victory. W. B. Stoddard.

As we go to press an elaborate report of the New England Association reaches us. In this issue we have room only to say that the general secretary and his cabinet of faithful advisers seem optimistically hopeful of the future.

The convention just closed at Washington, Iowa, was full of interest and enthusiasm. The citizens of that commonwealth know a good thing when they see it; they likewise know the evil of the lodge, and set their faces like a flint against the evil.

PRESIDENT'S LETTER.

My Dear Friends in Christian Work:

There has recently been put into my hands by our Secretary, a letter received from Mercer University, Macon, Georgia. This letter seems to have been prepared by a student body, acting under the title "Non-Fraternity Organization." Apparently, it was to be sent to all new

students, for the purpose of persuading them not to unite with any of the fraternities in the university. The letter is an argument on the subject of secret societies, with special reference to college life, and is logical, kindly and sane in character.

The writer says that college fraternities are exclusive, narrow, and selfish organizations; that membership is not offered as a reward of merit or character. He says that these fraternities promote a spirit of fellowship and moral helpfulness among a few individuals chosen by narrow and selfish standards. He declares that such organizations promote a selfish, rather than a broad-minded, tolerant spirit; that it tends to bias the mind and produce clannishness.

"Thus," he says, "we have two general objections to fraternities: one the pernicious effect of false teachings, and consequent wrong conception of life by young fraternity members; the other the evil results of these influences in the college community—the ignoring of other fraternity and non-fraternity men, the exciting of unkindness and ill-feeling, and the interfering with good fellowship and the destroying of a unified college spirit."

This general statement is supported by a number of arguments: first, that obligations to secrecy breed secretive dispositions, and so pervert social relations; that the assembling of young men in secret will result in evil, unless their characters are exceptionally high; that there is no moral, social or political purpose of legitimate sort which can be aided by secrecy more than by openness.

The argument proceeds to say that one should select his associates on the basis of natural congenialities, not on the basis of oaths; that liberty of thought and action are so valuable that they ought not to be sacrificed for any trifling reason. The writer speaks next of the social and political prestige which secret societies propose to secure for their members. Admitting that there are advantages of this kind, he claims that they are secured at too great a cost. He declares that a man should expect to succeed, not by pull, influence and intrigue, but by manhood, self-respect and personal effort.

The letter also declares that fraterni-

ties separate into hostile parties those whose interests as students are one, and whose spirit and effort should be united. "Religiously and intellectually," he says, "they are not an aid. Socially and politically, the benefactions they offer are a robbery of other people."

The effect of the agitation as conducted by this Non-Fraternity Organization apparently is that from June of 1902 to June of 1903 the number of fraternity men was reduced from 109 to 70. This exhibit of work done and results attained ought to be inspiring to us all. It shows that arguments addressed to reason are effective with young people. They ought to be more so with other people. Why should not a kindly communication of this sort be addressed to the citizens of every town where lodges exist, by those who are opposed to them?

My own impression is that such a course would result in an immediate falling off of lodge membership. I think that all efforts now put forth in this direction are accomplishing that result. The tens of thousands of persons who are leaving lodges every year is a testimony to the value of such work as ours, and also to the natural repugnance which the unperverted heart has to secret societies, with their shameful initiations and anti-Christian oaths. Of course, some persons will unite with secret societies anyway, and some will remain in them, having united; but I think the major portion of the human race are reasonable, and will not desire fellowship in organizations so clearly condemned by reason and God's word as are the secret societies of our time, if they know what they are.

As suggested heretofore, it is not one particular thing which needs to be done rather than another, but a prayerful, energetic labor of some sort on some lines. God will bless such efforts, and the communities in which we live will be benefited.

It is self-evident that such efforts will be at certain cost to those who put them forth. "The royal way to Heaven is the royal way of the Cross." Jesus did not promise any of His disciples that they might carry on His work and be free from difficulty and dangers. On the other hand, he told them that if they loved

their own lives better than His work, they could not be His disciples.

To this blessed warfare once more I invite and urge you. Tracts may be secured at our office at a very low rate, in sufficient numbers to enlighten every family in a small city. If you prefer to write and print your own argument, as these young men in Georgia have done, that you can also do. It is not, as said above, one way or another way of working that we desire, but work.

Asking God's blessing upon you, I am,

Fraternally yours,

Charles A. Blanchard.

IOWA STATE CONVENTION.

Washington, Iowa, Oct. 27—8 p. m.

Dear Cynosure:—With the session of the Convention now gathering in the Reformed Presbyterian Church, passes another milestone for the anti-secrecy reform in the Hawkeye State.

I write as I take the train for Chicago, Ill., and Elkhart, Ind., where I hasten to aid in another State gathering. I have great reason to thank God for the blessings of meetings held yesterday and today. The weather was everything desired. I noticed delegates and friends present from Hopkinton, New Sharon, Oskaloosa, Kalona, Letts, West Branch, Columbus City, Ainsworth, Reinbeck, Yorkville, Winfield, Morning Sun, Linton, Wyman, Crawfordsville and elsewhere.

The old Sharon congregation of the Covenanters lined up the best as to delegates. There were nine or more from that congregation.

From the beginning the attendance and interest was good. It was the "old guard's" meeting. Grave, thoughtful men and women had come that they might forward a noble cause. The addresses were all of a high order. Old truths were presented in a new way, while truths new to many were discovered. The contributions met the financial needs, and left a surplus in the treasury. More entertainment was offered than required.

The sessions were divided between the Reformed Presbyterian and Associate Presbyterian Churches. I found the pastors of the two United Presbyterian

Churches of the city on our side—the first giving the address of welcome, the second serving as secretary. The inauguration of the President of Monmouth College, the political campaign, the fine opportunity for the farmers to harvest their corn, and other causes detained many who hoped to meet with us.

The discussions of the papers and resolutions were animated, sending out the participants with new determination. I never saw Dr. Swartz looking better, and I am sure he is delivering one of his masterly addresses to the large audience I saw gathering. As some of the speakers were requested to forward briefs of their addresses to the Cynosure, I prefer to let them speak for themselves.

Don't fail to read the resolutions, friends. I judge it would be difficult to pack in more truth in the same space.

Strong, energetic men were elected as officers. In addition to the Executive Committee, nine Vice-Presidents were selected, to aid in pushing the work. Iowa's great need seems to be a man as agent with a large degree of practical common sense and consecrated energy, to lead the people who will join in large numbers in the years at hand, as the destructive principles within the lodges work themselves out.

A great crisis is very near. Lodge tyranny in America is getting beyond endurance. God helping, we will be free. Iowa raises her flag. Who will join in the march to victory?

W. B. Stoddard.

State Officers for Year 1903-4.

The following officers were elected for the ensuing year:

President—Rev. J. P. Davis, D. D., Ainsworth, Iowa.

Vice-Presidents—Rev. W. S. Lowery, Clarinda, Iowa; Rev. J. W. Dill, Clarinda, Iowa; Rev. J. B. Jackson, Albia, Iowa; Rev. C. D. Trumbull, D. D., Morning Sun, Iowa; J. W. Cubit, Morning Sun, Iowa; J. Henderson, Linton, Iowa; A. C. Staples, West Branch, Iowa; Rev. H. S. Atchison, Albia, Iowa; Rev. L. Mendenhall, Fairfield, Iowa.

Secretary—Rev. W. R. Sawhill, Washington, Iowa.

Treasurer—A. Branson, New Sharon, Iowa.

RESOLUTIONS.

Whereas secret orders, by their attempt to establish new and artificial relations among men, and to base on these relations moral obligations between man and man, presumptuously invade the prerogatives of the Creator; and whereas the principle of secrecy is a plain perversion of the law of our mental being, which, as it comes from God, associates truth and goodness with openness, frankness and unrestricted publicity; and whereas the influence of societies founded on this principle must be baneful, and increase with the increase of their number; therefore,

Resolved, I., That it is the plain duty of all lovers of righteousness to call public attention to the evil, and to labor and pray for its destruction.

II. That the Christless prayers and ritual of the lodge, its unwarranted consecration of material emblems as signs of spiritual realities, and its emasculated Scripture, blasphemously misapplied, merit and demand the condemnation of the true friends of Christ, their Lawgiver and King, and the only medium of approach and acceptable worship to God.

III. That the pledges and oaths by which secret orders seek to bind to implicit obedience to their laws and officers, tend not only to lower the tone of respect due to civil authority, but are in conflict with the duties of good citizenship, and are adapted to the criminal designs of the lawless, who skulk in darkness, and resort to such means to conceal their evil plans and purposes.

IV. That we cannot but look on these orders as at war with true independent manhood, and point as proof of our assertion to the tyranny of the secret labor unions in their ordering and conducting of strikes, in their attempts to force those outside into their ranks, in their denial of the right of the individual to labor unless he joins their membership, and in their arrogant attempt to have the government of the United States itself unionize its work-shops. We sympathize with the world's toilers in their efforts to obtain

shorter hours and a fair compensation for their labor, but we must condemn the despotism of the methods that in too many instances are employed.

V. That we regard the whole tendency of the lodge as unfavorable to good morals, inasmuch as it brings men into peculiarly intimate association with the grossly irreligious, leads them to spend their evenings away from the home and to deny wife and children that companionship to which they are justly entitled, produces a feeling that the lodge is as good as the church, encourages them to hope for salvation without forsaking sin, and imperils the administration of justice.

VI. That we view it as a matter for thankfulness that the founders of the so-called insurance lodges have been so unwise as to base them on unsound business principles, thus rendering certain their final overthrow; and we would affectionately warn all who in entering such lodges have "done evil that good may come," to come out before they suffer greater loss.

VII. That in the National Christian Association, its organ, the Christian Cynosure, its agents in the field, and its books and tracts being circulated, we recognize valuable help in contending with this giant evil, and we heartily recommend their support. That we also extend a vote of thanks to the field-agent present with us, the Rev. W. B. Stoddard, for his efficient work in connection with our convention, and to the pastors of the churches, and the people who have so generously entertained us.

Respectfully submitted,

J. A. Black,
Rev. J. A. Fenwick,
J. W. Crawford,

Committee.

The minutes of the Iowa State Convention are omitted from this number for lack of space. They will appear in the December Cynosure.

No one can afford to sacrifice, needlessly, the good opinion of good people. Every true character that touches our lives is a part of our moral heritage.

From Our Mail.

Chisholm, Ia., Oct. 8, 1903.

I have been a reader of the Cynosure since boyhood. I think the last number is worth all it costs for a year.

J. B. Elder.

Wheaton, Ill., Sept. 24, 1903.

W. I. Phillips:

Dear Brother:—I read the Cynosure with interest and delight every month. I am more firmly convinced than ever before that we are right in this great reform. As ever, your sincere friend,

W. L. Ferris, Pastor College Church.

CYNOSURE IN BRAZIL.

Egreja Christa, Largo da Liberdade, 62,
S. Paulo, Brazil, 6th Sept.

Mr. W. I. Phillips:

Dear Brother in Christ:—We thank you for your kind note of June 13, and for the copy of the Christian Cynosure for that month, all of which were read with much interest. Thank you also for the copy of "Modern Secret Societies," which is indeed a valuable book in our campaign against the "unfruitful works of darkness."

Yes; we would be very grateful if you could let us have your magazine for a year, as you so very kindly offer; and we will make good use of it, being extremely desirous of posting ourselves thoroughly on this important question, so that we may be used of God to turn souls (bound and blindfolded in Masonic lodges) from the power of Satan unto Him.

Asking your pardon for our long delay in answering,

Yours faithfully in Christ,

(Mrs.) Kate H. Young.

Editor's Note.—Our readers will recall a previous letter from our missionary friends, Mr. and Mrs. Young, which was published in the Cynosure of April, last.

VERY INTERESTING HISTORY.

Warsaw, N. Y., Sept. 19, 1903.

Dear Cynosure:—Passing through this place on my itinerary, in the history of the town, I find an interesting bit of history pertaining to the action of the ancient Congregational church here upon secret societies. The published history says:

"On the 3d of March, 1855, the propriety of members of the church belonging to secret societies, was brought up for consideration in a church meeting. The subject after considerable discussion was referred to a committee consisting of Seth M. Gates, Chas. J. Judd, Amos M. Barrett, N. T. Yeomans and Joshua H. Darling. The committee, May 5, 1855, reported a series of resolutions declaring it improper for members of Christian Churches to belong to secret, oath-bound societies, to continue in fellowship with their members and attend their meetings." The resolutions, after full discussion, were unanimously adopted by the church and placed on file with the church clerk, Seth M. Gates. In 1860, his office was forcibly entered in the night, and these resolutions, with the church record, stolen therefrom."

In the same history I learn also that Hon. Seth M. Gates' father—born at Preston, Conn., in 1775—had removed to Warsaw in 1806, that in 1808 he had made a public profession of religion. Seth M. had been superintendent of the Congregational Sunday School for thirteen years, and many years the church clerk. For forty years, with pen and voice, he had been active in opposing the liquor system. While in Congress for four years, 1838-1842, he had co-operated with John Quincy Adams, Giddings and Slade in the memorable struggle for the right of petition and of free speech and did much to arouse public attention to the plans and efforts to extend and strengthen slavery. By transmitting the address of the World's Convention held in 1840 at London under his frank to the Governors of Southern States he had so exasperated the slaveholders that five of those Governors mentioned the fact in their annual messages,

and a rich planter in Savannah had offered a reward of \$5,000 for the delivery of the offender, dead or alive, in that city. At the close of the 27th Congress, by the request of Mr. Adams, he drew up a protest against the annexation of Texas, proving that it was a project of the slaveholders to extend the area of slavery. The paper was signed by many members of Congress.

Such was the man who fathered the above action in his home church on secret societies.

It was his son, Merrill E. Gates, ex-President of Amherst College, who, as President of the American Missionary Association, was ever honoring his father by avowing similar sentiments; and it is he who now as Secretary of the Indian Rights' Association, is still standing up for God's lowly poor of whatever color or condition.

Joseph E. Roy.

PUNISH THE EVIL DOER.

The prejudice against secret societies, while founded on ignorance, is to a certain extent justifiable.

Many persons dislike all oath bound societies because they believe them to be in sympathy, if not in active co-operation with the forces of evil, and we scarcely can blame them from thinking so when certain black sheep among us are permitted to retain their membership.
—Pythian Knight.

Is not permission to remain, far more frequent and probable than punishment?

Love is delicate; "love is hurt with jar and fret;" and you might as well expect a violin to remain in tune if roughly used as love to survive if chilled or driven into itself.—Sir John Lubbock.

When you come to the parting of the ways read the guide-boards.

God holds a man responsible for his standing capital plus his dividends.

There is one thing for which the mercy of God is waiting—the individual response.

From Our Exchanges.

An exchange says: "The walking delegate must walk the plank. So say the New York labor unions, who have certainly had trouble enough of their own from walking delegates. They propose in the place of those troublemakers to appoint shop stewards. A shop steward will be an employe of the concern who will work with the men and presumably will have a good understanding with the men and with the employers."

The following outspoken, well-expressed article upon the secret orders occurs in the eighth month number of the Farm Journal. With a circulation running well up into the hundreds of thousands, this excellent agricultural monthly is not so far overcome by the dictates of apparent expediency as to forbid the presentation in its "Household" columns of a topic which ought to be as intrinsically interesting for the countryside as many other subjects which claim the attention of the Farmers' Institutes.—Josiah W. Leeds.

FARMERS AND FUTURE AMERICANS.

Secret Societies and Lodges.

BY MARY SIDNEY.

A reader of the Farm Journal asks, "What do you think of the future men of America? Do you think it a good idea to persuade our boys of twelve years to join secret societies, or at any age is it best to join lodges?" I wish I had more enthusiasm about the future men of America—a more thoroughly grounded conviction that they will turn out all right. But I see no indications at present to warrant the belief that the men of the future will be any better qualified to build homes and to carry on the affairs of this great nation than they are at present—which, I hope to be excused if I add, is not as well as might be, considering all the natural advantages of this country.

When man was made he was placed in a garden where all necessary provision had been made for his life and health and comfort, and told to dress it and keep it. There was no hint given that he might filch a living from others who were more diligent than he; no permission was granted for him to grab big salaries from overtaxed people, and buy up votes to that end with big dinners and rum and railroad passes and such devices for getting a hand in the flesh-pots as now exist; there was no insinuation that man might escape providing for his own household by joining some secret society or lodge or getting his life insured and thus get money he had not earned. Nothing of the sort was suggested, but on the contrary when the first man commenced to eat that which was not his to eat, he was cast out of this garden of ease and commanded to till the ground from which he was taken, and eat his bread in the sweat of his face for the rest of his life.

Mankind is trying very hard to get away from this decree of the Creator. He doesn't want to till the ground, and he won't if he can help it. He grasps at easy work, few hours, fine clothes, good feed and pleasant places. He will lie and steal and cheat and murder for the sake of getting a living somehow besides tilling the ground for it. He will walk the earth as a peddler or agent, and try to get you to buy worthless stocks and bonds for his benefit. He wants you to get a picture enlarged, an umbrella mended, or your spectacles changed; he will buy gum shoes, rags, bones, and would almost turn you into soap-fat rather than sweat in the field and produce the things he must eat to live. If he knows himself, the American man won't sweat. As the Indian said when he first saw one on a bicycle, "Amelican man heap lazy—he sits down to walk."

But even this style of locomotion has grown too much like work for him, and now he has to have an automobile, with rubber tires, to smoothly and quietly transport him, all cool and clean in starched shirt and creased trousers, about the country to frighten women

and children off the roads and horses out of their wits, and to play havoc generally. The modern man is growing to be a terror.

Of all inventions to entice the superficial thinker, the secret society stands out most prominent. It sounds so considerate for your welfare to be told that by paying a mere pittance a week these good brothers of the order will stand by you when you are sick, will bury you when you are dead, and provide for your widow, and save you the trouble of laying up anything for her. If this isn't lovely, what is? It is a bait so tempting that the average man can not resist. But when he gets sick he finds that they are not overly anxious to sit up at nights with him and pay over the money they have promised for such cases; and if he stays sick longer than is polite for a secret society man to do, they squirm considerably, and invent many reasons for not paying up, and even belabor the doctors for not curing incurable cases right off. The most popular and best-liked men of the secret society is the one who doesn't get sick. The secret society in all its forms is an abomination on the face of the earth. It is anti-Christian and directly in opposition to the declaration of the Savior, "Ye are the light of the world" and "Let your light so shine before men that they may see your good works." To clothe good works with secrecy behind locked doors is like placing a lighted candle under a bushel that prevents its giving light to all that are in the house. That parent who persuades the child of twelve years, or of any age, to join secret societies is teaching him to try to get more than he earns. The only object in joining is that he may get out more than he puts in should sickness or misfortune overtake him. If he could be taught to save his money and to keep it at his own command he would be on a surer road to independent manhood, and be able to pay his own doctor and nurse—the most honorable way to do. That man who has no money at his disposal, who places all his surplus earnings in lodges and life insurance and such things that take it where he can not get it back entire

in case of necessity, is crippling himself for the future, and don't forget it, the time will come, and maybe sooner than he expects, when he will wish he hadn't. Men's eyes open slowly, but they do open.

The country needs more genuine manly independence, more who are willing to live within their means, humbly if needs be, and lay up something for a rainy day. The beneficial organization is calculated to increase extravagance, to augment that don't-care-if-I-do-spend-all-my-earnings sentiment, I will be taken care of any way.

Let the boys be taught to rely on their own exertions to supply their wants, and the girls to be helpful and saving and not to marry those who are so improvident as to have to depend on some society for support during a term of sickness. I have known of men who spent almost every evening away from home, they were members of so many societies and clubs, and the wives and children had to pass the time without their company. The lodge man is almost a stranger at home, and if I were his wife I would invite him to find board and washing elsewhere. The man who has no time to spend with his family has no business to marry. What cheek a man must have who asks a woman to marry him simply to be his cook, his washerwoman and his nurse. If he doesn't need her companionship, let him stay single.

The farmer of all men should shun things that have a tendency to alienate him from his family. Farm life is the most happy of any life, if there is unity at home; but with the head of the house on the wing, and the wife at home alone, cooking and scrubbing and waiting on his laborers, and caring for the children, she leads a life that will sooner or later injure her health, and make of her anything but the bright, attractive woman she once was. The secret society and lodge are not good for any one, but are particularly bad for farmers—bad for the farmer for the reason that they take him away from his home in the evenings, just when he is most needed there.
—Farm Journal.

UNION LABOR ON FARMS.

The organizers of labor from manufacturing centers have penetrated the farming districts of the Middle West and have succeeded in massing the "hired hands" that work on farms in an iron-clad union. The wages demanded are from \$2 to \$3 per day. The rules are numerous, and they all bind the employing farmer. In harvest-time he is forbidden to let a reaper or mower be driven by his minor sons or by his daughter or wife, under penalty of being boycotted as an "unfair" employer of scab labor, and having his product followed into the market, where its freedom of sale is to be obstructed. Various kinds of work now done on farms by the families of farmers are claimed as "belonging to the union," and the owners of the farms are forbidden to do it themselves or have it done by their families. The employment of non-union hired hands is forbidden, and the union hands propose not only to fix their own wages but to largely deprive the owners of farms of their right of control of their own property. These hired men's unions have been formed by agents of Mr. Gompers' American Federation of Labor. It has dawned upon the Federation that the 8,000,000 farmers in the United States are the most numerous class of employers in the country, and, according to the philosophy of the leaders of the Federation, by the compulsory fixing of an eight-hour day on the farms and denying to the farmer and his family the right to do nearly all the work they habitually do now, there will be made a large number of places for laborers, and a considerable part of the enormous foreign immigration we are receiving can be immediately unionized and employed on American farms, to the exclusion of the native labor born on the farms. The officers of the Federation who have made this organization present statistics which they profess to have gathered, according to which the farmers have been making a profit of \$5 to \$8 on every \$1.90 they have paid for hired help in raising and marketing an acre of wheat. These statistics will be a surprise to farmers in some sections of the country where all the profits of an acre of wheat seldom equal the

smaller of the two sums.

This movement finds the farmers unorganized and less capable of organized resistance than other classes of business men. They are producing perishable property which must be planted, tilled and harvested, and made safe at the proper time; or it means the loss of a whole season. Being forbidden to do much of this work for themselves, and denied the right of hiring whom they please, it is easy to see that the Federation organizers have aimed their campaign at that one occupation in our industrial field where it seems most certain of victory. Heretofore the farmers have read with indifference of the union labor campaign in cities and manufacturing districts, or have been in sympathy with the purposes of the Federation as understood by them. It remains to be seen whether that condition of indifference or sympathy will survive this application of the system to their own business.

—S. F. Call, June 23, 1903, in the *Signs of the Times*.

GOOD SENSE AND GOOD LAW.

The following from Judge Blair, of Jersey City, N. J., is both good law and good sense, and should be followed by other judges in like cases. A union labor man was prosecuted before Judge Blair for assaulting a non-union labor man because he chose to do the work which the union man refused to do. He was found guilty and sentenced to six months in the penitentiary and to pay \$100 fine. In delivering the sentence, the judge said:

"If you stood alone in this matter, the court might be inclined to leniency, but you represent a body of men who consider themselves above the law. The right to labor must be secured as guaranteed by the law. The practice of persons considering themselves superior to the law and trampling upon the rights of others is becoming too common. Men who want to labor honestly should be protected. The only grievance you had against this man was that he was a laborer, and you assaulted him, in spite of the fact that the Constitution guarantees him that right and happiness in its pursuit."

—The *Christian Conservator*, Aug. 5, 1903.

MACCABEES.

Mr. Editor—I asked some questions of our friends the Maccabees in regard to the order. Though a communication appeared in the last two numbers of your paper, some three columns in length I fail to see in it a reply to my questions. It would appear that they try to pose before the public as an insurance association principally. In that case, I would ask, are there not a multiplicity of insurance companies, fully as stable and reliable as any secret or fraternal association? What need of joining a secret order and taking unnecessary or unbiblical oaths which no real Christian will take? This element of secrecy, condemned by the Savior of Man, is utterly ignored in the reply of "A Maccabee," and yet this is a most important point. No Christian, who lives true to his professed principles and in intimate communion with God can belong to any secret order. Such orders stand utterly condemned by Scripture, are of the world and will perish with it. "A Maccabee" also utterly ignores my second question in regard to the officers. I find a disclaimer by Mr. Sooy and Dr. Van den Berg in the paper stating that neither is a member of the Zeeland Tent, and Mr. Sooy says "therefore could not be an officer thereof." Hence the Zeeland Tent is guilty of false pretense and after the disclaimer, still persisting in such false pretense. That is a fine performance for a society based on "the highest Christian principles!" Again I ask who of all the officers named professes "the highest Christian principles" and seeks honestly to live up to them? "A Maccabee" also ignores my third question or answers it negatively. In fact he acknowledges that the order does not propose to extend its charities on the basis of the "highest Christian Principles," nor even on the broad humanitarian basis of the State, to all that need assistance. In fact it shuts them all out as I before stated. A man must pass a physical examination before a physician before he can be admitted. If he is able-bodied, if he have a trade or craft so he can earn his living and pay his dues, why the order will take him in, and then if he ever should hap-

pen to need aid or leave his family destitute, then the order will, perhaps, assist him or them. "Perhaps," I say, for at this moment, at Cannonsburg, Pa., the order having tried to dodge payment of \$3,000 to a widow on a technicality, now stands as defendant in a court of justice to compel it to live up to its self-imposed duty. I repeat, that women, children, the aged and the crippled, the very classes needing assistance, sympathy and care, are shut out from this order. As an association they do nothing for them but leave them to the church or the tender mercies of the eleemosynary laws. To say that "being a Maccabee does not hinder a man from giving all he can to a good cause," is simple begging the question. We are not talking of what a man, be he Maccabee or not, may, or can do in that line. But what the order does, and whom it reaches, that is the proposition. And then it is clear as the noonday sun that it is a combination of the strong and healthy for aiding their own, and not the helpless and weak around them. Therefore it is a selfish, utterly selfish combination, and could we know its secrets we should perhaps have to add a wicked conspiracy. Again "A Maccabee" proves himself a true secret order man as he burrows in the dark and hides his name. And, while he makes free with my name, carefully covers his own under a miserable *nom de plume*. Nay he even makes a mockery of me by asking me to join his order while he should know that its very rules shut me out. Again "A Maccabee" appeals to a scriptural precedent and from a special dispensation of Providence tries to deduce a general rule of conduct. I am enjoined by Scripture to be diligent and labor for the support of myself and those dependent on me. If I do this and God blesses me to such an extent that if I die, those I leave behind will not be dependent, well and good. But I am not enjoined to rear my children in idleness. They too must learn to labor and seek to take care of themselves. But if I have done my duty according to the Word of God, then should I die that God will see that my wife and children do not suffer for He has bidden me to leave them to Him and let them trust in Him. And that is a

trust that will not fail, as does the Cannonsburg, Pa., Tent of Maccabees. He asks me if in such an event I could be satisfied in Heaven, and I reply, yes, sir! most certainly. But had I wasted my substance in riotous living, in paying dues to secret orders to be spent largely in vain show and useless foolery, if I had carried my earnings to the saloon as thousands of secret order men do, or had blown it away in tobacco smoke from mouth and nose and made myself a stench to the pure and the decent, then I should not be satisfied in Heaven, for I should not expect to get there.

C. Van Loo.

—Zeeland (Mich.) Record.

GREEK LETTER POLITICS.

The Springfield Weekly Republican of August 14, said:

"Perhaps for the first time, college Greek letter fraternities became an issue of American politics in the recent Democratic primaries of Mississippi. Candidates for the Legislature were asked to pledge themselves to vote to prohibit all such societies in institutions aided financially by the State. The complaint was that they introduce and foster in Mississippi a system of aristocracy and caste offensive to that 'pure democracy' for which Mississippi has always been celebrated.

"The humor of such a movement, on anti-aristocratic lines, was doubtless lost upon voters who are so determined to keep down the blacks that they contemplate denying to them the opportunity for a little schooling."

A MASON AFTER ALL.

During the last election for President of the French Republic, the candidature of M. Brisson was strongly opposed by the clerical party on the ground that he was a Freemason, and on this account they voted for Faure, who was elected. They did not know, of course, that their choice was an old member of the order, and also a Past Master.

—Missouri Freemason.

Voices from the Lodge.

NO DECISION.

The Grand Master of Masons in New Mexico, in his annual address at a recent meeting of the Grand Lodge over which he presided, made the most surprising statement that, "I have not been asked during my term of office to render a decision," and the committee on the Grand Master's address reported "it speaks well for the knowledge of the craft in general." If another instance of this kind ever occurred it has escaped the notice of the writer. Decisions are generally numbered by scores in the address of Grand Masters.—Masonic Trowel.

Will Masons themselves ever understand Masonry or agree in their ideas?

LODGE STATISTICS.

The growth of fraternal orders is phenomenal. During the year 1899 the net increase, as reported by the Committee on Statistics of the National Fraternal Congress, was 479,393, nearly half a million. The total membership of the forty-seven orders in the Congress was 2,669,649. Should the membership of the great benevolent orders be added to this, the number would run far up into the millions, Odd Fellowship having over a million, Freemasonry about a million and Knights of Pythias half a million, and these organizations are still growing.—O. F. Companion, Jan., 1901.

The Fraternal Congress consists of Insurance Orders.

A LOUD SHOUT.

Some of the wealthiest men of the country carry fraternal insurance. They know its value as a protection to their loved ones against want in the event all others fail. Fraternity is stronger than Gibraltar, and safer than riches.—C. S. H., in The Knight.

This is the first news of the collapse of Gibraltar. As to the safety of riches, that is another item of news rather too good to believe. We can give C. S. H. a rather remarkable list of insurance societies of the fraternal type that resemble only that part of Gibraltar which is submerged even at low tide.

When sorrow becomes our sacrament we find the pierced hand with us at the table.

FREEMASONRY HAMPERED.

Freemasonry of the present day is hampered by peculiarities which ought to have been eliminated many years ago, but owing to the conservatism which every Mason is taught to believe is one of the foundation stones of our Temple, it has been found impossible to effect a radical change. Changes have been made, however, and are being made continually, changes that solemn promises, vows or obligations are impotent to prevent, changes that education coupled with common sense demand shall be made even if it requires the reconstruction of the entire system, or rather systems of Freemasonry.—Missouri Freemason.

This is inside criticism.

EVER LIVING PROTEST.

The Tyler, of Detroit, has made up its mind that "Freemasonry is Protestantism—an ever-living protest against paganism, popery and paternalism." This would sound good in a Twelfth of July oration.—Toronto Freemason.

How can Masonry protest against paganism if it adopts pagan ideas and principles, places pagan books on its altars in pagan countries to be sworn upon as the Bible is in Christian lands, and makes pagans lodge chaplains? How does it protest against Romanism? Romanism protests against it. What has Masonry to do, theoretically or practically, with the subject of paternalism? Against what, more than Protestantism, is Masonry by its deism and scrupulous rejection of what is Christian, an ever living protest?

KNIGHTS LOYAL A SOCIAL COMPANY

Leavenworth Company, No. 9, Knights Loyal, Knights of Pythias, is being reorganized on lines somewhat different than heretofore. It will be more of a social organization than before, and more attention will be given to this feature, possibly, than to drills and counter marchings, though these will not be discontinued. Already twenty names have been placed on the roster, and Captain John A. Franks and Lieutenant Dolde and Shackelford say they feel confident they will have sixty before they stop. There will be another meeting of the company next Thursday night at S. C. Garrett's office at the corner of Sixth and Cherokee streets.—Leavenworth Chronicle.

Does that mean that it will give more dances and card parties?

CAN'T RESURRECT THEM.

Much is being written and spoken by members of the Order about the great drain upon the membership by suspensions for non-payment of dues. What has been written would make volumes if gathered in book form, and yet the question of loss by this means is as far from solution as when first noted. Suggestions of this, that and the other remedy to stop it have been made, and yet the number has not been lessened to any extent. All fraternal organizations are troubled with this in about equal proportions, about the annual "round up."

—Pythian Knight.

The remedy is to stop initiating people capable of knowing when they have been humbugged.

A. AND A. S. RITE.

All the degrees, from the fourth to the thirty-second, in the A. and A. S. Rite of Freemasonry, were conferred on a class of nineteen, at the Cathedral, last week, commencing on Tuesday, April 9, and ending the Friday evening following. Much credit is due the several officers, who, at great personal sacrifices, carried forward the work. They have a reward, however, in the consciousness that they have assisted materially in developing an additional interest in this most beautiful and instructive branch of Freemasonry. Having no disposition to decry other branches of the greatest of all fraternities, we feel that the Scottish Rite is entitled to greater consideration than it has yet received at the hands of Missouri Masons and hope that the work of last week may give impetus to the newly awakened interest.—Missouri Freemason.

By what had this newly awakened interest been put to sleep?

A PRIEST ON FREE MASONRY.

We cut the following from the Tyler, a Masonic organ:

An eminent Catholic priest writes the New York Sun a long letter in explanation of the reasons of Catholic opposition to the order of Freemasons. This opposition is based upon the fact that Freemasonry professes by means of symbolical language and certain ceremonies of initiation and promotion to lay down a code of morality founded on the brotherhood of humanity only. The war against the Catholic church in Germany had

no more bitter supporters than Freemasonry; the promoters of the anti-Catholic legislation were nearly all Freemasons. In France and Belgium, he says, the lodges have specially commanded their members to assist the leagues whose purpose is to bring about the complete secularization of the primary public schools. English-speaking Freemasons, this priest concedes, usually disown for their order any aims but those of a social and mutual benefit society, but "Catholics see that indifferentism in religion is one of the necessary results of English-speaking Masonry at its best," and he concludes his explanation of the hostility of the Catholic church by saying:

"The Catholic church renounces Freemasonry as essentially opposed to the belief in the personality of God, whose name in the Masonic rituals veils the doctrine of blind force only governing the universe; as also essentially subversive of legitimate authority, by professing to furnish man an all-sufficient guide and thus helping to make him independent of the church, and because by its everywhere ridiculing rank and authority it tends, in spite of its protests of loyalty, to bring all government into contempt."

QUALIFICATIONS.

Physical qualifications seem to be a subject of much importance in our jurisdiction, as well as elsewhere. Many inquiries have been received as to the law in Iowa covering this point, hence we quote herewith so much of the code as refers to the same which is quite plain:

"Sec. 285. Physical Qualifications—Who Eligible to Degrees.—A man to be eligible to the degrees must be able to conform to all the ceremonies required in the work and practice of Masonry with his natural person. No substitution of artificial parts or limbs is a compliance with the law. The loss of a hand or foot is an absolute disqualification; other deformities may or may not be, depending upon the nature and extent. Masters and lodges will be held strictly accountable for the observance of this rule. Except where the disqualification is absolute, the lodge has a discretion, which must be exercised with prudence."

The question is frequently asked "how

can our lodge purchase and hold property, not being an incorporated body and knowing the Grand Lodge Code forbids the incorporation of lodges?" We beg to call attention to sections 99 and 100 of the Masonic Code showing that the lodges can purchase property, retain and control the same through a Board of Trustees, and transact all business connected therewith the same as would an incorporated body, and in several respects such trustees have an advantage over an incorporated body.

The above is from the Quarterly Bulletin of the Masonic Library of Iowa for November, 1899, and agrees with the threat made to a subordinate lodge in New Hampshire, that, if it initiated a townsman who had lost his hand, its charter would be taken away.

MASONIC OPTIMISM.

Another church has been reiterating its antagonism to all secret societies, and Masonry in particular. Amid a cyclone of oratory, the Augustana Synod of the Swedish Lutheran Church, in session at Jamestown, N. Y., last month, denounced Masonry as un-Christian and dangerous to the public. Following in the footsteps of the United Presbyterians, some venturesome member of the synod endeavored to secure a revision of the constitution so as to permit the admission to the church of members of secret societies. In spite of the fact that neither this attempt nor any similar one made this year has accomplished its object, the very fact of a struggle over the question bespeaks a desire for greater liberality in such matters, however abortive any such movement may prove. Some day one of these churches, now so strenuously opposing Masonry, will surprise itself by finding in its annual assembly a body of men sufficiently broad-minded to do away with its narrow constitutional limitations regarding secret societies. We venture the prophecy that once such a step is taken the church will find it exceedingly hard to recede. The movement must come some time—is bound to come, even to those who most violently oppose us now.—Amer. Tyler.

Probably the Tyler expects to see the Cynosure become a Masonic organ.

Where God is, we may find a teacher and a school house.

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By Charles A. Blanchard, D. D., Pres. Wheaton College.



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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, DECEMBER, 1903.

NUMBER 8.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

The New Jersey Anti-Secret State Convention will be held December 7 and 8, 1903, in the First Christian Reformed Church of Passaic, New Jersey. The church is easy of access by street car lines, and all friends from abroad are assured a cordial welcome.

Do not fail to read the account of the many meetings that have been held during the past month, and note the universal feeling of pastors and friends as to the good results. We are sure that the friends in New Jersey have not forgotten the meeting of last year. We know that they appreciate the earnest efforts and faithful services of our Eastern Agent. Write him at Passaic, New Jersey, general delivery, and pray for him and the coming Convention.

The readers of our magazine have noticed some strong articles criticizing both the Catholic and the Mormon Churches. The reason why these articles are especially in place in the Christian Cynosure is this, that the Masonic order is no more truly a secret political power, seeking to control the civil affairs of this country, than are the two churches referred to. Each requires supreme allegiance to itself; each of these three powers are secretly striving for political supremacy in this country.

When the Chicago Inter-Ocean called attention to the fact that more than half of the Public school teachers of this city were Catholics, and a large majority of the policemen and firemen were also Catholics, it also pointed out the fact that many other civil offices were filled by members of the same church. It called attention to the fact that no minority sect could have such a majority of the plums in the gift of the citizens without a secret, continuous effort being made to that end. The New York City papers have shown that the same conditions prevail in that and other large cities. Any one studying the political condition at the county seats in the country will find that Masons, though a small minority of the population, have the political control of the country offices, as Catholics of the city. There would be no objection to Catholics or others openly seeking what they believe to be for the best interests of the country, but there is great objection, under democratic institutions, to secret cabals seeking to control the destinies of the nation.

OUR MAGAZINE.

This number, being the closing one of the year, is a suitable one in which to consider the service rendered by the associational organ. It stands as the leader of journals, partly or wholly devoted to anti-secret reform, and, among agencies of all kinds having this aim, vindicates the appropriateness of its name by actually being a cynosure.

It provides information serviceable to those interested in the subject and needing confirmation or equipment. It furnishes both facts and methods for workers. Those long active can find at least sympathy and the sense of comradeship,

in its own work and its reports of field work and conventions. Newer recruits get testimonies of seceders, facts and principles they need to learn, checks saving them from errors incident to inexperience, impulse and direction inciting and guiding their own service.

Inquirers uncertain whether to join, can be referred to these columns for help in settling their important practical question. From the Cynosure list they can learn of literature available for information. None of us know how many may have been put on their guard against lodge solicitation by happening upon the Cynosure.

It is the medium through which men of ripe experience and information communicate knowledge of its special theme. They have long studied and reflected upon secrecy, and have tested themselves in the campaign. Probably almost every writer who contributes much matter to the magazine might be called a specialist in his subject; familiar at least with certain vital facts and principles, in a degree which renders him an authority.

Thus the Cynosure gives its constituency, together with its more casual readers, such service as a leader of its kind, a teacher, and an experienced guide and specialist can bring.

The church, often silent as to direct condemnation of the lodge, though not silent as to teaching antagonistic in effect, is guarded by this pointedly outspoken champion. Truth perverted, obscured or denied is here reaffirmed; error is exposed; and the church, assailed and opposed by the lodge—either outspokenly or covertly and in effect—is justified, honored and defended.

What the public, and the government assailed by secret organizations traitorous in tendency, may have received through circulation of information; what bubbles may have been collapsed, what advertising of secrecy may have been checked and dampened, we do not attempt to estimate. To guard, impel, restrain and guide, to serve and to defend, to shine into darkness and herald the day, to cheer and strengthen the pilgrim and guide aright the wanderer, is the secret of light in this pole star of reform. May its service be multiplied in the months of the coming year.

Save the copies of the Cynosure beginning with the November number. Many will wish to reread "The King's Champion," by Miss Hinman, after the story is finished, which will be some time in 1904. Call the attention of the young people to the story. It will interest them, especially when the hero determines to lay aside for a time his college professorship and learn the condition of working men at first hand. Make some friend a New Year's present of the Cynosure for 1904.

Rev. R. W. Chestnut is doing some work for the National Christian Association in this community (Old Bethel, Ill.), and may hold a convention. He presented the subject in the Old Bethel Church on the afternoon of the second Sabbath of November.

—Reformed Presbyterian Standard.

The Spring Arbor Seminary, located at Spring Arbor, Michigan, about eighty miles west of Detroit, is an institution which is opposed to the lodge and advocates a clean, spiritual Christianity. The institution is under the control of the Free Methodist Church, but young people of all shades of religious belief are received. Rev. David S. Warner is the principal.

CRUEL SWINDLING.

A Massachusetts newspaper says: "Postmaster General Payne has been forced to pronounce the 'Ex-Slave Mutual Relief Bounty and Pension Association' a barefaced fraud. It is all of that, and it is one of the cruelest swindles ever attempted. Most of the ex-slaves are poor and their families are poor. Any crowd of men who would deliberately extort money from them for the impossible plan of getting an ex-slave pension law through Congress deserves to spend the rest of their life with a chain-gang, breaking rocks on the highways.

Such a fraud is more barefaced, and more completely and universally a swindle than assessment insurance, or what is called fraternal insurance. Some of the victims do, in the latter case, get at least part of their money back. But the cruel effect in uncounted instances is not wholly unlike.

NOT CHRISTIAN CYNOSURE.

A silver cup valued at one hundred and fifty dollars, was won as a prize for exemplification of Encampment degree, during the presence of the Grand Lodge of Oddfellows at Baltimore in September, by Cynosure Lodge, of Syracuse.

"POWERFUL INFLUENCES."

President Roosevelt has lately pardoned a criminal imprisoned for embezzlement; one of the famous "good men" composing the secret clan. The Boston Herald says that the man pardoned "was very popular in secret societies," and it also said that "owing to powerful influences, he was not tried or sentenced for some time." After being pardoned, he came home from prison to receive "enthusiastic reception from a large party." He was a high officer among the Red Men, and, as he was "very popular in secret societies," one of the others was, very likely, the Masonic, under the obligation of which the president, also, has rather recently come.

INSTEAD OF A SHOVEL,

Geo. Horace Lorimer, author of "A Self-Made Merchant's Letters to His Son," has another copyright series of a similar sort in the Evening Post, entitled "Old Gorgon Graham." In the letter published October 31st, John Graham writes from Carlsbad to his son Pierrepont at Union Stock Yards, Chicago, who wants the place made vacant by the death of the head of the lard department.

"I've cabled the house that you will manage the lard department, or try to, until I get back; but beyond that I can't see."

He gives the young man a letter of counsel, in which, after a while, he comes to this point: "The first banana skin which a lot of fellows step on when they're put over other men, is a desire to be popular." He proceeds to discuss this until he runs up against a reminiscence, which uses up pretty much all the rest of the writing paper devoted to the occasion. It is the story of two under-

takers, one of whom met his friends rather too sympathetically, and "would buttonhole you on the street and allow, that, while he wasn't a doctor, he had had to cover up a good many of the doctor's mistakes in his time, and he didn't just like your symptoms. Said your looks reminded him of Bill Shorter, who went off sudden in the fifties and was buried by the Masons with a brass band."

REV. JAMES ROWE,

Pastor Garfield Park M. E. Church.

"I believe their influence bad, destructive of church and home. Men become satisfied with the religion of the lodge and have no relish for the church; you need not go outside of my own parish to verify this statement."

REV. F. V. MOSLANDER,

Pastor First Congregational Church, Wheaton, Ill.

"Lodge religion is Christless. Its members have little use for the church. I have sometimes been called upon to officiate at funerals when the church would be packed with lodge members, who would not attend again until the next funeral."

REV. WM. KELSEY,

Pastor First Free Methodist Church, Evanston.

"Secrecy cannot bear the light and is based upon the principles of moral darkness."

"The lodge interferes with a man's obligations to his family, is contrary to the marriage covenant, also to the words of Jesus, who said, 'And they twain shall be one flesh.' Secrecy is opposed to good government, both in church and state. It is anti-Christian because it professes a religion without a Christ. It is unscriptural and its tendency is to corrupt the church, state and national government."

REV. J. D. MATHIAS.

Pastor German Evangelical Lutheran Church, Evanston.

"We admit no oath-bound secretists to our fellowship. We think it unscriptural. One needs to read only the first psalm to be convinced that Bible teaching conflicts with the practice of secret orders."

Contributions.

SENATOR (?) SMOOT.

BY J. M. HITCHCOCK.

Every one must be interested in the future of Utah's senator. Few seem to doubt that he was the choice of the electors of that commonwealth. Protests to his holding this high office, and petitions for his expulsion, upon grounds other than that of his legal election, will doubtless be presented to Congress.

Certain routine formalities will be gone through with for the sake of appearance, as well as for fulfilling legal requirements, but it is not difficult to divine the outcome. Prima facie evidence that Smoot is or has been himself a polygamist seems to be wanting.

The charge brought against him by those opposed to his holding a seat in the United States Congress is that as an apostle of the Mormon propaganda he assumed obligations and took oaths inimical to the government, which as a citizen he is sworn to support, thereby disqualifying him for senatorial duties.

To the recent testimony acquired respecting the Smoot case, may be added volumes of damaging evidence from Utah's courts years ago, showing that the administration of the Mormon hierarchy is incompatible with our federal government.

It is known that in the early days at Nauvoo there were Masonic lodges composed exclusively of Mormons, working under special dispensation; and the statistics show that there was a time when they had a majority of members of that order in the State. Beside, there is evidence that some of the Mormon and Masonic work was so intermingled that it was difficult to differentiate between them. It is quite enough to know that the tap root out of which the poisonous stem and malignant and deadly fruits have come was and is the common root of an iron-clad, oath-bound, secret organization with pains and penalties for revealing secrets.

The damaging ordeal through which the Mormon church, with its mystical

Endowment House annex, went in 1889 may not be within the easy recall of our readers. The occasion for the X-rays being turned upon those hidden mysteries was that of John Moon and others, in the matter of their application to become citizens of the United States. The charge was made by those who objected to their application for citizenship that they were members of the Mormon church, and that they had gone through the Endowment House of that church, and there had taken an obligation incompatible with the oath of citizenship.

We are indebted to the Deseret Semi-weekly News, the official organ of the Mormon church, under dates November 23 and 30, 1889, for the record of the trial, evidence, etc., as brought out in the district court for the Third Judicial District of the Territory of Utah, Judge Thomas A. Anderson presiding. Many witnesses testified to having gone through the Endowment House. They testified that penalties were attached to revealing signs, grips and pass words, and that the penalty for disclosing these secret ceremonies was having the tongue cut out, throat cut from ear to ear, right hand forfeited, being disembowled, dissected, etc.

Then, there were unwilling witnesses who, when hotly pressed, declined to answer concerning the secrets of the Endowment House; said the Endowments were for future use, and were not to be made public. "In this they are like the Masonic ceremonies," said the witness. Again and again witnesses took refuge and sought escape from the troublesome inquest of the court by saying that those matters and ceremonies were moral and religious rites to which the United States government had no right, and thus they stubbornly refused to let in the light upon these secret and scandalous ceremonies—all the time protesting that there was nothing in them whatever that conflicted with good and honest citizenship and loyalty to the flag, country and constitution. Even Wilford Woodruff, at that time president of the Mormon church, characterized the trial as an unrighteous persecution, and said: "You might as well ask why a Mason, if he were placed on the witness stand, should refuse to reveal the rites and signs of that order. I my-

self am a Master Mason, and have been informed that many Masons have been indignant at the attempt that has been made to extort personal information from Mormons. Members of other benevolent societies can see that their rights and organizations would be endangered should such proceedings carry." After a lengthy, legal and exhaustive examination of the questions in issue, Judge Anderson handed down his verdict in the case, requiring an hour and a half in its delivery. The facts elicited through testimony show that the disloyal, diabolical oaths of this secret organization were a much greater menace to our government than the oath of the Typographical Union, over which so much ado has been recently made. We dare not trench further upon the patience of the reader than to give a few classic findings from the verdict of the learned jurist, who said:

"The Mormon Church teaches:

1st, That it is the actual and veritable kingdom of God upon earth—not in its fullness, because Christ has not yet come to rule in person; but for the present he rules through the priesthood of the church, who are his viceregents upon earth.

2d, That this kingdom is both a temporal and a spiritual kingdom, and should rightly control, and is entitled to the highest allegiance of men.

3d, That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

4th, That the doctrine of Blood Atonement is of God, and that under it certain sins, which the blood of Jesus Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

5th, That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not.

6th, That the congress of the United States has no right under the constitution to pass any law in any manner interfering with the practice of the Mormon religion, and that acts of congress against polygamy and disfranchising those who practice it are unwarranted interferences with their religion.

"Can men be made true and loyal citi-

zens by such teachings, or are they likely to remain so, surrounded by such influences? Will men become attached to the principles of the constitution of the United States when they hear the government constantly denounced as tyrannical and oppressive? It would be as unreasonable to expect such a result as it would be to expect grapes from thorns or figs from thistles.

"The evidence in this case establishes unquestionably that the teachings, practice and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are actuated by a feeling of hostility toward the government and its laws; and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States."

Any one at all familiar with the literature of the major secret orders must discover an intimate correlation between them and the disloyal and blasphemous teachings of the Mormon church so trenchantly shown by Judge Anderson above.

Were the "Latter Day Saints" the only organization the fealty of whose government could be fairly questioned, congress would before breakfast declare Senator Smoot's seat vacant. But men do not usually care to appear too glaringly inconsistent. Many congressmen hold their office by virtue of belonging to secret fraternities requiring sworn obligations to objects other than the United States government.

For these reasons congress is not likely to disturb Mr. Smoot; to do so might imperil the seat of many another. It is easy to cast aspersions upon the ecclesiastical relations of Utah's citizens, but no one has the temerity to call them a stupid people, or to charge them with a lack of legal acumen, or that they do not know their relative rights under the constitution.

Were Utah's senator-elect deprived of his seat for lack of fealty, he might, and that too with some justification, show how other societies and fraternities than the Mormon church are related to the United States government. It might embarrass those who favor the expulsion

of the senator to find in his record anything to match the disloyal and treasonable utterances of the Masonic fraternity, which recognized no civil authority.

These quotations are taken from standard Masonic works showing Masonry's claims:

"IT IS THE COVENANT THAT MAKES THE MASON."

"NO LAW OF THE LAND CAN AFFECT IT. NO ANATHEMA OF THE CHURCH CAN WEAKEN IT."—Webb's Monitor, by Rob Morris. Page 240.

This covenant assumes authority above all civil or ecclesiastic power.

"IT (THE COVENANT) IS IRREVOCABLE."—Idem. Page 240.

Report on Foreign Correspondence to the Grand Lodge of New Hampshire for 1876, p. 59:

"The municipal law of the land, is, as such, of no binding force in the government of the Masonic institution."

Proceedings of the Grand Lodge of New Hampshire, 1876, p. 49:

"Freemasonry is a law unto itself, it treats many acts as crimes which the law of the land does not."

An official of a Grand Lodge in Missouri said in his report of 1867:

"Not only do we know no North, no South, no East, no West, but we know no government, save our own. To every government, save that of Masonry, and to each other and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

A FREE EDUCATION FOR SUNDAY SCHOOL WORKERS.

A plan has been devised by which any young man who has one hundred dollars, by depositing that sum with the college treasurer, can study six months in each of three consecutive years in college, work the other six months for the American Sunday School Union, and at the close of his three years of study and work, if it has been successfully done, receive a certificate from the college and also from the American Sunday School Union. Meanwhile, he will have had an excellent preparation for active Christian service. The institution making this arrangement is Wheaton College, Wheaton, Illinois. For detailed information, address President Blanchard, at that institution.

THE KING'S CHAMPION.

BY SUSAN FIDELITE HINMAN.

CHAPTER II.

The Beginning of the Campaign.

David's first encounter with the enemy was far from spectacular. He began, very humbly, by making an appointment to preach at a little country church where he had held occasional services during his college days. At that time it had had no pastor, but now it had secured the services of an aged minister, who, having passed the "deadline" in the ministerial profession, was glad to accept the meager salary offered by the rural congregation. The Rev. Mr. Morrison had the timidity of age. He called the stalwart young champion out backside the church after the congregation had gathered and motioning him to a seat on an oak stump, began, "You know, Mr. Lorimer, our people are very peculiar and very sensitive."

David wondered whither this might tend.

"The Grange is very strong in this community and many of our men are Masons. They know my position on the subject of secret societies, though I try to be very discreet in what I say. There really is no use"—he frowned nervously, as if anticipating contradiction—"there really is no use in rousing needless prejudice."

David let this tautological statement pass unchallenged.

"I know you are very young, and I thought it not amiss to warn you to be cautious. I really don't think, Mr. Lorimer, that our people are prepared to hear a sermon on secret societies this morning."

"Oh!" said David, relieved. "I had no intention of making the lodge my theme this morning. I have prepared a simple, Gospel sermon; but with your permission, I should like to invite those in the congregation who are interested in a discussion of the lodge, to come and hear me on that subject to-morrow night."

"Very well, I'll mention it when I give out the notices."

The invitation thus given was very lukewarm indeed. Perhaps the old minister trusted too much to his congregation's knowledge of his position on the question of secret societies. At all events, David decided to spend the next day in calling on the farmers of the locality and issuing invitations on his own account.

He found one honest lord of the soil departing for the hayfield. Walking beside him, David began stating the object of the evening's meeting.

"Looky yere, young feller, I know yer object well enough. You're one of them kind that tries to make a livin' by shootin' off their mouth instid of workin' with their han's. I'd hev a heap more respec' fer ye if ye'd take off yer coat and wrestle with that bunch of hay yonder."

"All right!" responded the young man. "I'm a farmer's son, and I've had as much experience in the hayfield as any man of my age."

"Hoho, sonny! Any youngster of yer age, ye mean. Yer a good, strappin' lad, though," he added admiringly as David removed his coat. "But say, thet biled shirt o' yourn ain't no sort o' rig for the hayfield."

"I have a blue one in my grip, but that's at Deacon Porter's."

"Say, you're a fine anti-Mason, ain't ye, talkin' about yer grips! I'm astonished at ye. But I guess we c'n fit ye out if ye really want to work."

A few moments later, David was in the hayfield, where he speedily made good his boast. The old farmer chuckled. "Wal, I guess I'll hev to admit that ye know how to work sunthin' besides yer jaw. I dunno but we're fur enough ahead so'st I c'n go an' hear ye to-night."

This last remark he made at the dinner-table. Presently, however, he added, "How come a youngster like you to try to buck agin' an institution three or four thousand year old?"

David laid down his fork. "The most intelligent Masons are discarding the claim of their order to high antiquity. The truth is, as Mackey tells us in his 'Lexicon of Freemasonry,' that the order as it now exists originated in the

Apple-tree Tavern, London, less than a hundred and seventy years ago."

"Sho! Ye don't say! Wal, I never thought King Solomon was responsible fer all that monkey-work. But ye hain't nothin' agin' the Grange, now, hev ye? Our folks here are powerful struck on the Grange, hain't they, Ma?"

"There is one strong objection to all the minor secret orders, and that is, that, like the more important orders, they all involve the erroneous principle of secrecy."

"Now stop right there? That's Bill's shirt ye got on, ain't it?"

"Why, yes, I think your wife told me so."

"Ye took mighty good care ma an' the girls wa'nt around when ye put it on, didn't ye?"

"Father!" protested his wife, while the girls turned crimson and studied their plates.

"Yes," answered David good-naturedly, "but I took no oath of secrecy when I entered Bill's room, and no tyler stood outside to guard it against all who could not give some ridiculous password. There is a distinction, you must admit, between privacy and secrecy."

The old man was too shrewd not to see the point.

"The fact is," pursued David, "that most of the minor secret orders were devised by Masons as feeders for their own organization—on the same principle that beer and wine lead to stronger drinks. All of them are dangerous in that they contain alcohol."

"See here, young man, I lost a brother through strong drink, and I won't let any man go ahead of me on temperance. Hain't made a drop o' cider in nineteen years. Folks call me a reg'lar ole crank. I don't suppose ye go agin' the Good Templars an' Sons o' Temperance, do ye?"

"Their object, no doubt, is good, but I believe they are greatly mistaken in their methods. Only a Jesuit (and they, too, are secretists, you know) would sanction doing evil that good may come. To plant the seeds of secrecy to root out the evil growth of intemperance, is like planting cockle to root out the weeds among the wheat."

"I dunno. Yer goin' a leetel too fast fer me. I hain't perpared to admit that secrecy is wrong."

"Our Lord declared, 'In secret have I said nothing.' Secrecy is always suspicious. No good work carried on in a free country and under normal conditions needs the protection of secrecy. Organized secrecy is in its very nature a menace to free institutions."

"Mebbe yer right. I'll hev to think that over. I cal'late we'll mebbe git more light this evenin'."

Thus, with friendliest feelings on both sides, David left the home of Farmer Johnson.

Some of the young men of the community felt that evening that the occasion warranted a little horse-play at the young lecturer's expense. Farmer Johnson overheard some tentative suggestions put forth by a nephew of his own.

"Now see here," he protested boldly, "ten hours ago I might a' sided in with ye, or, leastways, kinder winked at sech carryin's-on; but since then, I tell ye, I've come to know that young feller. He knows how to pitch hay; an' I, fer one, want to see if he c'n do as good a job arguin' as he done this mornin' in my hayfield. Give him a fair show, says I."

Farmer Johnson was a man of wealth and standing in the rural community; moreover, he was connected by ties of blood and marriage with half the township; so his influence carried the day and secured for the young lecturer a fair and friendly hearing. In return, he offered his audience an opportunity to debate the question, but the young farmers, conscious of possessing no such oratorical gifts as Lorimer's—to say nothing of his "book-larnin'"—modestly remained silent, not wishing to incur the ridicule of their fair companions.

David soon decided to postpone the remainder of his rural campaign till after harvest, and meantime to visit the neighboring towns and cities. Here his frank, genial bearing and his unquestionable oratorical power, secured, in general, a remarkably favorable hearing for his unpopular theme.

Once or twice he assisted in that pro-

cess of "fighting the devil with fire," the public working of the first three degrees of Masonry. The savage response of the order to this exposition of their secrets was a sufficient acknowledgment of its truthfulness. On one such occasion when the fury of Masonic rage silenced an aged and venerable man, Lorimer started up in a transport of indignation. "Cowards!" he hissed, "have you no reverence for white hairs?" Unconsciously, as he spoke, he tossed back his own black, waving locks in splendid defiance. His dramatic act only roused the mob to greater madness. He at once became the target for missiles which filled the air with the odors of a chemical laboratory. Such arguments were unanswerable and the hot-headed champion of truth was persuaded to retreat.

Not often, however, did the impetuosity of youth lead David to fiery denunciation of the foe. Invective antagonizes, but seldom convinces. David's addresses were usually characterized by reasoning of limpid clearness and striking simplicity. His arguments were presented with the calmness of conscious power. Moreover, he had the ability, sometimes wanting in reformers, to recognize sincerity in an opponent. To courtesy and tact he added a true sense of proportion, which viewed the positive upbuilding of the Kingdom as infinitely more important than any assault upon its foes. He gave no little time on various occasions to evangelistic work, in which he was so successful that at one time he thought seriously of making it his lifework, but another door was opened nearer to his hand.

The year's campaign with its trials and triumphs came to a close. Despite his unwelcome theme, David had won "golden opinions from all sorts of people." He had inaugurated a great work, which might now, in part, at least, be given into other hands.

The call from Winterbourne College was never repeated. In fact, some members of the faculty who had known of the president's invitation to David, congratulated themselves on having escaped the addition to their ranks of an "anti-Masonic fanatic." At the year's

end, however, David received a call from his alma mater to join her teaching staff. The offer, while promising no large financial returns, was in line with his tastes and desires. In addition, even in the field of reform it seemed to give him a wider opportunity. Wilmar College had a national reputation as the exponent of reform. To ally himself with the college as instructor was to strengthen her influence and his own. In this way David's former teachers argued with him, and he yielded to their arguments.

Una Belden was a powerful factor in determining David's plans. It was her splendid courage that enabled him to turn his back on the flattering offer of Winterbourne. It was she who offered to share poverty with him in the service of their alma mater. Her clinging to the simple, village life and the old home ties was an element in her choice, but David's generous love, no less than the concurrence of conscience and of providence, would have made the sacrifice of ambition easy. And so, two years from their graduation day, they stood side by side once more in the old college chapel and were married.

David's work as instructor during the first few years was much diversified. The teaching force was so small as to necessitate frequent adjustments, and no one could confine himself to a specialty. In the preparatory department David taught all branches with equal success. After a few years he was given college work. At last the improved circumstances of the college permitted him his choice in the range of college subjects. The sensitive mind of Professor Lorimer had noted the deepening of the social consciousness. "I want," he said, "to teach political economy."

Wilmar had but recently inserted economics in her curriculum. An aged professor of Greek who held some Utopian theories of government, had endeavored to indoctrinate his students with his views, but his dreamy eye and hesitating speech failed to impress his hearers with conviction. Wilmar lacked as yet the means to send her professors abroad for a year of study with a continuance of salary, so David gathered

his scanty saving and conferred with his young wife, who cheerfully returned for a season with her two little ones to her father's house, while her husband went to a larger institution to prepare for his new work.

(To be continued.)

ARKANSAS SCOTCH RITE MASONRY.

The following is a brief review of the history of Scottish Rite Masonry in Arkansas: "The present organization of Scottish Rite Masonry dates back about ten years. For many years before that time the rite was inactive, the bodies having had the misfortune of passing through repeated fires, the Civil War following with all its misfortune left only a few faithful ones, whose efforts for years proved futile in the repeated attempts to rebuild the rite. The reorganization was finally accomplished and from a very small beginning the work has progressed until to-day the rite in this State has a membership of nearly 550.

"Brother Charles E. Rosenbaum, thirty-third degree, vice chairman of the executive committee for the general grand chapter convocation, is the sovereign grand inspector general for the State of Arkansas, having been elected an active member of the supreme council to fill the vacancy created by the death of Brother James Austin Henry, thirty-third degree, who up to his death a few years ago was the sovereign grand inspector general for this State and a Mason well known and greatly loved by his friends and brethren throughout the United States." —The Arkansas Gazette.

James A. Henry was killed in the lodge a few years ago, while they were initiating in the Royal Arch degree. He fell headlong into the trap-door-pit and died soon after; the papers said next day that he fell down stairs. A. J. Millard.

Little Rock, Ark.

A fraternal union of high priests has been formed in Illinois, the object of which is good fellowship and social enjoyment.—Texas Freemason.

What kind of religion has High Priests at the present day?

Where no love is no hope is. Around that center revolve the eternal galaxies of joy and peace.

It is not hard for the lips to speak when the heart gives the message.

Editorial.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Many will hear with sorrow of the death of Rev. William Fenton, of St. Paul, Minn. We are not acquainted with his family or personal history. No Christian martyr was ever more faithful to his convictions. Rev. E. R. McKenney preached the funeral sermon, and after the singing of hymns and prayer, true and tried friends carried his body to its burial in the Oakland Cemetery of the city where he had lived and labored for so many years.

GREEK LETTER STUDENTS KILL.

Martin Loew, twenty-four years old, in the fourth year class of the University, is dead. He would have graduated in June, 1904. He was murdered by members of the Phi Psi Chi fraternity. An accommodating Coroner's jury gave a verdict of death from congestion of the lungs. It is not known what experience he went through with while taking the second degree which finally killed him, but in the first degree he was met by twenty-five men. He was told to undress and after doing so was blindfolded and taken into a room, where he was laid upon a cake of ice. He was then carried upstairs to the balcony and thrown over the rail—a drop of twenty-five feet. On the floor beneath stood a number of students holding a sheet.

"When Loew fell into this," said the doctor, "he was tossed up and down until he was unconscious. After being revived he was beaten until his body was a mass of bruises."

His cousin, Dr. Leopold Hirschmann, of 61 East Eighty-sixth street, New York City, the home of Martin Loew, said that Loew "was a strong, athletic young man, of the best habits, and neither drank nor smoked. The guilty ones should be sent to the gallows. They are murderers."

Dr. Hirschmann also declared that students had told him enmity was expressed toward Loew because he was the only Jew in the class.

Lodge murders differ from most others in the amount of lying and perjury connected with them and in the attempts to blacken the character of the deceased. This case of Martin Loew is no exception.

The effect of these fraternities upon student character is often such that no parent is justified in sending his child where the faculty allow these Greek letter fraternities to exist. The responsibility for the death of Loew rests in the second degree upon the faculty of the University of Maryland.

The Worcester Evening Gazette well says in an editorial upon the murder of Loew: "The United States has set its hand firmly against such practices at West Point, and recently has expelled three students who disobeyed the rule against hazing. No atrocities of the sort will be tolerated longer in the military academy. The students must understand that in inflicting bodily torment on living creatures, human or animal, they show traits that are unsoldierly, base and cowardly. It is high time that colleges throughout the land should take action as vigorous as that taken at West Point. Because a young man is a student at an institution of higher learning, he acquires no right to perpetrate deeds of violence, at which any properly balanced man ought to bow his head in shame."

Johnson, the drunkard, is dying to-day,

With traces of sin on his face;

He'll be missed at the lodge, at the play:

Wanted—a boy for his place.

—Selected.

"SPLENETIC UTTERANCE."

The crank claims all times as his own. And the anti-Masonic crank is the most persistent of his genus. There is no weather hot enough to evaporate his vagaries or sufficiently cold to congeal his misdirected energies. He is as tenacious as the germ of putridity and about as small. And, like the same bacilli, he can work only in decomposing matter, and is utterly unable to attack or inoculate a healthy organism. We are led to this splenetic utterance by receipt of a number of manuscripts which might be humorous were they not so lamentably pathetic. The writer is one of the small number whose religion (?) is a nightmare, who can recognize naught of love and brotherhood and good deeds unless they shall first prescribe methods and formulas. Their mental vision is distorted and the whole world looks askew. The good Lord may have use for those afflicted with intellectual and moral strabismus, if it is only to set the standard of straight-sightedness for others. The manuscripts which have reached us are incoherent screeds directed against Masonry, couched in immoderate and at times unintelligible language, lavishly garnished with Scriptural texts. They are veritable curiosities of thought and expression. This particular disciple of the Cynosure has also a lot of printed matter which he sends out to supplement his written absurdities. His knowledge of Masonry is on a par with the logic, and the whole farrago might emanate from the incurable ward of a lunatic asylum.

Now, all this would not be worth the space occupied were it not to give some idea of the caliber of those misguided mortals who believe themselves to have a mission to combat Masonry. To butt one's head against a wall may be excellent exercise, but it is hardly heroic. So long as the foes of Masonry are confined to fellows like this it need not fear the assault. The only attacks to be regretted are those made possible by the indiscretions of our own members. Men too often forge the weapons used by their enemies, and then wonder at the wounds inflicted.—Iowa Masonic Library Bulletin, August, 1903.

"Our army swore terribly in Flanders," but did the anti-Masonic crank write anything more ill natured than this? We know nothing more about the dreadful manuscripts, but from the foregoing description of the author we discredit the statement that "the foes of Masonry are confined to fellows like this."

Presidents of the United States and other eminent officials and statesmen, preachers of national reputation, orators like Phillips and rhetoricians like Adams, an uncounted number of those whose character, moral and intellectual, answers

no such description, have been pronounced foes of Masonry.

It is, of course, annoying to an editor to be pestered by a contributor who persistently mails "lamentably pathetic" manuscript. This editor's feelings had evidently been harrowed up by pathos—lamentable pathos at that. If these "veritable curiosities of thought and expression" were such as to inspire the style in which they and their author are berated, we only hope they will not be re-mailed to this office. The editor of the Bulletin is tendered our most "lamentably pathetic" sympathy, while, in copying his editorial, we also lend the hand of helpful co-operation.

THE NEW BOOK.

The Ram's Horn, though a religious paper of more general scope, does not hesitate to do the work of anti-secret reform, as opportunity affords. Speaking of our new book, *Modern Secret Societies*, it says: "This little volume of 300 pages * * sets forth in a clear and concise manner the great underlying evils of the lodge system." From this source such approval comes with authority, and it is a matter of which those who desire to see light shine upon the darkened lodge may be glad that this new book already has a large circulation.

Among other periodicals confirming the judgment of The Ram's Horn are two whose testimonials describe the book justly and show wherein much of its great value appears to lie.

The Wesleyan Methodist says: "President Blanchard is candid, almost conservative, in his statement of the facts and the conclusions based upon those facts regarding modern secret societies, and this gives his book that peculiar weight which it must have if convincing."

The Associate Presbyterian magazine, published at Chesley, Ontario, Canada, says: "This is just such a book as we have long wished for. The educational value of such a book can hardly be estimated. The distribution of matter is excellent; the treatment, brief but comprehensive; the style simple and clear; the

tone unexceptionable, and the arguments sound and convincing."

We call particular attention to what is said of the method and tone. While reform work involves a degree of severity, inasmuch as it implies that something needs to be reformed if not destroyed, it requires candor, sane argumentation, and freedom from empty rant. Dignity is an element of strength and conservative statement is liable to carry more weight and do more execution, than frantic, breathless objurgation. We suggest to those who would like a book which they can lend with confidence, an examination of this one, with special reference to its method and tone.

OUR CHURCH AND THEIR LODGE.

BY HENRY J. BECKER, D. D. .

This Booklet is written from the standpoint of a United Brethren in Christ (Old Constitution), but is also a defense of all Anti-secrecy Churches.

This is a very able Booklet of twenty-four pages by one well known to the friends of our Association. We hope that many will send for copies.

Price, single copy prepaid, 5 cents. Address Henry J. Becker, D. D., 1618 West Second street, Dayton, Ohio.

EXCLUSION OF WOMEN.

Women are admitted to other social organizations of various kinds but expressly excluded from Masonry. Adoptive lodges hold about the same relation to orders so far as men are concerned, as a Masonic insurance society does. In order to join the insurance society one must have among his various qualifications—as freedom from disease for instance—membership in a Masonic lodge. In a similar way, a man going into an Adoptive society must be a member of a lodge. In the outside society he finds women, but his coming there does not make them Masons.

Nor does it entitle them to return with him to the lodge. Being a Mason qualifies a man to get into the woman's Eastern Star meeting; being an Eastern Star does not qualify a woman to get into a

Masonic meeting. Rebekahs let Oddfellows into their meetings, but Oddfellows do not bring Rebekahs back with them into the Oddfellow lodge when they return from the visit outside. It is a sworn rule of Masonry not to admit women, madmen and fools; a rule regularly broken so far as the last two classes are concerned, but rigidly enforced against women.

FROM ONE OF OUR CRITICS.

William Irving Phillips, Editor:

Dear Sir:—By chance a copy of your "Cynosure" for October came into my possession, and I was disgusted at the ignorance or wanton misrepresentation of facts displayed in every statement concerning the Roman Catholic religion.

One of these statements, or misstatements, appearing on page 162 reads in part as follows: "Every selfish, worldly organization is helped by advertising. Thus Roman Catholicism gains. * * * The recent death of the Roman Catholic Pope and the election of his successor was an opportunity well improved. Romanists made great gain from Protestant pulpit and press by this well-planned advertising," etc. This has the impress of a clever (?) juggling of words intended to mislead your readers. Wherein is Roman Catholicism "selfish," and a "worldly organization?" And if by advertising you mean the press announcements of the death of, and the tributes from Protestant pulpits to, the Pope, it seems to me to be an indication of the high regard and respect in which the Pope was held, not only by those of his own faith, but also of other religions, and the interest taken in him. But how was the "advertising" "well planned?" Has the Catholic church control of the daily press to such an extent as to demand its columns? Has it control over the Protestant pulpits?

But this ignorance or misrepresentation of facts, whichever it may be, is gone one better by the ponderous eloquence headed "Roman Catholic Pagan Religion," a reprint from Associate Presbyterian Magazine, every statement of which is either overdrawn or entirely false. Whoever the writer of that wonderful article may be, he should have confined his writings to dime novels. In trying to establish the truth of his own religion he follows the line of least resistance and decries other religions; it is a much easier task to tear down than to construct a building. Whether it is ignorance of the subject whereof he writes or wanton misrepresentation of the facts, it reflects no credit on the religion for which he stands as an exponent. But what is the object in reprinting it? Is it because you, too, are in ignorance of the facts or knowingly wish to mislead your readers?

There is nothing secret in the Catholic religion. The church is ever ready to in-

form those who are earnest in their quest for information. And it is "up to" you to enlighten yourself on subjects on which you propose to write. You owe it to your readers to do so, and as the sources of information are numerous, there is no place for excuse. Should you show an inclination to consider such information without bias, I will furnish an answer to the article mentioned herein upon your request.

"A CATHOLIC."

Since he regards the Roman church as open and not secret, our correspondent will readily credit a journal like the *Cynosure* with having one or more on its staff, so familiar with facts as to prevent acceptance of his offer from resulting in receiving first information. He will believe, that some one connected with the magazine has been in various Catholic churches and cathedrals; has numbered Catholics among acquaintances; has had among these priests as well as laymen; and has not been wholly ignorant of Catholic literature. However reluctant to admit their testimony, he will probably believe that some has been received also from persons who have withdrawn. We are, indeed, long past the time when we could have begun first-hand study of Romanism, but are willing to receive added light from him or any competent teacher.

Will he kindly explain, then, how "every statement" of the copied article can be "overdrawn or false," to an extent indicating "ignorance or wanton misrepresentation," when an eminent cardinal of his own church confesses, that worship of the virgin, which he excuses in Italy, is in England wrong? Why has a Catholic friend of ours said: "I don't see how you can pray without an image"? Can he explain why a person coming to the worship of God alone, gives images away as no longer useful; images lately used in Roman Catholic worship? Why do persons leaving the church confess, that, while in it, they did actually and directly worship things visible? How will he explain to us, that, having seen worship of this kind uncounted times, we did not understand what we were looking at? Possibly we do not, either, understand the meaning of "Thou shalt not bow down thyself unto them."

Lest he should spend time on the explanation, common, as we understand, to

Catholicism and Paganism, well recognized—that of suggestion—we will mention that we have at hand while writing, Keenan's Catechism, with the "imprimatur" of Archbishop McClosky; third American edition. We know what it says, and what many Catholics do. Under worship, we include action more strictly than words of prayer, believing this to be the more special meaning.

"Wherein," he asks, "is Roman Catholicism selfish and a worldly organization?"

For a partial answer, we refer him to the "Syllabus," issued so recently as during our Civil War, and now standing in full force as a firm and irrevocable declaration.

Worldly government by the church; supremacy in relation to all governments; power to coerce; power to enforce; recognition as the only tolerated religion; prohibition of every Christian religion not Papal; demand of union of church and state, the church being only Catholic; these are among things involved in the doctrine of a Syllabus, which naturally condemns "Bible Societies and other pests of this description." Probably nothing in all this looks worldly or selfish to our correspondent, when seen from his point of view. To him, all this seems very likely, the natural and true way things ought to be.

Let him turn, then, to the practical working of Romanism in foreign parishes of America, and in lands where it has supremacy. Will he explain how an unselfish and unworldly organization draws from its poor so much and bestows so little? Will he make clear to us the miserable condition of countries priest and friar ridden? Why are poor, ignorant, and vicious tribes, commonly pagan or Catholic; and why have the two classes, as to all that makes national and social life, so much in common? How is it, that, by their fruits, we know them to be either Catholic or pagan, without asking further? Let him explain to us when he writes, how it is not selfish or worldly, when the fields of burdened toil and abject destitution are drained to fill a mighty current of ecclesiastical luxury and display; and when supreme worldly dominion is steadfastly claimed as the

church's unchangeable and universal aim and end.

"There is nothing secret in the Catholic Religion," says our correspondent; but could he say there is nothing secret in the Roman Catholic Church? Is it not practically the greatest secret order in the world as a whole, and does it not include, as well as submit to, the greatest of modern secret societies, the S. J., commonly known as the Jesuit order? Does he doubt that this society secured the victory of Ultramontanism in the Vatican council? Can he deny that, save in declaratory or demonstrative session, that council was as secret as a lodge meeting; or that its records were kept afterward in secret archives of the Vatican library? Our specialty is secret orders, yet we know none that matches in power, extent, activity, and effectiveness of operation, the Catholic church acting merely in the confessional, and this is of manifold features only one.

Does our correspondent trust that there is no secret work, when the very Pope mentioned—to name no other—was an eminent and devoted Jesuit? Has he ever heard of a Jesuit college training the church's leaders? How many does he know Roman Catholic yet not Jesuit? Whether the religion itself is a secret or not, the organizations propagating and supporting it are models of secrecy. Masonry and all that ilk come lagging lamely behind. No modern order matches the Jesuit order.

As to journalistic questions treated by our correspondent, we let his ideas stand as he expresses them, and do not dispute his superior knowledge of facts and principles pertaining to journalism.

ROME IN SPAIN.

A Country Where the Roman Catholic Church Has Full Sway.

(Special Correspondence of the Chicago Record-Herald.)

Madrid, Nov. 2, 1903.—One of the chief causes of the strength of the republican movement in Spain is the widespread dissatisfaction among the people with the rapid increase of the numbers and the wealth of the monastic orders. Nowhere do they flourish as in Spain. Nowhere are they so wealthy and influential, and during the last sixteen years, under the regency of Queen Christina, they have become more than ever a privileged class.

According to the official statistics, there are more than 43,000 parish priests, nine archbishops and forty-three bishops in Spain, which is an average of about one to 450 of the population. Under a concordat or treaty with the Holy See their salaries are paid by the Spanish government. The contribution of the government to the support of the church is about \$7,000,000 a year. This includes subsidies to hospitals, asylums, poor houses, schools and other charitable and reformatory and educational institutions, which in Spain are almost exclusively, and, one might say entirely, under the control of the ecclesiastical authorities. It may be said also that so far as the charitable institutions are concerned, they could not be under better management. The schools, however, are scarcely worthy of a great nation. They are the worst that can be found in any civilized country, as bad as in Turkey, where there are no schools at all, for the policy of the church is to repress popular education and keep the people in a state of ignorance. Out of a population of 19,000,000, more than 7,000,000 are absolutely illiterate, never having attended school, and more than 11,000,000 cannot do more than write their own names.

There are people who assert that 70 per cent of all the real estate in Spain, outside of the property of the government, belongs directly or indirectly to the religious orders. Others who have investigated the subject are more modest in their figures, and estimate that the church owns 50 per cent of the real estate in the cities and the farms, but 40 per cent, or even 30 per cent, would be an enormous proportion, and probably the actual value is somewhere between those figures.

All of the orders not only hold enormous wealth in real property, stocks and bonds and other securities, but they are engaged in various lines of manufacture, agriculture and other enterprises in which they come into direct competition with ordinary business firms, individuals and companies. As they pay no taxes and are exempt from restrictions which embarrass private enterprise, they have a valuable advantage, and are therefore antagonized by a large and important part of the community. But that also must be left for another letter.

WILLIAM E. CURTIS.

PARTIAL TOWARD CATHOLICISM.

We observed in the Literary Digest of a few weeks ago, a criticism bearing upon the seeming partiality of the Associated Press Corporation for Roman Catholicism as against Protestantism. The following item quoted by the Digest from the Northwestern Christian Advocate of Chicago, will indicate how the straws are

blowing, in the esteem of the last-named journal:—

"A few weeks ago two Methodist bishops, Foster and Hurst, died. Of the death of one not a line was sent out by the Associated Press, and scarcely a dozen lines concerning the death of the other. Yet both were greater scholars than Leo XIII. One, Bishop Foster, was one of the most eminent preachers and eloquent orators that America has produced, and both represented ecclesiastically a larger number of native Americans than does the Pope at Rome." Continuing, the Advocate says: "If the American people should become convinced of the fact that the great newsgathering agency (the Associated Press monopoly) is a total of the Roman Catholic Church, its power would be lost as quickly as was Samson's, when short of his locks."

Whatever may have been the purpose of the Associated Press monopoly in the intelligence given out to the people through its public dispatches during the time when the lately deceased Roman pontiff was approaching his end, it is certain that a comparatively large space in the daily dispatches sent out concerning the expiring Pope through the Associated Press corporation was occupied each day (being long and solid columns gathered from Catholic sources), while an astonishingly small space was given to notices of far more general public interest, that chanced to be of Protestant complexion. The Northwestern Advocate need not be so nicely scrupulous about Associated Press matters, as if it were an uncertain venture to intimate their partiality for Rome. The truth has forced itself upon public conviction already, that the Associated Press interest has been subsidized to Roman advantage. It is but an added proof the general Romanizing drift of the period. The world is beginning to wonder at the beast.

—The Church Herald.

There is always some channel through which the pent up riches of the soul may find their way into the light.

"Masonry is dashed and decked with lies, That please the fools who deem their folly wise."—E. B.

ROMAN CATHOLIC SCHOOL EDUCATION.

The Effect of Church and School Upon Its Members.

The recent number of a prominent Italian journal, *El Solfeo*, furnishes the following statement of facts bearing directly upon this comparison of church and public school education:

In 1870—that is, just before Rome was made the capital of Italy, when the Pope lost his temporal power—there were in the city 2,469 secular clergy, among cardinals, bishops, prelates and cures; 2,766 monks and 2,117 nuns; in all, 7,322 religious of both sexes. The number of births reached in the year to 4,378, of which 1,215 were legitimate and 3,163 illegitimate; the illegitimates, therefore, were more than 75 per cent. And all this in the city of Rome, the abode of "His Holiness," and swarming with holy bishops and priests and nuns. Nor in regard to the capital crime did the Pontifical States occupy a favorable position before they were annexed to Italy by Victor Emmanuel. The statistics relating to the latest years of the Pope's government show that there was committed one murder in England for every 187,000 inhabitants; in Holland, one for every 168,000; in Russia, one for every 100,000; in Australia, one for every 4,113; in Naples, one for every 2,750; and in the States of the Pope, one for every 750!!! Think of it! In Protestant England one murder for every 187,000 inhabitants, and in the Papal States, under the holy government of the Pope himself, a murder for every 750 of the population!

An English paper says that Roman Catholics in Scotland are less than one-twelfth of the population, yet this one-twelfth furnishes one-third of the criminals. In England and Wales they are one-twentieth of the population, but they furnish one-fourth of the criminals.

Dr. Orestes A. Brownson, eighteen years after his conversion to Romanism, wrote a paper entitled, "Protestantism and Infidelity," in which he said:

The worst governed cities in the Union are precisely those in which Catholics are the most influential in elections, and have the most to do with municipal affairs. We furnish more than our share of the rowdies, the drunkards, and the vicious population of our large cities. The majority of grog-sellers in the city of New York are Catholics, and the portions of the city where grog-selling, drunkenness and filth most abound are those chiefly inhabited by Catholics; and we scarcely see the slightest effort made for a reformation.

Father Elliott in the Catholic World

of September, 1890, made this most significant confession:

The horrible truth is, that in many cities, big and little, we have something like a monopoly of selling liquor, and in not a few something equivalent to a monopoly of getting drunk. I hate to acknowledge it, yet from Catholic domiciles—miscalled homes—in those cities and towns three-fourths of the public paupers creep annually to the almshouses, and more than half the criminals snatched away by police to prison are, by baptism and training, members of our church. Can anyone deny this, or can anyone deny that the identity of nominal Catholics and pauperism existing in our chief centers of population is owing to the drunkenness of Roman Catholics? For twenty years the clergy of this parish have had a hard and uneven fight to keep saloons from the very church doors, because the neighborhood of the Roman Catholic church is a good stand for the saloon business; and this equally so in nearly every city in America. Who has not burned with shame to run the gauntlet of the saloons lining the way to the Roman Catholic cemetery?

A recent issue of the New York Sun has the following report of the inauguration of a Roman Catholic bishop in one of the great cities of the Empire State:

Buffalo gave Dr. Colton, her new Roman Catholic bishop, a great welcome. Every saloon in town was ablaze with flags and signs of hospitality. They vied with the vaudeville theaters in the size of their electric light and floral designs, which spelled out to the astonished prelate, "Welcome to Our Bishop."

In the summer of 1901 Cincinnati entertained the International Endeavor Society and the Catholic Knights of St. John. If a single saloon had the hardihood to show a bit of color or print a word of welcome to the Endeavor Society, we did not discover it. If they had done so, the Endeavorers would have regarded their welcome as an insult. Outside of their regular customers, the saloons were quiet as a funeral when the great throng of Christian Endeavorers were in the city. Following the Endeavor Convention, the Catholic Knights made their appearance, and, as a matter of course, they were welcomed by the church authorities. As we recall, they went in a body to the cathedral and listened to a sermon from a high church dignitary. But the most spectacular part of their welcome was from the majority of the saloons of the city. Everywhere over drinking-places were profuse decorations and banners

hung out with the inscription, "Welcome, Knights of St. John." The appearance of the great majority of these religious Knights indicated that the saloons made no mistake in their cordial welcome. The contrast between the general appearance of the Endeavorers and the Knights was well reflected in the attitude of the saloons toward the two representative bodies. These two incidents are a demonstration which render vain and hypocritical the pretentious statements of the Cardinal and of his subject bishops and archbishops about the comparative defects in the public school education. These Endeavorers were educated in the public schools, and received their religious instruction in churches that foster patriotism along with religion. The Knights were reared under influences hostile to our public school system, and listened to religious teachers who taught them that their first allegiance is to a foreigner—a would-be temporal ruler on the banks of the Tiber.—Christian Standard.

THE NEW EDITION OF THE FUNK & WAGNALLS STANDARD DICTIONARY.

If proof were needed that language is a living, growing organism it is amply afforded by the imposing volume just issued by the Funk & Wagnalls Company. A glance through the pages of the new and revised edition of the Standard Dictionary, elegantly bound in regal red Russia leather, reveals the fact that it has been carefully revised both textually and pictorially, and greatly enlarged. Among the many noticeable definitive and illustrative changes in the body of the work, mention may be made of those under the word *admiral*, which has been recast to embrace the promotion of Commodore Dewey to that grade in 1898; *ambrotype*, an etymological change; *mayor*, a change necessitated by the appointment of new lord-mayors in Great Britain; *locomotive*, where alongside of the side-elevation of one of the engines that hauls the Empire State Express appears an outline of George Stephenson's "Rocket." Many other changes are noted under *coat*, *logats*, *pinch*, *plankton*, *shako*, *smokestack*, *submarine*, *timocracy*, etc.

An examination of the colored plates discloses the fact that several of these have been entirely redrawn, and now show all the changes made during the past ten years in coats-of-arms, decorations, flags, etc. Several new plates have been added, and among them may be mentioned one of American and European butterflies and moths, showing ninety-three varieties reproduced on a uniform scale of one-half the natural size, in 12 colors. The key to this plate gives both the vernacular and the scientific names of each of the species illustrated. Another plate shows 20 examples of the common woods of America and Europe in radial section. This plate has been produced from slices of live woods cut from one-sixtieth to one one hundred and sixtieth of an inch in thickness. The specimens show both heart and sap-woods, all perfect in color. Every fiber in the structure of the wood is shown. A third presents the uniforms of the armies of the six great powers of Europe; a fourth, the uniforms of the army of the United States drawn by H. Ogden, artist to the United States Department of War.

The Addenda, which, in the first edition, consisted of but two scantily filled pages, has been amplified in the new edition to about one hundred pages closely packed with new words, and new meanings of old words, covering all fields, as will be seen from the following, which we quote at random: authors (a game); electron (electro-physics); escalator (moving stairway); gold-brick; graft (new meanings); greengrocery; gridiron (in football); marconigram; megafog (fog-signaling apparatus); merger (recent sense); osteopath (medical); roof-garden; Rosh Hashana (Jewish New-year); syntony (wireless telegraphy); toe (verb, in golf). It is hard to believe that such words are now recognized by a dictionary for the first time, but comparison with other dictionaries proves this to be a fact.

Notwithstanding the exacting rules of exclusion and inclusion applied to new words by the editors of this world-famed work, over seventeen thousand new terms, or new meanings of old words, have been admitted into this volume.

These are all terms found in living literature, and not one obsolete word or meaning is among them. Great care has been taken to reject such words as did not comply with the rule "admit only those words that are so frequently used in books or in current literature as to cause their spelling, pronunciation, or meaning to be frequently inquired after."

This dictionary now records the amazing number of 317,000 words, 272,000 more than the first edition of Johnson's Dictionary, 212,000 more than Worcester's latest, nearly 100,000 more than the latest Century Dictionary, and 167,000 more than Webster's latest edition. In reference to the rapidly increasing size of the dictionary, the editor-in-chief of the Standard said recently:

"In my experience the great strain is to keep words out of the dictionary, not in compassing sea and land to find words to make it larger. While making it, the increasing size of our dictionary was a source of constant anxiety. The limit which commercial requirements had fixed was 2,100 quarto pages. If we had ever had 'a heated enthusiasm for bigness,' the fever quickly subsided. There was no necessity to catch words hot from the bat, so alarmingly abundant—superabundant—are those that have had time to cool. The constant instruction to the editors of the various departments was to exclude every word that could be omitted without injury. Take this fact: there were on our vocabulary-cards over 500,000 terms, every one having been 'located' in some book or reputable periodical. We threw out neck and crop over 200,000 of these by the rigid application of the following rule of exclusion: Omit all words that would not be inquired after by a considerable number of people."

The principle that it is the business of a dictionary to record usage, not to make a language, is a sound one. It is not for a dictionary to say what words should be used or should not be used, but it should answer questions concerning words that are used—questions relating to their spelling, pronunciation, and meaning, and this the Standard Dictionary does. To undertake to dictate what words the people should use would be an impertinence.

The people make the language; the language is broad, based on the people's will. In so far as a dictionary omits to record words widely used by the people, it is faulty; for it should be the chief object of a dictionary to help those who consult it to understand the sense of what they hear and read.

We are glad to see that this edition of the Standard Dictionary follows the rule originally laid down by its editors to stigmatize words which, in the judgment of the editors, are in disrepute as "vulgar," "slang," "colloquial"; or are falling into disuse, as "archaic," "obsolescent," "obsolete." It strikes us that it is far better to stigmatize thus than to omit words in such common use as boycott, chesty, graft, etc.

Funk & Wagnalls Company, publishers, New York, 30 Lafayette place.

Obituary.

REV. WILLIAM FENTON.

336 E. 7th St., St. Paul, Minn.
Editor Cynosure:

Dear Sir—I herewith enclose a few lines I penned in memorial to my esteemed friend, William Fenton, of St. Paul.

I have known him more or less since I settled here in 1885, and I have always known him as an earnest and indefatigable "Worker in God's Vineyard." His zeal in the cause of Jesus Christ and humanity was commendable, and the teaching in God's Word, namely: "Whatsoever thy hand findeth to do, do with thy might," was particularly applicable to him. It was not merely saying with him, but it was doing. It was purely a case of actions speaking louder than words. Christians and others have testified that they have been much benefited by his life and preaching. As in the language of the hymn:

"He was here among us,
The true and the tried;
He stood by his colors;
He was on the Lord's side."

His chief concern appeared to be to protect the "Lambs" from the "Wolves." It is said, "When the enemy cometh in like a flood, the Lord will raise up a standard against him," and William Fenton was undoubtedly the standard whom the Lord raised up. May He, our Blessed Lord and Savior Jesus Christ, raise up others as sincere, zealous and courageous as he was, is the prayer of one who knew him.

Yours in Christ Jesus,
James S. Salisbury.

IN MEMORIAM OF THE LATE WILLIAM FENTON.

A Christian Brother from our side
Has traveled to his rest,
Away from Sin and Strife and Pride,
To be forever blest.

In conflict with Satanic host,
He boldly took his stand.
To seek and save the human lost,
He worked with heart and hand.

He went among us doing good,
Laborious in his might.
Communion with God his daily food,
Whilst battling for the Right.

* * *

His work among us was sincere,
He always did his best,
And now departed from this sphere,
He enjoys eternal rest.

God's truth most faithfully he taught,
By example and by word,
Showing how salvation had been bought
By the Blood of Christ our Lord.

* * *

Well done thou good and faithful one,
Thy Lord thou dost enjoy,
In mansions bright above the sun,
In Heaven with God most

J. S. S.

St. Paul, Minn., Nov. 9, 1903.

"Southern California is becoming infected with theosophy and Buddhism. At San Diego headquarters for the first-named cult have been established, with a large bank account. It is said that the number who favor it is surprising. In Los Angeles a wealthy woman has erected a shrine to Buddha in her own home, and has brought there a

Buddhist priest to conduct weekly services, which many people attend."

The Masonic Advocate for August, 1873, says: "Ancient Craft Masonry as taught in our lodges, bears precisely the same relation to Christianity that it does to Buddhism, to Mohammedanism, Judaism, or to any of the other great religions of the world."

News of Our Work.

PRESIDENT'S LETTER.

Dear Friends: During the past month, aside from other public services rendered, I have held meetings in Elkhart, Indiana; Spring Arbor, Michigan, and Batavia, Illinois. In the former city, which is a pleasant manufacturing town of about two thousand inhabitants, there are six churches which make membership in secret societies a bar to church membership. Spring Arbor, Michigan, is a little village about ten miles from Jackson. It is the seat of Spring Arbor Seminary, of the Free Methodist Church, an excellent school, which, under the leadership of its efficient principal, Professor Warner, is accomplishing great good. More than one hundred students are in attendance, and the whole tone of the institution is strong and Christian. Professor Jones has been for many years connected with it. Professor Moyer, who is at the head of the Science Department, is a more recent acquisition, and a most helpful teacher. Batavia, Illinois, is, like, Elkhart, Indiana, a manufacturing town, and also like Indiana has a number of churches which make membership in secret societies a bar to church connection.

The meetings in Elkhart were arranged by Rev. W. B. Stoddard, our lecturer for the Central States. They were held in a number of churches, and were marked by the presence of the Holy Spirit. The concluding address was by Rev. W. S. Ja-

coby, of Chicago Avenue Church, and was of marked power.

The meetings at Spring Arbor were large, considering the size of the place, and one of the pleasant features of them was the testimony of five gentlemen, who had been connected with one or more secret societies, but had left them for Christ's sake.

The meeting in Batavia was a conference of pastors. There were five ministers of different churches present, all of whom were opposed to secret societies. The purpose of this conference was to consult in regard to ways and means of making the testimony which the churches hold efficient. It was the general opinion that by circulation of tracts and the holding of public meetings, the testimony of the Christians in this State who are opposed to secret societies, could be rendered more effective. A committee was appointed to secure a place for holding a general meeting, and a tentative program was adopted.

I suppose you have all been interested in the industrial agitations which have perhaps been most acute in Chicago. The labor unions put themselves in the right and their adversaries in the wrong by the proposition for arbitration, which they repeatedly made, and the corporations rejected. The right to strike, which is an unquestionable one, they exercised for the purpose of securing the advantages they desire. Unfortunately, the usual attempts to accomplish by lawlessness and violence what they had failed to secure by protest and request, followed.

At this writing, no one can tell precisely how these particular agitations are to end, but every thoughtful person must see that sometime or other the law of Christ must take the place of the law of force, to which each party appeal. Corporations wield the club of hunger, unions throw stones and bricks.

It would be foolish to say that all the

wrong was on either side, or that the struggle is to end with the triumph of one party or the other. Such struggles do not end in that way. There are wrongs on both sides, and the end must be in the triumph of humanity, which is only another way of saying the triumph of Christ. Meanwhile, it is the duty of all Christians to pray. The lack of prayer in regard to all forms of Christian work is one of the great defects of our church at the present time. It is only as we go to God that we shall accomplish any particular good for men, so let us pray.

I wish to say a single word to our friends in regard to their children. One of the sad sights of our time is to see the sons and daughters of earnest Christians going away to schools where sometimes faith, sometimes character, sometimes both, are destroyed. There are in the United States quite a large number of colleges like Wheaton, which train young people to avoid the secret societies, which are the snares, traps and pitfalls into which thousands of our young fellows are falling every year. Is it right that young men and women should be sent away to these schools where amateur theatricals, dancing, and cards, the use of narcotic and alcoholic stimulants and athletics are the great and prevailing interests? Only yesterday a minister was in my office who told me that some years since he got a young man started for college. He asked him to go to a Christian school. He went away, however, to a State University. He intended, when he went away, to be a minister. Now he is an actor. Is this the sort of thing the readers of The Cynosure wish for their sons and daughters? If not, let them care for them.

At this present hour at Wheaton several young men who know something about the printing business, especially if they were pressmen, could secure good employment and pursue their studies.

Many of our readers have ample means and can send their children where they please. Ought they not to be sent to some place where they may be trained for Christian life and service? Fraternally yours,
Charles A. Blanchard.

W. B. STODDARD'S LETTER.

Iowa Convention, Indiana Convention—Special Attention Is Called to the New Jersey Convention.

Washington, D. C., Nov. 18, 1903.

Dear Cynosure: Since my last report we have held two conventions. In the preparations for the Iowa gathering, meetings at Wayland, Swedesburg and Kalona were not previously noted. The meetings at Wayland and Kalona were in Mennonite churches, while that at Swedesburg was in the Lutheran Church. All were well attended, but the meeting near Kalona was exceptionally large. The church was over-crowded; many stood outside at the windows and some were reported as having returned home unable to get within hearing distance. We found large numbers of churches in this section desirous of help which we could not reach. Surely the people are waking up to the need! The battle is joined, either the church or the lodge must go. They can not both continue to do business with the same people. If there are to be Spirit-filled people who love God and the ordinances of his house they will not be found in the lodges.

Leaving our Iowa friends, a night's ride behind the iron horse brought us to the metropolis of the West, and to the Cynosure office in its midst. Getting directions from those who started the Indiana convention arrangement at Elkhart, I found myself in a few hours in that fruitful center. Many rejoiced at our coming, and in the prospect of the Convention gathering. It was not difficult to marshal the forces, and the results met our highest anticipations.

We found seven Protestant churches, excluding those connected with secret societies in Elkhart, as follows: Swedish Lutheran, German Lutheran, Mennonite, Mennonite Brethren in Christ, German Baptist Brethren, Free Methodist, and United Brethren (Radical). A majority

of the pastors of the churches not making anti-secrecy a test of membership were enrolled on our side and the last session of the Convention was held in a church that has no law (aside from the Divine law), that would exclude those connected with the lodges. Less than one-third of the people of Elkhart go to church, much less profess to be Christians. No wonder the lodges have found there a fruitful field, and the Christians noting their destructive character have become aroused in opposition.

Preparatory meetings held in the German Baptist Brethren churches near Goshen, Ind., and in the Evangelical, Liberal U. B., Trinity Lutheran, Mennonite, German Baptist Brethren, and Mennonite Brethren in Christ in Elkhart were all well attended and very helpful. The coming of our President, C. A. Blanchard, was as expected a great lift. Those joining lodges in Elkhart must now in a measure at least go with eyes open. The addresses at the Convention were searching and convicting. Will not the friends in Indiana keep the "ball a-rolling?" You have home talent that can strike heavy blows, why not use it? We were compelled to refuse four invitations for addresses in Indiana for Sabbath last. Two of them came from colleges we very much desire to visit.

We have been at home nearly one week; we leave, D. V., to-morrow for Passaic, N. J., where the New Jersey State Convention is to gather, Dec. 7 and 8. We are invited to gather in the First Christian Reformed Church of that city. The church is large and well-located. The pastor and people give us a cordial welcome. Shall not there be a large attendance of the friends? Street cars from Jersey City and Paterson pass near the church every half hour. Friends in New York and vicinity come over and help us! Write me at the General Delivery, Passaic, N. J., as soon as you read this, that, the Lord willing, you will be on hand. We will see that your entertainment is provided, if you so notify us of your intention to attend.

Let us move forward into the winter rejoicing in what "God hath wrought for us" and expecting greater blessings.

W. B. Stoddard.

ANNUAL REPORT.

Rev. J. P. Stoddard, Secretary.

To the Members and Friends of "The New England Christian Association" in Session, Oct. 7, 1903, Greeting:

The twelve months just past have been marked by a quiet but steady advance in the movement to counteract and overthrow the Secret Lodge System in America.

The apparent progress has been greater in the western and central portion of our country, than in New England.

This is owing in part at least to the fact that the west is more thoroughly organized and better equipped with men and means available for the work. It has also the prestige of more than a quarter of a century of successful conflict in which to demonstrate its ability, and integrity, and win the confidence of the people.

The National Christian Association has ever shown itself the true friend and supporter of the church and ministry of Jesus Christ, and a staunch advocate of justice, and equal rights for all, in the civil administration. By its steady and constant course it has secured confidence and won the co-operation and good wishes of a host of friends whose sympathy and prayers are giving increasing potency to its efforts. Its list of tracts has been revised and enlarged, and the style, quality and effectiveness of its literature much improved. Its latest issue is a volume of 320 pages, by Pres. Charles A. Blanchard, which is highly commended by the press and indorsed by a wide circulation requiring a second edition now nearly or quite exhausted. The demand for this, the latest and probably the most compact and luminous treatise of "Modern Secret Societies," is an ominous fact in our work. It shows two things: First. That the Holy Spirit is convicting the people of danger and stirring them up to investigate; and second, That it is God's purpose to have the whole system exposed and its secrets proclaimed on the housetops.

In this work of housetop proclamation it is the privilege of the New England Christian Association to bear a full

part in witnessing for God, and against this enemy; that, while rejecting His Son, would "if possible, deceive the very elect," and snare the unwary in his fatal net. Men speak of happenings as though events were sometimes occurring disconnected from a general and all comprehensive movement. If such events ever occur, the New England Christian Association is not one of them. Its formation was no more an accident than the landing of the Pilgrims at Plymouth or the promulgation of a free church in America. Proofs of this are abundant in the decade just closed. Ten years ago the work was new and received little consideration from either friend or foe. Its supporters were unorganized and their efforts lacked concentration and definiteness. Without means and incapable of receiving legacies and executing trusts, it started on its work, of sowing the good seed of the word, trusting the God of the harvests for results. While progress has not been by leaps and bounds, it has made marked and appreciable advance along various lines.

Some who helped in laying the foundations have gone before, but their prayers, their sacrifices and benefactions remain a priceless bequest. They were not permitted a share in the larger and better opportunities into which we have entered, and which impose greater responsibilities upon us than fell to their lot. It is too evident to justify a doubt that the Divine Hand is unrolling the scroll in which is written that which doth not yet appear, and each successive page discloses more of God's plans, and of his wisdom, goodness and power, as he chooses his own agencies and works out his designs in his own way.

We have been stupid indeed if we have not thoroughly learned some lessons from God's dealings with the Christian Association. He has taught us lessons of trust and obedience, and that it is not by might or by power, but by the Holy Spirit, that permanent progress is made. He has shown his readiness to make every honest, persistent effort successful in his own time and way, and that his favor does not rest upon the slothful and inactive, how-

ever devout and sincere their prayers. He has shown us that his resources are at the command of his children and that he is equal to any emergency that may arise, and that what to us seems a hindrance may, in fact, be his way of accomplishing the very end which it would, from our standpoint, appear most likely to defeat. That his ways are not our ways is evident and that to follow where he leads is always and the only royal road to success.

At our meeting one year ago there were a number of questions confronting us. * * *

Means for the work, as well as helpers to carry it on, were needed. Men chosen of God and qualified as a Royal Priesthood for service, pastors whose flocks have suffered from the havoc made by this wolf in sheep's clothing, and Godly women not a few, have borne the reproach and breasted the opposition incurred for the honor of Christ and the protection of his Bride. They have not counted their reputations or even their lives dear unto them that they might stand approved at the bar of a Spirit quickened conscience and receive a final, "Well done good and faithful servant."

The ripening fields already await the harvest. Since the World's Fair I have found none more fruitful in immediate returns or giving promise of greater results in the future than the series of conferences at East Northfield. Our work is in full accord with the genesis of that movement and with its marvelous development into its present propositions. We have, moreover, the hearty indorsement of Dwight L. Moody which is potent with those upon whom the mantle of this man of God has fallen. The first in a series is a students' conference, composed of delegates and representative members from leading colleges throughout the United States. As I recall the attendance this year there were 758 enrolled. No more inspiring field or hopeful opportunity for laying foundations can be found anywhere than is presented by such an assembly of studious, alert minds who are many of them to take places in the ranks of the foremost thinkers and actors in discussing old is-

sues and settling the new problems already clamoring for admission to the arena of intellectual, social, scientific and religious investigation in foreign, as well as in the home field.

This was succeeded by the young women's conference, not so largely attended, but equally important and perhaps destined to exert a more direct influence upon the home and the coming generation than its precursor. Then followed the general conference now of world wide celebrity with an attendance of over 3,000. The prevailing sentiment of the managers and of those in attendance at all these gatherings was very friendly, so that a judicious canvass of tents, cottages, lodging houses and hotels was comparatively easy. As "The Wheaton," our rustic cottage, became known as a bureau of information and base of supplies, callers increased and opportunity for personal work greatly enlarged.

At Douglas campmeeting and at Goshen assembly I was made welcome and given an opportunity to circulate literature and converse personally with the people. Only at Willimantic M. E. campmeeting, was I assigned to duty without the camp, by official action; but even in this case I was assured by the elder in charge that he was in hearty sympathy with our work and that the action of the committee was out of deference to the feelings of two or three members who were secret order men.

What next? For years your Board of Directors and General Secretary have been urging the necessity of a home and headquarters in Boston. Each year this matter has been emphasized at our annual gathering, and contributions solicited for this special object. This appeal had become somewhat monotonous and I am sure it is as gratifying to you as it is pleasing to me to be relieved from this unpopular but highly important feature of our work. Additional funds will be needed to equip and carry on the work, but in my judgment, the imperative demand at this stage is a wise, judicious and economic investment of funds already in hand. They were given and accepted in trust for a specific purpose and until they are used as

directed by the donors our work will be greatly hampered financially and in its larger and more vital purpose. * * *

The available assets of the Association have more than doubled during the year for which we ought to thank God and take courage.

Since we began work in N. E. our Association has published four books, three of them in issues of 5,000 each, and some 50 different tracts which have been widely circulated. We have decried cheap stock and shabby work, offering to the public only that which in its mechanical appearance at least was worthy of the cause. For obvious reasons very little has been done during the year to increase our literature, and that part of our work needs a thorough revision and enlargement just as soon as we have suitable room and facilities for doing the work. The Home Light has been continued with gratifying results for nearly fourteen years, and has carried the first knowledge of our work to many who have hailed it as a harbinger of brighter days.

Prospects were never more encouraging and the duty of testifying more imperative. There is an open field and God is leading all who are willing to trust and obey. Beloved, we may not live to see this system of iniquity broken in pieces, but having seen the evil, we may die with the consciousness of having done our utmost to counteract and overthrow it, and in the full assurance of receiving a just recompense of reward for every sacrifice we have made and every testimony we have given in honor of Christ and his Bride, the Church, which will far out weigh all the honors and preferments the lodge can bestow.

Respectfully submitted,
James P. Stoddard, Secretary.

That which is mysterious to us is merely God's challenge to our exploration.

It is a serious business when a man has nothing to do but make a laughing-stock of himself for the benefit of wiser people.

A MICHIGAN MEETING.

Spring Arbor, Mich., Nov. 20, 1903.

On Saturday evening and Sabbath morning and evening, the 15th and 16th, President Charles A. Blanchard spoke on lodgeism in the Seminary chapel to a fine audience composed largely of the young people of the school. The addresses were masterly in their logic, presentation of the truth, and in the Christian spirit manifested. The truth was uttered in love and its influence upon the minds of the young people will be far-reaching in its effects. It was a remarkable presentation of unpopular truth.

(Rev.) David S. Warner.

Marissa, Ill., Nov. 10, 1903.

Dear Brother Philips: I wish to report that I gave a lecture at the Old Bethel Church, near Houston, Ill., on the second Sabbath of November, to a very appreciative audience. Rev. E. A. Crooks, the pastor, gave me a most hearty welcome and the people showed their approval by good attention and by asking me to return again and continue the subject. We distributed the copies of the Christian Cynosure, that you sent, we expect soon to get a few subscriptions. We have made arrangements with Rev. J. C. French, of Oakdale, Ill., to deliver a lecture in his church on the morning of the fifth Sabbath of November, (D. V.). We expect also to get a hearing in Cutler, Ill., soon, and at several other points.

Our first object is to show the pagan origin of Secret Societies and then show their character and the reasons why Christians should not fellowship with them.

With kindest regards,

(Rev.) R. W. Chesnut.

ARKANSAS STATE WORK.

Little Rock, Ark., Nov. 18, 1903.

Editor Cynosure: During the past three weeks there have been two large Baptist gatherings in our city, the General Baptist Association and the Baptist State Convention. I embraced the opportunity thus afforded to distribute quite an amount of anti-secret tracts and other anti-secret literature.

I saw very few pastors wearing the Masonic emblems on their vests or watch-charms, and was told by an active pastor that is opposed to lodge fraternalism that a great many have quit their lodges, especially so of Masons. I said to him, "I think I can credit some of this to the reading matter that I have sent them;" for I have sent to every prominent Baptist in the State something to convince him of the folly and sin that they are engaged in. Many who have laid aside their "square and compass" will now meet me with a hearty handshake, when only a few years ago they would avoid me.

Handing to Rev. Giles C. Taylor, of Fordyce, Ark., and another gentleman, "Secret Societies Incompatible with Christianity," both exclaimed at once, "I am with you." I answered, "Bless God! I want to give you the right hand of fellowship." I had quite a lengthy conversation with Rev. Taylor. He had never heard of the N. C. A. I gave him a short history of the same, and then went home and mailed to him Thurlow Weed's account of Morgan's abduction and Eld. David Bernard's "Reminiscences of Masonic Revelations."

Yours still in the work,

A. J. Millard.

FROM THE MISSOURI AGENT.

Sidney, Mo., Oct. 30, 1903.

Editor Cynosure.—It is likely that the friends of the great conflict of light against darkness begin to think I am out of the line of battle. I am glad to tell you all to have no uneasiness about that, though I don't report very often. I shall not have time now to tell where all I have been and what I have seen and heard since my last report.

I have been on two general rounds through Putnam, Schuyler, Adair, Linn and Sullivan counties, filled one appointment in Scotland county, and am just back from a fifteen days' tour in Monroe and Audrain counties. I had the blessed privilege of being at two church meetings—one in Audrain and one in Monroe county—with the Baptist Church of Christ, and of hearing the unmixed gospel preached by Elders Sutton and Hutchinson, who will not fellowship with lodgery in the church

relation or in communion. They remember 1 Cor. 5: "If any man that is called a brother be an idolater," with such "not to keep company," "no, not to eat." "Therefore put away from among yourselves that wicked person." Or, as in 2 Cor. 6:14-17: "Come out from among them, and be ye separate, and touch not the unclean." So also in Ephesians 5: "Have no fellowship with the unfruitful works of darkness," etc. If paganism (lodgery) is Solomon's "horse-leech," are not the hoodwinked of the church and state the "two daughters" (Prov. 30:15)? or, "greedy dogs" (Isa. 56)? or, lewd women (Ezek. 16)? Are not bribed judges and hired priests those "who have gone in the way of Cain, and ran greedily after the error of Balaam, and perished in the gainsaying of Core" (Jude 11; 2 Peter 2:15)?

Give me God's four altars and His three organizations, and deceivers, wicked men and false worshippers may have all the others. While God gives me grace and strength I will, like Abraham, try to drive the fowls away from the offering on the Lord's altar. But, say they, you don't know anything about lodgery unless you have been in it. I answer, Are you so ignorant as to think all are like yourselves, who do not try to learn the difference between the institutions of God and those of men and devils? His are for the careful consideration of all, public and private; theirs are clannish and only for the able-bodied who have money to pay their way. Satan himself can't counterfeit or mock what don't exist, neither can his servants; though I confess readily one point, we outside don't know how it makes a man of common sense feel to be stripped almost nude, and to have a rope or chain put on him, and to get down on his naked knees and swear away his life and honor and American birthright—liberty—to any set of men, Christian or heathen. Neither can the wisest of those who have got down so low describe their own feelings. No wonder they call it the "new birth." It is an absolute passing from human integrity to degradation—from God-given manhood and freedom to the

bonds of satan and wicked men. Look down there at that pitiful preacher, deacon, class-leader, or any other church member—hypocritically, under the hoodwink, pretending to be in search of light! Who but God is able to pity such delusion or deliver therefrom!

I aim to start November 4 to Choc-taw, I. T., and Arkansas, if the Lord will, on a three weeks' tour in answer to the Berean calls for help which have come in every letter since I was there last fall. The field of labor is opening so fast, and the brethren of the churches here where I have been preaching so long seem to complain so of my absence, that I don't know what to say, only to pray the Lord of the harvest to send more laborers into the field; for surely the harvest is great and the laborers are few. Who will try to declare all the counsel of God in this dark day of organized powers of darkness? And pray God, brethren, that an open door of utterance may be given me in this time of need.

Yours for the truth unmixed.

(Eld.) A. B. Lipp.

AMONG THE KNICKERBOCKERS.

Yorkville, Ill., Nov. 14, 1903.

Dear Cynosure: It was my privilege to attend the anti-secret convention held at the Covenant Church of Bovina Center, N. Y., Tuesday, Nov. 3. It was a delightful, clear, bright morning, just frosty enough to make life worth the living, that found us in that beautiful valley between the grand old mountains that welcomed us with the many voices that only nature can echo, and somehow we seemed to come into closer touch with her God—and our Heavenly Father.

Rev. T. M. Slater, the pastor of that mountain flock, met us with so cheerful a Christian salutation, and so hearty a welcome, that he and all of his were all ours. Indeed the hospitality was of the dear old Knickerbocker type, and we were at home.

The attendance from the beginning was more than good. The field was new; the soil was virgin and ready for the seed. At the morning and afternoon sessions the house was about half full, and at the

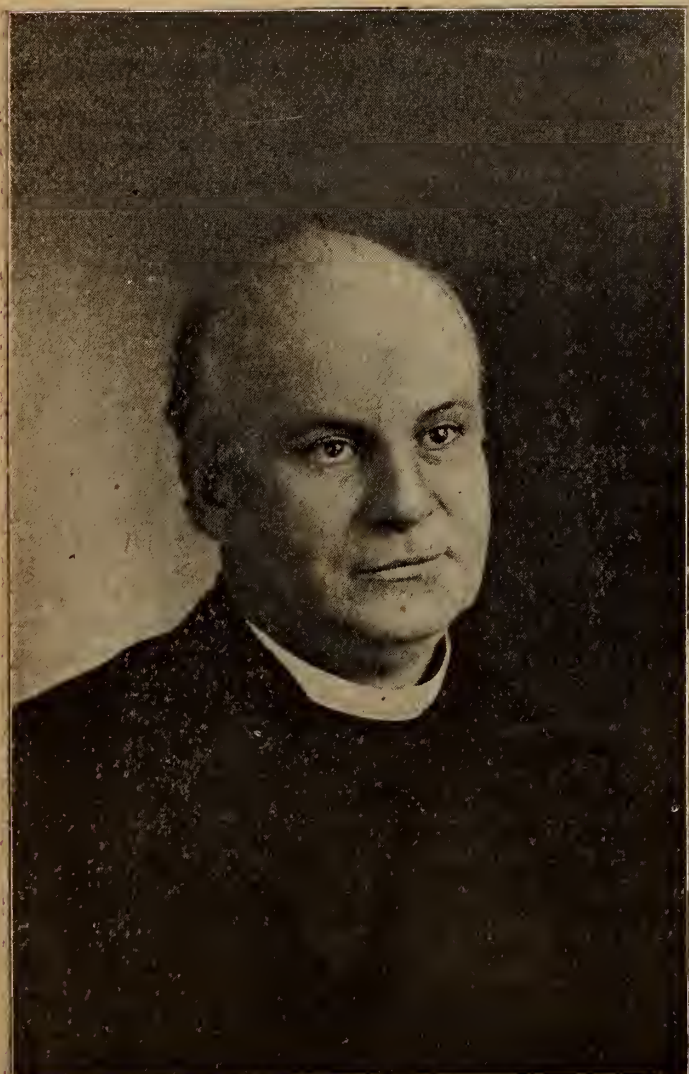
evening session is was full to overflowing. The program was excellent, modeled on biblical lines from start to finish. "Our Duty to Live in the Light, and to Make Known Whatever Is for the Common Good," was ably presented by Rev. G. M. Robb, of Syracuse, N. Y., followed by a thoughtful paper on, "The Evil of an Oath to Fulfill an Unknown Obligation," by Rev. W. L. C. Samson, of Bovina Center, N. Y.

After dinner and the devotional exercises, "The Example and Spirit of Jesus

of Jersey City, N. J., Dr. Parker dealing with "Masonry a False Religion," and the writer with "The Lodge and the Home."

Each subject was presented with thoughtful care, but without the fear of man, and in that reverential spirit that honors God, in whose name and to whose glory the meeting was called. As a whole, the meeting was full of interest and blessed power. Some who came to laugh went away to think. Liberty came to some who were in bonds, and enlightenment to many who were in darkness. We trust that seed was sown from which there shall come a harvest of righteousness, whose fruit shall be gathered in eternity. Yours in Christ,

Saml. H. Swartz.



REV. SAMUEL H. SWARTZ,
Methodist Episcopal Church, Yorkville, Ill.

Christ Opposed to Secrecy," was faithfully treated by Rev. H. L. Crockett, of Cortland, N. Y., after which there was a general discussion of "Secretism and Citizenship." Rev. J. A. Gordon, of Cabin Hill, N. Y., dealt with "The So-called Minor Orders," and Rev. W. M. George, of Brooklyn, N. Y., answered the question, "Is the Lodge Needed for any Good Purpose?"

The evening session was divided between the writer and Rev. James Parker,

Bovina Center, N. Y., Nov. 17, 1903.
Editor Cynosure:

Our convention was a great success. There is great need of this work throughout this part of the country, and this meeting has stirred up quite a feeling. We feel this discussion will do great good, as it has opened up a side of the question not hitherto known. Sincerely yours,

(Rev.) T. M. Slater.

Seceders' Testimonies.

Ansted, W. Va., Oct. 17, 1903.

I once belonged to a secret order, but I am done with them forever. At least seven-tenths of the troubles confronting me in my church work came from the orders. I can not belong to an order that hates my Lord and ignores Him in its prayers. My work shall ever be to defend Christ and His gospel and oppose anti-Christ in every form. Some of my members frequent the lodge meetings, contribute to its support, etc., but never attend prayer meeting, or seldom give anything toward the support of the gospel.

(Rev.) A. N. Morris.

The way to get rid of unwelcome thoughts is to shut the door in their faces. Hospitality to evil will make it feel at home.

MINUTES OF IOWA STATE CONVENTION.

The Iowa State Anti-Secret Christian Association met in annual session in the Reformed Presbyterian Church of Washington, Iowa, at 2:30 p. m., Oct. 26, 1903, and was opened with devotional exercises under the direction of the president, Rev. W. C. Allen. In the absence of the State secretary, Rev. W. R. Sawhill was chosen secretary pro tem. Rev. W. C. Allen, State president, delivered the first address of the afternoon, an address that outlined the work of the convention and suggested the spirit that should run through our entire meeting. Rev. F. O. Ross, of the First United Presbyterian Church, Washington, Iowa, delivered an address of welcome, and Rev. W. B. Stoddard, of Washington, D. C., the Eastern secretary of the National Christian Association, responded to it. The chairman nominated, and the convention confirmed, the following committees:

On Enrollment: Mr. F. M. McElhinney, Mrs. Patton and Mr. A. I. Yoder.

On Resolutions: Rev. J. A. Black, Mr. J. W. Crawford, Rev. J. A. Fenwick, and Rev. J. P. Davis.

On Nomination of Officers: Rev. T. P. Robb, Rev. D. J. Masson, Mr. J. R. Letts, Mr. A. Knox, and Mr. L. M. Samson.

On Finance: Messrs. J. W. Baird, W. J. Hamilton, and John McDonaugh.

On motion, the convention adjourned, and session was closed with prayer by Mr. J. W. Baird.

Second Session.

The second session, at 7:30 p. m., was opened with devotional exercises under the direction of the president. The church of the Associate Presbyterian congregation being offered for some of Tuesday's sessions, it was ordered that the afternoon session be held in that church. The convention then listened to two addresses, one on "Two Opinions," by Rev. J. M. Hamilton, D. D., of Reinbeck, Iowa, and the other on "Secretism," by Rev. J. P. Davis, D. D., of Ainsworth, Iowa. Both addresses were

able and inspiring, and were well received by a large audience.

The convention then adjourned, with the benediction by Rev. F. O. Ross.

Third Session.

The convention opened its third session at 9:00 a. m., Oct. 27, with devotional exercises under the direction of the president. The minutes of the first and second sessions were read and approved. The report of committee on nominations was heard and adopted. (See report on page 214 of November Cynosure, "State Officers for Year 1903-4.") The committee on resolutions presented their report, which was received and laid upon the table for further discussion. The treasurer, Mr. A. Branson, of New Sharon, Iowa, by Mr. John McDonaugh, presented a verbal report. In the absence of the president-elect, Rev. D. J. Masson, of the Associate Presbyterian Church, Washington, Iowa, was chosen chairman pro tem. Mr. John McDonaugh was constituted present acting treasurer. A resolution of very hearty thanks was voted Mr. Branson, treasurer, for his services.

Letters from the following were received and presented to the convention: Rev. J. P. Stoddard, Boston, Mass.; Rev. O. T. Lee, Northwood, Iowa; Mrs. Jennettie Siemiller and children, Blockton, Iowa; Rev. J. Haefner, Ottumwa, Iowa; R. M. Fonda, Monona, Iowa; Rev. Robert Neumann, Burlington, Iowa; Hon. J. J. Bruce, Rolfe, Iowa; Rev. J. P. Davis, Ainsworth, Iowa; Rev. E. Howard Brown, New Sharon, Iowa; J. M. Hitchcock, Chicago, Ill.; Rev. S. A. Scarvie, Waterville, Iowa; A. J. Loudonback, Glidden, Iowa; Rev. Cyrus Smith, Leon, Iowa; A. Branson, New Sharon, Iowa; Mrs. J. R. Johnson, Morning Sun, Iowa; Aaron Stalker, Richland, Iowa, and Rev. A. Petersen, Burlington, Iowa. A committee, consisting of Rev. W. B. Stoddard, Rev. Louis Meyer and Mr. D. Edgar, was by motion appointed to take charge of these convention letters and give a brief resume of them.

On invitation, Rev. J. R. Wylie, of the National Reform Association, addressed the convention. A committee, consisting of Rev. T. P. Robb, Rev. W.

C. Allen, Rev. J. B. Jackson and Mr. John McDonaugh, was appointed to carry the greetings of this association to the National Reform convention to meet soon at Oskaloosa, Iowa.

Rev. Louis Meyer addressed the convention on the subject, "The Lodge and Labor Union Tyranny." He was requested by unanimous vote to embody the substance of his address in an article for the Christian Cynosure. A general discussion upon the subject presented by Rev. Meyer followed, which was participated in by a number of those present.

The convention then adjourned, and session was closed with prayer by Rev. J. R. Wylie.

Fourth Session.

The convention opened its fourth session at 2:00 p. m., in the Associate Presbyterian Church, with devotional exercises under the direction of the chairman pro tem. Rev. T. P. Robb, D. D., of Linton, Iowa, addressed the convention upon the subject of "Brotherhoods," and was listened to with much interest. The minutes of the morning session were read and approved. Upon motion, a collection was taken for the expenses of the convention, which amounted to _____. The committee on convention letters then presented a verbal report, and the letters were referred to the editor of the Christian Cynosure. The report of the committee on resolutions was taken from the table, and the resolutions were discussed and adopted, section by section. (See "Resolutions," November Cynosure, page 215.) The committee on enrollment reported. The locating of next year's convention, both as to time and place, were left to the executive committee. Pending the motion to adjourn, the minutes of this meeting were read, and approved.

The convention then adjourned, and was closed with prayer by Rev. W. B. Stoddard.

(Rev.) W. R. Sawhill, Secretary.

The man who seeks his pleasure in his toil is happier than he who gleans for it in the profitless fields of indolence.



REV. LOUIS MEYER

THE TYRANNY OF LODGES AND LABOR UNIONS.

Synopsis of an Address, Delivered at the Iowa State Convention, Washington, Iowa, Oct. 26 and 27, 1903, by Rev. Louis Meyer, Pastor of the Reformed Presbyterian Congregation at Hopkinton, Iowa.*

(Published by request of the Convention.)

In approaching a subject of so vast importance let us first of all become clear in regard to the expressions used. Lodges and Labor Unions need no further explanation, but what do we mean with "Tyranny"? I find that Webster defines it as "arbitrary or despotic exercise of power," and since he defines "arbitrary" as "depending on will or discretion," I hesitate not to define tyranny as the exercise of power (whether acquired lawfully or not), regardless of the rights of others, for selfish purposes."

With this definition before us, let us approach our subject and let us ask,

I. Do lodges in America exercise the power, which they have acquired in some manner, regardless of the rights of others, for selfish purposes? All but members of lodges and secret, oath-bound societies—and even these members, if they are honest men, will hesitate to say no—would answer this question with an unqualified "yes." But it is necessary to prove our answer thoroughly, if we ex-

*The most excellent report of the Committee on Labor Organizations, Rev. R. C. Wylie, D. D., chairman, published in the Minutes of the Synod of the Reformed Presbyterian Church of North America, 1902, has been freely used.

pect to persuade any of the members of these lodges of the error of their ways.

1. Lodges demand the right to be sole judge whether or not certain things interfere with the individual member's duty to his family, his country, and his God. It is undoubtedly tyrannical, when the lodge requires men to stultify their own consciences and to pledge complete, i. e. inviolable and perpetual secrecy, making this secrecy a condition of membership which cannot be dispensed with under any circumstances. But as we approach the oath, or pledge prescribed, we find that the poor victim of the initiative rites is told that the things that are now to be disclosed to him, and which he promises to keep inviolably and perpetually secret, shall not interfere with his duty to his family, to his country, and to his God. Now mark the tyranny of the lodge, when it establishes itself as the only judge of what interferes with the duties of its individual members toward all others and even toward God. It demands complete and absolute control of a man's conscience, before that man is even permitted to join its ranks. Is not that tyranny?

2. Lodges interfere with natural relations between husband and wife. They demand that a man shall swear that he shall reveal none of the lodge secrets even to his own wife, whom he has vowed to love as his own life. Perfect happiness cannot exist where one, either husband or wife, has a secret before the other. Husband and wife are separated by this secrecy, which is immoral and sinful, and it is the tyranny of the lodge, which demands the initiative severing of the intimate tie of complete trust and understanding between husband and wife.

3. Lodges force fellowship with worthless, or even evil men upon their members. The lodge demands that each member shall recognize the other as a brother. Ah, yes, it would be beautiful, if this meant the scriptural brotherhood of all men. But alas, it means something quite different. It means that the Mason, for example, must acknowledge the secret sign and grip, whether he who gives it be a respectable man, or a worthless, dirty tramp, or a criminal. It means that the Mason must help him who has given the

sign of distress, irrespective of the consideration if the help is needed for a lawful purpose. It means that the judge who is a Mason must consider the man before his bar who has the grip, pass word, and sign, no longer as a criminal, but as a brother Mason, who must be freed from the clutches of the law under all circumstances. It means that the lodge demands that all else be subordinated to the outward prosperity of the lodge, and that the brotherly relation of any man, be he even a very devil, must be acknowledged if he has grip and sign of the lodge. Does not the tyranny of the lodge demand that Scripture be set aside and men be unequally yoked together?

How well this tyranny is proved when a lodge funeral is held. I often wonder if some of the good Christian men who are obliged to march together with the infidel, the drunkard, the shiftless, and the idler, are not ashamed of the company in which they now publicly appear. But the lodge demands it and the lodge is a tyrant.

4. Lodges interfere with the Church herself and with the management of her affairs. Not long ago, a Presbyterian minister came to me and told me that some of the Odd Fellows in his congregation had demanded that he announce the meetings of the lodge from the pulpit. The demand seemed to have been made in such a manner, that it implied that minister would lose his influence and his popularity, if he disobeyed the order. That minister did not obey the Odd Fellows' orders, but all that saved him was probably only the fact that he is a member of a minor lodge, and that his father-in-law is a high Mason.

Our faithful and beloved Dr. Swartz is a good illustration of the tyranny of lodges. Here is a man of great consecration, living faith, and of no mean talents; a pulpit orator second to few in his whole denomination; and yet, he is kept in minor places and has no hope of ever reaching so-called important places. Why? The presiding elder of his district gave him the unqualified answer, that, since Dr. Swartz fights the lodges, the lodges fight the doctor, and in their tyranny the lodges demand that he be

kept in the background. Alas, that the Church of Jesus Christ, at least in part, has sunk to a place where it heeds the tyrannical demands of the lodges!

II. Do Labor Unions in America exercise the power, which they have acquired in some manner, regardless of the rights of others, for selfish purposes? Every honest reader of the daily papers finds innumerable proofs of the tyranny of labor unions.

We do not deny that laborers in general are not well paid. We do not deny that laborers have a right to organize for the purpose of improving their condition. But labor organizations have no right to exert tyranny over others.

1. Labor Unions usurp authority over others. President Hogue made the following statement not long ago (see *Cynosure*, June, 1903, p. 50): "We have an institution in this city making laws which no body of men in Chicago has a right to do, except its legislative body, and enforcing them with an iron rigor, with which the mayor and the common council have never been able to enforce their laws. They can snap their whip and say to the milk wagon drivers, you join us. I have in my home a card, that was circulated, a threatening card. . . . Men I have talked with, who joined because they threatened them, have said, God help every man who is out of the union after such a date!" Is not that tyranny pure and simple? There is no divine or human law which justifies the demand that every working man must be a member of a certain kind of labor organization.

2. Labor organizations usurp a moral and legal claim upon the places they have vacated in strikes. Any laborer, and any members of labor organizations, have a perfect right to cease work when conditions and terms are unsatisfactory. But as soon as a man ceases work, the place which he has occupied becomes vacant and can be occupied by any other man. But, says Frank R. Foster, "The unionist holds that the workman has an equity in his job; that if he relinquishes his position to obtain a betterment of the conditions surrounding it, he by no means surrenders that equity; and that a third party has no more moral right

to appropriate the job than to take any other property which may be left temporarily unguarded."

The same writer states the argument of the strike thus: "The majority judgment of wage-earners decides that work must not be done under certain conditions. The men who take the places of strikers ignore that judgment and set up their minority judgment. Such men forfeit their claim to the moral respect of the strikers, and break the eighth commandment of the strikers' decalogue which reads, 'Thou shalt not steal thy neighbor's job.'"

The claim of the labor unions upon the places vacated by its striking members, is preposterous, immoral, and tyrannical, since it utterly disregards the rights of all non-union men.

3. Labor organizations interfere with the rights of employers. They not only try to fix the scale of wages frequently without paying much attention to the ability of the employers to pay such high wages, but they also pay very little attention to efficiency. Thus one great incentive to increase of skilfulness is taken away.

Again, labor organizations limit the amount of work to be done, limit the number to be employed, and thus actually restrain labor. Certain organizations permit only a very limited number of apprentices in certain trades. Others prohibit the employment of certain nationalities. Others again forbid the introduction of certain labor-saving machinery. Thus labor organizations by frequently encouraging inferior workmanship and by hindering the expansion of industry, interfere tyrannically with the rights of employers.

4. Labor organizations usurp tyrannical authority over their own members. "When the executive committee . . . legalize a strike in any one department of a mill or works, it shall be required that the men of all other departments shall cease work until the difficulty is settled," says the Constitution of the Amalgamated Association of Iron, Steel and Tin Workers.

5. Labor organizations usurp tyrannical authority over those who are in charge of the work. It shall be the

duty of the "Mill Committee" to persuade new workmen to join the union, but "when it is found that a manager, superintendent, or foreman is using his influence in persuading men in the mills or factories not to join their associations, they shall severally be notified by the Mill or Factory Committee that such action must be stopped," says the same constitution as above.

6. Labor organizations interfere with the Church. It is the labor organization which causes the increasing Sabbath desecration, at least in a large measure. Not only are the business-meetings of many, many unions held on the Sabbath, but numerous of the innumerable Sunday-picnics and excursions are official "union picnics and excursions."

7. Labor organizations interfere with the laws of our country. The Chinese exclusion act has been forced upon us only through their influence. "Chinese exclusion is an issue on which all organized labor is a unit," said Mr. Gompers.

The "Miller Case" is nothing else but an attempt by organized labor to interfere with the Government of our country. The manifesto of the Chicago Federation of Labor, demanding that all non-union men should be excluded from government employment, was nothing but an attempt to set aside the Declaration of Independence.

The oaths of some labor organizations demand that allegiance to the union and loyalty to its commands must be given the precedence before loyalty to Church and country—for that is their implied meaning.

Yes, yes, labor unions are no less tyrannical than lodges, they are rather more dangerous at the present time.

Our country is approaching the crisis very rapidly, not only the crisis of conflict between organized labor and organized capital, but the crisis of the great conflict between our Government and organized labor. As organized labor grows stronger, it will become more and more insolent in its tyrannical demands upon the individual, the Church, and the State, until at last the crisis is reached.

May God cause the crisis and the conflict to be bloodless, if come they must!

SECRETARY'S REPORT INDIANA CONVENTION.

The Christian Convention to discuss Secret Societies was opened in the Swedish Lutheran Church, at Elkhart, Ind., Nov. 9, 1903, at 2 o'clock, p. m. The State President being absent, Dr. C. A. Blanchard, President of the National Christian Association, presided. Eld. H. W. Kreighbaum, of South Bound, conducted devotional services, after which an address of welcome was given by Rev. H. Lind, pastor of the Swedish Lutheran Church. Rev. W. B. Stoddard responded, and then delivered an address on "Things Done in Secret."

Business was taken up, and Rev. M. W. Sundermann was appointed secretary. Committees were appointed on Resolutions, Nominations, Finance, and State Work.

It was voted that the meeting on Tuesday night be held in the Division Street Evangelical Church. Adjourned with prayer by President Hostetler, to meet at 7:30 p. m.

The evening session was opened promptly at 7:30 by a song and prayer service. Announcements were made by Rev. W. B. Stoddard, after which the collection was taken, amounting to \$7.00. An address was given by President Blanchard on "The Relation of Secret Societies to the Christian Church." The church and the lodge are very distinctly separate. The lodge stands for secrecy; the church for openness. If the one is right, the other must be wrong. Lodges are founded upon a partial benevolence; the church is based upon a universal benevolence. The lodge is based upon partial honesty; the church upon universal honesty. The lodge stands for partial purity; the church for universal purity. The lodge is continually a school for murder; the church is a school of mercy. The church is instituted by God; the lodge is instituted by man. A strong appeal was made for every man and woman to take a firm stand. This address was concluded with an earnest prayer, nearly all standing as a testimony against secret societies. After singing, the meeting adjourned, with benediction by Rev. M. W. Sundermann.

The Tuesday morning session was

opened by Rev. W. B. Stoddard, who read from Ephesians 5. Three fervent prayers were offered for God's guidance for the day and light for Christians. "My Jesus, I Love Thee," was sung. The minutes were read and approved. Letters were then read from the following persons who were unable to be present: Rev. M. F. Lauffer, Huntington, Ind.; W. I. T. Hoover, North Manchester, Ind.; Mary C. Fleming, Lima, Ind.; Bishop Halleck Floyd, Dublin, Ind.; Rev. C. McLeod Smith, Ray, Ind.; Rev. S. F. Sprunger, Berne, Ind.; Rev. J. B. Jackson, Albia, Iowa; Rev. P. W. Raidabaugh, Plainfield, Ind.; Rev. C. A. Mummart, Huntington, Ind.; Rev. T. J. Russell, South Bend, Ind.; Dr. H. J. Becker, Dayton, Ohio; Rev. J. Beck, Richmond, Ind.; Rev. M. E. Remmele, Clarksville, Mich.; Fannie Elliott, Fountain City, Ind.; Nathan H. Clark, Westfield, Ind.; Eld. Levi Hoke, Goshen, Ind.; S. L. Cook, Albion, Ind.; Rev. D. Van Der Ploeg, Passaic, N. J. On motion, these letters were presented to the editor of the Christian Cynosure for use as he sees fit.

The following officers were elected for the ensuing year:

President—Bishop Halleck Floyd, Dublin, Ind.

Vice - Presidents—Rev. I. L. Berkey, Goshen, Ind.; Rev. H. Lind, Elkhart, Ind.; Rev. J. Beck, Richmond, Ind.

Secretary—Rev. M. W. Sundermann, Elkhart, Ind.

Treasurer—J. J. Hostetler, Elkhart, Ind.

All joined in singing a hymn, and the subject, "Observations of Pastors and Others," was opened by Rev. J. O. Mosier, pastor of Watchtower Evangelical Church, Elkhart, Ind. This discussion was continued by Rev. Heestand, Rev. Olery and Rev. Austin. "Onward, Christian Soldiers" was sung, and the subject of "Swearing" was taken up by Rev. I. L. Berkey, of Goshen, Ind.; after which we adjourned to meet at 2 o'clock, p. m.

Commencing promptly at 2 p. m., the devotional services were conducted by Eld. Levi Kreider, and the work of the convention resumed. On motion of Rev. W. B. Stoddard, it was voted that we postpone the address of Rev. William I.

Phillips, so that the same might be given in the evening to a larger audience, and that we take up the reports of committees and open the question-box. The report of the committee on resolutions was taken up item by item and the resolutions adopted after slight amendment. (See Resolutions.) The minutes were read and approved. Adjourned with prayer by Rev. William I. Phillips.

The closing session was held in the Division Street Evangelical Church. The service was opened by singing, "What a Friend We Have in Jesus," and Brother Hurtsler, of Goshen, Ind., led in prayer. A hymn was sung, and a collection taken, amounting to \$5.74. (Contributions were also received from the following: William Huston, \$10; Rev. J. Beck, \$1; R. P. Church, Ray, Ind., \$2.50; Mrs. Mary C. Fleming, \$5; Joseph Craig, \$5.)

Rev. William I. Phillips, general secretary of the National Christian Association, read a paper on the work of that Association. The closing address of the convention was by Rev. William S. Jacoby, pastor's assistant of the Moody Church of Chicago.

(Signed.) M. W. Sundermann,
Secretary.

Elkhart, Ind., Nov. 13, 1903.
Mr. Wm. I. Phillips, Chicago, Ill.:

Dear Brother: I think the Convention just held here has made a deep impression for good in our church work. It may have had the effect to shake off a few dry branches, but that will be no loss to the church. We have been strengthened in our position against the secret societies and confirmed that our fathers took the right stand when they insisted in our very Church Constitution that "we will not tolerate our members uniting with the Masonic or other infidel societies."

My prayer is that God may bless the work of the Association. I do not see how any true Christian can so "unequally yoke himself together with the unbelievers" as to not only keep silent about the ungodly secret practices, but also to defend them. May God open the eyes of his children. Most cordially,

(Rev.) Herman Lind.

WHEATON COLLEGE,
Wheaton, Ills.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

— CHICAGO, JANUARY, 1904.

NUMBER 9.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

Two articles in recent numbers of the Cynosure have received high praise. One of them is found on page 164, "An Irrepressible Conflict," and another on page 228, "Senator Smoot." These were both from the pen of our most helpful friend, and secretary of our Board of Directors, Mr. J. M. Hitchcock. It is a pleasure to be able to have his likeness greet us this month from the cover page of our magazine.

NEW YEAR'S GIFT.

That is a better gift which does not vanish in first use but continues to benefit him to whom it is given. A good book, useful for reference or re-reading, meets this requirement, and is closely followed by a good paper or magazine. The Cynosure is published in order to render steadfast service, and, just now, to render constant service during the year 1904. In this, its subscribers co-operate when they subscribe for themselves. They can amplify their co-operation by subscribing also for others whom we can help.

Many need information and many exhortation or stimulus. If the Cynosure has supplied such needs for a reader, he has evidence that it can do this for a new reader to whom he can have it sent. What has grown familiar to him would be novel to many others from among

whom he could select one. If each subscriber sent with his renewal a new subscription, circulation would double every year. That is too much to hope for, but a percentage of addition gained in this way would be valuable.

Though this method of work would be silent yet the Cynosure would speak for the worker twelve times; once a month the person selected would be appealed to by a chosen speaker; while the new year's gift would be a twelve-fold gift for this new year.

HAPPY NEW YEAR LEAGUE.

Shall Your Name Be Enrolled?

Otterville, Ontario, Can., Dec. 18, 1903.
Wm. I. Phillips, Chicago, Ill: .

Dear Sir—Enclosed find P. O. Order for two subscriptions for the Christian Cynosure, the renewal of my subscription and also for a new name which I send you. If all on your list should do the same, you would have a Happy New Year. I hope you will have a happy one.

Yours truly,

Wm. Parson.

President J. Q. Adams said: Secrets written in blood should be revealed; a tree that bears such fruit should be hewn down. No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed."

Were this the hysterical language of some wild fanatic, it might be made the subject of ridicule and detraction, but a testimony from such a source is worthy of consideration.

We are under obligation to the S. S. McClure Company for the interesting article in this number, "The Lone Fighter." It is helpful and stimulating and needed at the present time. "May his tribe increase."

The article in this number from the pen of Rev. H. H. Hinman will be a pleasant sight to our old subscribers, and they will be glad to know that he has quite recovered from the fall and injury which he had some time since. We all hope that his expectation of visiting us here next summer will be fulfilled.

For many years the Association has circulated the work of Rev. J. H. Brockman, of Watertown, Wis., entitled, "Oddfellowship Judged in the Light of God's Word." He is widely known to Cynosure readers through this work, and all will sympathize with him at this time of his severe sickness. He says that he does not expect to recover. We bespeak for him the prayers and sympathy of our many readers.

"He died as Christian's die—no fear, no anxiety except for the loved one he must leave behind.

"I have read over and over the list of Christian graces in my Bible and, I say, that there was not one of them but that he possessed in a marked degree."

So wrote one who had known Brother P. F. Thurber most intimately for fifty-two years. On another page we publish a short sketch of this useful and unostentatious life. In the light of recent events in the labor world his book, "Lessons on the Constitution Relating to Secret Societies," is of special interest. Can our readers do better than to teach this book to their children? It contains forty pages, and cover, and is sent to any addressed postpaid for the nominal sum of six cents.

The trustees of Berea College, Berea, Kentucky, have just given a unanimous call to George A. Hubbell, Ph. D., now connected with the Erasmus Hall High School, of Brooklyn, N. Y., to the Vice Presidency of Berea College.

The new Industrial Building of Berea College was formally opened Dec. 5 by

varied public exercises, including an address by Prof. Milford White of State College, Lexington. The building is constructed of bricks made by the students and is admirably adapted both for instruction and for the conducting of various productive industries. The portion now ready for use has cost, with its equipments, over \$40,000.

STUDENTS REGISTER PROTEST.

Students at the University of Chicago have registered a protest at the ruling of the faculty which compels them to stop all dances at 12 o'clock. The new ruling, the students say, will cause many social affairs to be abandoned.

Yesterday the Senior College Council formally petitioned the faculty to permit the Fraternity dances to continue until 2 a. m., and the university promenades until 3 a. m.

—The Chicago Record-Herald, Dec. 11, 1903.

Masonry is finely illustrated by the following story: Two gentlemen met at a time, and one of them had a beautiful trunk which excited the curiosity of the other. He became very anxious to know what was in it, so, after a time, the owner of the trunk told him for so much money he might see; he paid it over and the trunk was opened, but to his surprise in that was another still smaller and more curious withal, so with increased interest, and excitement doubled, the duped man wanted to know what was in that. For so much more he could see. He paid it over, and it was opened, and behold, in that was another still smaller, but exquisitely fine and attractive. Deeply chagrined and woefully disappointed, the deceived gentleman demanded to know what it contained. For an increased sum of hard cash, he might see. He had paid so much, which he should lose if he did not proceed, and being quite well assured by hints and talk that the valuable object of his search must be in that nice little trunk, and it was next to certain, the price was paid, and that was opened; and to the great astonishment of the duped, deceived, defrauded man, in that there was not anything, and he could only turn away with disgust and scorn at his own stupidity.

THE LONE FIGHTER.

BY RAY STANNARD BAKER.

Author of "The Trust's New Tool: The Labor Boss."

If the articles on politics and trusts and labor unions, which have been appearing recently in this magazine, mean anything at all, they mean this: That, brag as we will, we Americans are not a free people, and this is not a free country.

Whatever may have been the dream of 1776, no thoughtful American will venture to assert that we have, to-day, a government by the people. This has become a government of the Bosses, by the Bosses, and distinctly for the Bosses. And not only in politics—our gall sores there have even begun to callous—but in other departments of our life. For the Boss is not peculiar to politics; he is the very disease of democracy. In theory there are few more magnificently democratic institutions than the trades-union; but in fact how often degraded by the Labor Boss! Croker never ruled his party with a stronger hand than Sam Parks ruled the Housesmiths' Union and paralyzed the building industries of New York City. Why not? The trades-union is a body composed of American citizens having the power to vote; it has, therefore, exactly the weakness of the political party. In business half a dozen Financial Bosses, led by John D. Rockefeller, control most of the important industries of this country. A trust, too, is a body composed of American citizens with the power to vote: it is a business democracy. And we find these five or six men, a sort of "extra-constitutional cabinet," directing in no small degree the policies of this government; they control the country's money; they cause or stop panics; they "settle" great strikes.

No, we are not even ruled by aristocrats, who have at least some hereditary claim to the exercise of authority and whom we could fawn upon, if we desired to fawn, with some historical warrant. In short, we are ruled by usurping middlemen; the Boss is a middleman, a sort of broker in government to whom we assign our obvious and personal rights and duties (allowing him to take his own per-

centages), because we are too busy making money or spending it, to care whether we are free or not. Nothing short of absolute monarchy is comparable in its usurpations and tyranny to the rule of the Crokers and Addickses, the Sam Parks and the Dick Carvills, the Rockefellers and the Morgans. They are all of the same stripe—all Bosses!

What are the conclusions to be drawn from these conditions?

We hear it said: "Republican institutions are a failure; the English and the Germans are much better governed than we are here in America. They are freer to-day than we are."

But freedom is only incidentally a condition of government or laws; a free government is not the result of constitutions or declarations or of rights assured, or of wrongs forbidden. Freedom is an expression of character, a condition of morality. No government is ever despotic or free save the the people make it despotic or free.

No, this is not a free country, because we, the people, are not intelligent and honest and brave enough to use freedom. What we do have in this country to a degree unequalled elsewhere in the world is the opportunity of freedom. That is the triumph of the American democracy; it insures the people freedom if they wish to take it; but it cannot force freedom upon any man who does not want it, or who is too lazy or too selfish or too ignorant to take it. Half of our reformers are to-day engaged in the utterly stupid task of trying to make people free by new laws. It is like trying to legislate a man happy.

The Russian has a despot that he cannot depose without bloodshed; the American has a despot—the Boss—that he can get rid of if only he will use the simple means placed at his hand by our excellent system of laws. We are strong in democratic ideals but mighty weak in practice.

In short, the advantages of a free country are conditional upon the assumption

of the responsibilities of a free country.

It comes back, after all, to you and to me, personally, individually. If you want to be rid of the Boss in your city, you have got to go to the primaries and the election booth and protest again. If you, as a workingman, want honest and efficient unionism, you have got to go to the union meetings and make things right, and if you, as a stockholder, want to see common business honesty in your trusts and in your corporations, you have got to look after the thing yourself. No one says it is easy: good things never do come easily.

It is safe to say that a majority of the people in this country would prefer an honest free government to boss-rule, but most of us are drifters—honest enough, but pulpy; we have no courage to stand up and say what we believe, or to back it up afterwards, if necessary, with hard knocks. We don't like to get our hands soiled, or to have our ease disturbed.

"What can I do against all this corruption? I don't like it; but the bosses have got everything their own way; I should only be turned down and kicked out."

These are the words of a member of the Housesmiths' Union in New York, bewailing the rule of Boss Sam Parks and the ruin which inevitably followed. Thousands of Americans are saying exactly the same thing regarding our corrupt politics, our greedy millionaires. "Why," exclaims our good citizen, "I wouldn't be seen associating with such plug-uglies and heelers." And that is just why, good citizen, you suffer, why you are not free—but you shouldn't whine if the medicine is bitter!

Fortunately, however, we have in this republic a leaven of fighters. Almost everything worth doing in this world has been done by the man who believed something strongly enough to fight for it alone.

We have citizens—and not men, either, who are paid for doing it, but honest, obscure Hampdens who, making no pretensions as reformers, are stirred by a sort of righteous anger at the rule of the Boss, and who get up and fight.

"By God," I heard one such fighter say—a union man—"I won't be bossed by Sam Parks."

He didn't reason, he had no highflut-

ing ideas of reform, and he wasn't secretly calculating on success or failure; he was white-hot at being wronged and he was willing to fight; and he did fight. It is to be noted, too, that he didn't say: "Isn't it too bad now, about this Parks business; we must really do something." He said, "I won't be bossed." No man who says "we" ever does anything.

In a former article I mentioned Robert Neidig, of the Housesmiths' Union of New York, leader of the minority against Sam Parks, the corrupt Labor Boss. Neidig is of Pennsylvania Dutch stock, bred in the country, with the hard qualities which belong to that race, which thrive best in the open country air. Beginning as a private in the ranks, he got it into his head that he couldn't expect the union to do everything for him when he did nothing for the union: a simple civic idea, but the very foundation of success in a republic.

"I have got to be a union man," he says. "Should I let the union run itself and not attend meetings because I do not like its methods, or should I turn in and help change the methods?"

Quietly, doggedly, this Dutch American fought for what he thought was right. He had a family to support, he had to work hard every day—and the steel builder's employment leaves a man tired at night—but no meeting found him absent. Elected president of the union, he began a systematic fight on the Boss. Hampered on every side, he received not one penny of salary, while the Boss was driving about in his cab and "treating" his heelers with the money of the union. At times when Parks was employing every resource of union politics and corruption, Neidig was compelled to use odd minutes at night and to pay his own expenses in prosecuting the struggle, expenses not small for a workingman. Threatened with personal violence, with loss of his job, and even with expulsion from the union, jeered at because he went to church, this man Neidig never once lost his patience, never stopped fighting, doing his best to curb the progress of sure ruin which Parks was bringing upon the union. And he had faithful supporters, too, for there are always honest followers where there is an honest leader. When the union struck, though Neidig opposed

Parks' high-handed actions, he did not desert, nor threaten to desert; he stayed with the union and fought and fought. When District Attorney Jerome wanted information to help convict Parks, Neidig gave it, though he knew it would make him unpopular, endanger his own life. At the Labor Day parade he refused to march behind Parks, who had just then been temporarily released from State's Prison and who was being "vindicated" by his union. To unionism, refusal to parade is a deadly offense.

"I won't march behind that jailbird," said Neidig. "I am prepared to take the consequences."

Again he was threatened. Boss Parks set his "entertainment committee"—the committee that slugs and gouges eyes—to dogging him. Neidig got a license to carry a revolver; he wore it under the tail of his black coat when he sang in the church choir on Sunday.

"If an attack is made on me," he said, "one man may die before it is settled; I am not going to stand any monkey business from Parks' 'entertainment committee.'"

Many another honest and timid house-smith had been slugged, "beaten up" by Parks' committee; a really brave man like Neidig is protected by his own bravery.

And not once in all the course of the struggle did he get one single reward for himself, not once did he succeed in overthrowing Parks; on the other hand he was abused, threatened, jeered at. But he kept alive the spark of honesty and faith in that union; he limited, at least, the excesses of the Boss, and—though it really doesn't matter—there is now an excellent prospect, Parks being overthrown, that he will win out and reorganize the union on a sound and honest basis.

"If our failures," says Thoreau, "are made tragic by courage, they are not different from success."

It has rather an odd sound, "a hero in politics," but I want to tell of just such a hero. His name was John D. Huffman, and he lived at Bluffs, Scott County, Illinois. A few years ago his neighbors, who knew him well, elected him to the State Legislature, at that time, perhaps, one of the most corrupt legislative bodies in the world. He had a seat on the Democratic side of the house; he seemed out

of place there; he was not well dressed; his hands were hard and rough with work; he couldn't make a speech to save his life. Indeed, he was only a farm laborer earning \$25 a month. But he sat there, day in and day out, listening intently, making up his mind as to the simple rights and wrongs of the question, and then voting right. Sometimes his "No"—his voice was always loud enough when he voted—was the only negative on his side of the house. Once—by the word of the "leader" who offered the money—he could have had \$10,000 for his vote. But he shook his head, and when the bill came up he voted an honest vote. In a sense he was an outcast; he could not herd with the "good fellows" who were banded together for plunder; he took no part in the horse-play of those around him; some even accused him of stupidity, but no one ever said that he was dishonest. Before the session was over, old John Huffman, of Bluffs, stupid, perhaps, uncouth, unlearned, came to be a marked man, a monument of decency and dignity of character, winning the respect of the corrupt men around him, even coming to prominence in the Chicago newspaper dispatches for the very miracle of his honesty. And when the session was over he went back to work again on the farm, having done his duty.

One Chicago newspaper said of him: "He saw Senators and Representatives voting for boodle measures. He saw men of wealth and social position accepting bribes. He saw the Governor of the State—but that is another story. But John Huffman, of Bluffs, in Scott County, could not be coaxed by fair words or persuaded by foul money to violate his duty to the people. He voted on all measures and he voted right. When the noisy crew of thieves, flown with insolence and wine, left Springfield to spend in barroom or brothel the wages of their infamy, John Huffman, of Bluffs—God bless him!—returned to Scott County to earn his daily bread by the valor of his hands."

And if it were not for hundreds of these quiet workers to-day in our American life we might just as well go out of business as a republic. It is a dead man who does not thrill when he reads of the citizens of Chicago and New York and other cities who, setting aside their busi-

ness interests, having no hope of reward, subject to misunderstanding and abuse and foul questioning of their motives, have yet gone on doggedly fighting political corruption, because something inside of them was honest and angry.

One such man, no matter how obscure, quiet, simple, can get results amazing in their importance; one such man is worth about four thousand so-called respectable citizens who stay at home and talk about the shame of boss-rule. Several correspondents, commenting on the article in this magazine describing the capital-labor conspiracies in Chicago, point to socialism as the only way out. In fact, many people in this country to-day are gropingly reaching toward socialism, often without knowing what socialism really is. But socialism is the extremest form of democracy. If our people are not able to use and enjoy the mild republicanism which we already have and keep it out of the hands of Bosses, how can we expect them to use, successfully, any more pronounced form of democracy? Socialism, if it should come, must be accompanied by a sterner sort of moral individualism than is commonly exhibited in this country to-day. If this republic is saved it must be saved by individual effort.

—McClure's Magazine, December, 1903.

VAIN HOPE.

There is undoubtedly a strong undercurrent among the lay membership of the Roman Catholic Church in America to remove the ban from the Masonic order. It would be an important progressive step on the part of the church, as it undoubtedly would rebound more to its benefit than to that of Masonry; for in the face of all the papal bulls of excommunication and anathema the Masonic society has been steadily growing, and in greater ratio than the growth of the Roman Catholic Church.—Texas Freemason.

This rumor is not new, but, long ago, a priest of whom we asked information as to a change of attitude, assured us that the church could not change its attitude toward Masonry, since it was impossible for a priest to take both the vow to the Bishop and the vow to Freemasonry.

Doubt is a puncture in the tire of faith. We cannot inflate until the leak is stopped.

CORPORATIONS' ARTIFICIAL PERSONALITIES.

The Right of the People to Know Everything About Them.

BY REV. H. H. HINMAN.

Dear Cynosure: I clip from the Independent of Dec. 3 a part of an editorial which sets forth the rights and duties of the government in reference to corporations and all associations, whether social, civil or religious. These rights and interests are always subordinate to the public good. Thus the editor says:

"Let us state the case with uncompromising clearness. If liberty is a moral right, and socially expedient, and if political constitutions ought to express moral rights and social expediences, the government cannot tell the individual how he shall conduct his private affairs, or compel him to disclose his balance sheet to the inspection of his fellow men. But by the same token the government may demand anything whatsoever of the artificial personality, the corporation, which the sovereign people will to do or to know concerning corporate affairs. The government may lay any law or restriction upon methods of doing corporate business, and command any desired degree of publicity. To deny this conclusion is to deny popular sovereignty, and to contest it is an act of rebellion.

"And so, let us repeat, we should be glad to see the issue raised and brought before the Supreme Court of the United States. The decision which the court would hand down would authoritatively tell us whether the American people are still sovereign within the States and Territories of the United States, or whether sovereignty has passed over to the oligarchy of the trusts."

But if corporations have no rights of concealment—if the Standard Oil Company may not refuse to tell to the officers of the state what are its methods, neither have the Grand or Subordinate Lodges of Freemasons, the Supreme Council of the 33d degree of the Scottish Rite, or any of the innumerable Trades Unions the right to conceal from the public any of their so-called secrets, ceremonies or methods by which they make the general good subordinate to their several associations. It is perfectly legitimate not only to ask Senator Smoot what obligations he assumed in the inner circle of Mor-

monism, but any officer of any of the secret insurance societies how its business is conducted, and in each case to see that public and personal interests are considered. An oath to conceal anything endangering the general welfare is in its nature void, and is entitled to no consideration. It is high time that a stop was put to the so-called "secret obligations of concealment" in the various lodges and orders in our land.

Oberlin, Ohio, Dec. 7, 1903.

"TWO OPINIONS."

An address given before the Convention at Washington, Iowa, October 26, 1903, by Rev. J. M. Hamilton, Reinbeck, Iowa.

I like this audience; men and women in sympathy with the great truths for which we witness, and these young men and women and little children—best part of the audience. I am glad, too, we have present a few club men and club women. I feel tenderly toward all who are in secret societies, like a mother for her crippled child, or like some little girls I know who pet the lame kitten that has one eye. I have a kindly feeling toward men and women born in the lodge, or who have never been led to look at it with spiritual eyes; but I do not feel kindly toward secretism and its work, for it has led out into the darkness some whom I have been trying to lead into the light.

I am to speak on "Two Opinions." I might have found this subject in that old time book of Samantha Allen's, Betsy Bobbett's Opinion and Mine, but I didn't. I might have found it in that new book of Miss E. E. Flagg's on Secret Societies, but I didn't. I found it in that Old Testament story of the contest on Mount Carmel—a story which you Washington people sometimes read—where the lone prophet Elijah met the 450 prophets of Baal and the 400 prophets of the groves. It was no common medal contest, silver, gold and diamonds, but a contest in which the prize was a crown and a kingdom eternal, and the lone prophet set the issue before them in these words:

"Why halt ye between two opinions?
If Jehovah be God, follow Him; but if Baal,
then follow him!"

The word of God calls us to take sides; calls us to decision and consecration. It calls us to come out on the Lord's side

and stand up and be counted: "Who is on the Lord's side, let him come unto me." Our Lord declares, "No man can serve two masters. One is your master, even Christ." Our Savior says: "He that is not for me is against me." And to His faithful ones He will say: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom."

Our religion calls for men and women who know which side they are on; who know the difference between light and darkness, good and evil, heaven and hell. God expects us to have one opinion and not two on the great questions of right and duty, and He expects us to be set in our opinion.

We are here to-night because we have one opinion, and not two on the great issues of religion and reform; we believe in one God, and not two; one Savior and not two; one Bible, and not two; one wife, and not two; one opinion on the Sabbath question, one opinion on the Purity question, one opinion on the Temperance question.

Well! What has all this to do with secret societies? Much, every way, chiefly because we believe they lead men and women to a divided life; to have two gods, and two Saviors and two bibles; they lead husbands and wives to forsake each other, and lead to the wrong side of all questions of reform. I shall not speak against the man of the world joining the lodge; it is natural that he should join. If I were a sport I would join a lodge. If I was in for a life of revelry I would join a lodge. If I had plots against my country I would join a lodge, for there are secret societies that could help me in a dark conspiracy. If I were a gay, godless woman and wanted to train my daughters for the ballroom and card table I would join the lodge. If I wanted to be a politician of the cunning kind I would join nineteen lodges. If I did not care what kind of a grave I lay down in, and did not believe there was a judgment day, I would join the lodge. But, while I love my home and my neighbor and my country and my church I shall not join the lodge, but throw my life into those relations and institutions which God has provided for me. The influence of the lodge is to lead to a divided life, a

compromise life, a God and Mammon life, and to a divided enjoyment of the Christian's privileges in the home and in the church. The Christian's relation in the church is a conjugal one; he is married to one, even to Christ. Now when a man tries to belong to the church and to the lodge, or many lodges he is in danger of becoming a spiritual polygamist. The man who is devoted to the church finds satisfaction in one church, but the ardent lodge man wants many lodges. "Thou hast many lovers." A young man came to his pastor and said: "I have two sweethearts and can't choose between them." His pastor said: "Young man let them both go and cleave to the roof of your mouth." Young man, if you think you have two sweethearts, you haven't any! Young woman, if you think you have two lovers you haven't any! Young man, do not decide this question of love until you can say: "As the lily among thorns so is my love among the daughters." Young woman, do not decide this question of love until you can say: "As the apple tree among the trees of the wood so is my beloved among the sons." The Christian home and the Christian church are jealous with a godly jealousy of the lodge.

Membership in both the church and lodge leads to a neutral, helpless life. Do you know a man who is a loyal lodge man, at its meetings and feasts and balls and frolics, who is also faithful at home in the morning and evening worship, and faithful in the church, earnest in its prayermeeting, a watcher for souls, and interested in reforms? Generally the lodge man who belongs to church, attends church once in awhile, but is a stranger to its Sabbath school and prayermeeting, and missionary society, has no family altar, eats his bread unblessed, reads the Sunday paper and rides on the Sunday train, and is on the other side of all moral questions.

We who witness against secret societies maintain that membership in the lodge leads to a low estimate of the privileges of the church, and often to the neglect and forsaking of the church.

Not long ago I heard a young man tell his pastor that he had joined two or three fraternities and could see no harm in them. But since he joined those frater-

nities his pastor has missed him from the prayermeeting, and has not seen him at the communion table.

Membership in the lodge tempts the young Christian to a compromise life. If a young man in the lodge is converted will the lodge help him to a decisive earnest Christian life in the church? If he says: "I want to attend prayermeeting," the lodge answers: "Not on lodge night." If he says: "I want to keep free from drink," the lodge answers: "Come to our wine banquet." If he says: "I want to remember the Sabbath," the lodge answers: "Come on our Sunday excursion." If he says: "I want to testify for my Savior," the lodge answers: "You must not mention His name in our hall." "You are coming to our lodge supper tonight?" "No, 'tis our preparation evening for the Communion." "O, let the Communion go to the devil! Cannot you get enough church of a Sunday?" "Ye cannot drink to the cup of the Lord and the cup of devils."

Membership in the lodge leads to a low estimate of the sacredness of the human body. A Christian thinks of his body as redeemed, a temple of the Spirit, a glorious body that shall rise in the likeness of our Lord. But the nakedness of initiation scenes does dishonor to the body. Frequent tortures do violence to the temple. Lodge oaths have placed a curse upon every member of the human body. The levity and mirth of fraternity funerals do dishonor to the temple of the Spirit in the midst.

Membership in the lodge leads to an unchristian view of charity and to a sad waste of Christian money. In the lodge we do not find the open door and open hand of the gospel. Their feasts are not for the maimed. A Mystic Shriner said: "We took in \$500 and blowed it all in in a big banquet!" Good news for the widow and the orphan! The first Knight of Pythias I ever met told me that their banquet cost \$6 a plate and they had seven kinds of wine. "Whose god is their belly and whose glory is their shame!" But are not these societies charitable? In the Odd Fellows society, the most sober of all the societies it costs \$2 to dispense \$1 in charity. In the church it costs one cent to dispense one dollar in charity. But are

not fraternities good for insurance? A leading medical examiner, himself a lodge man, said: "No, you had better take a company that has a little more business and a little less sport."

Membership in the lodge takes out of the heart all lively interest in righteous reforms. Is the average lodge man much interested in the Sabbath reform or the Temperance reform? By the common shelter which lodges give to designing men they stand as barriers in the way of reform. Sumner, Seward, Phillips stood against secret societies because they regarded them as bulwarks of slavery. Secret societies are to-day the bulwark of saloons and backer of street carnivals. Secret associations lead to a low view on temperance and purity. The secret society of the Elks has not changed much since Paul wrote his letters to the Corinthians.

Membership in the lodge leads young men to depend on their cunning and help from others rather than on manly independence and stirring up the gift of God that is within them. The lodge's ideal of manhood is not the gospel ideal. Recently I heard the average lodge idea of manhood expressed in these words, "I tell you it takes a hell of a good man to get into our order!"

Membership in the lodge opens the heart to the disturbing influence of an alien fellowship. We must decide between the friendship of the world and the friendship of the church.

Membership in the lodge takes away the spirit and disposition to witness for Jesus. Did you ever hear about the Resurrection and the Life at a society funeral? Did you ever hear anyone say: "For Jesus' sake, Amen," at a Masonic funeral? In the shadow of death that settles about a fraternity funeral, I listen but cannot hear my Savior's name, I reach out but can feel no touch of His hand, and I take up the cry of Mary at the sepulchre, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

"To put up the heavens and the earth in one chapter was a miracle in authorship."

THE KING'S CHAMPION.

BY SUSAN FIDELITE HINMAN.

CHAPTER III.

David Lorimer to His Wife.

Carroll, N. Y., Oct. 1, 1901.

My Dearest: I think I properly belong to an earlier stage of the world's development, for I have little of the introspective spirit of the age. However, I have been examining myself of late—as to my mental, not my spiritual attainments—with rather unflattering results. I find myself a very crude, ignorant being for a college professor. Happily, I am yet young. Were it not for you and the dear babes—God bless you all!—I should think myself still a boy. I have felt all my old, boyish enthusiasm in resuming my studies.

Carroll is a charming place. If I were a believer in transmigration of souls, I should say that in some former state I had lived among the hills. I revel in them. I understand the instinct that led men of old to worship in high places. A landscape embracing hills and water is perfect. Such a landscape I see daily.

The University buildings are ample and imposing compared with our own. The multitude of students and the prevalence of the elective system forbids the close ties of the smaller college. Above all, I miss the religious atmosphere. What is learning worth if it be not consecrated to the service of the Kingdom?

I have said I feel myself again a boy; but I could not lead the thoughtless, purposeless lives of many of the young people here. I long to point them to paths of service. This is done, and nobly done, by some of their teachers, but others are painfully indifferent to the true aim of education. The Wilmar motto, "Pro Christo et regno ejus," would be a misfit here.

One reason for this is the wealth of the institution. Like Laodicea, she feels herself "rich and increased in goods and having need of nothing." Some of Carroll's resources come from men who have acquired wealth by doubtful means. I know of nothing so blunting to the moral sense as to accept such gifts.

Another great source of moral evil here is the fraternities. How universally are secrecy and selfishness united! Special privilege, irrespective of merit, is the aim of every secret organization. Social distinction and "a jolly good time" are the advantages sought by the "frats." Scholarship and character count for nothing as conditions of membership, and consequently the fraternities must be reckoned as forces that make against scholarship and character. Some of the faculty see this, but so deeply has the virus of secretism penetrated the public conscience, that they dare not protest. My views, of course, are well known; yet I almost feel myself in a false position here, and, for the first time in my life, I am disposed to echo the words of Hamlet:

"The time is out of joint;—oh! cursed spite
That ever I was born to set it right!"

My work is fascinating, but exacting. I read endlessly and make comparative tables of exports, imports, wages, and the like. Were it not linked with so many moral problems, how pitiful would seem this struggle for wealth!

* * * * *

Circumstances have arisen which will compel me to leave Carroll. This morning I was on my way to the Library, when I saw an excited group gather on the campus. As I drew near, I heard some one exclaim:

"Mallory killed! My God!"

"What Mallory?" I asked, stepping up.

"Fred Mallory, of Omaha, a new fellow; wonderfully bright chap, lively and good-hearted as he could be, but a little too full of brag. They never would have made it so rough for him if he hadn't been so boastful."

"I knew him," I said to the first speaker, who proved to be his room-mate; "tell me about it."

You remember, Una, the Fred Mallory who spent a few months in Wilmar two years ago. His parents sent him there hoping to reform him. We had him up to tea once, and I tried my best to get hold of him, but failed. The faculty had to expel him for smoking and general lawlessness. His father kept him at home

for a year and then sent him here. They expected magical results from a sojourn in the East. Fred was well supplied with money, which he spent freely and ostentatiously. He gave promise of being a bright social light, and there was quite a strife among the fraternities as to which should hook and land the prize. He was initiated into the Phi Sigma last night.

It was a ghastly business. Besides the usual tomfoolery, there was barbarity worthy of wild Indians. The wretched boy's body—I have seen it—is scarred from head to foot with burns from a lighted cigar. As the last act, he was sent out into the inky blackness of a stormy night on a mad chase across the country. He was given a mock message, which he was required to deliver and return again within a given time under fearful penalties. It is thought the boy's mind was really unsettled by what he had gone through. His way led across a deep ravine. The "frats" claim that he knew the place well; but this morning his body was found in the ravine, much mangled by the fall.

After learning these facts from his room-mate, Berry, and others, I wrote and with Berry's help posted the following:

"Notice!

"All students desirous of publicly protesting against the barbarous system which is responsible for the murder of Frederick J. Mallory, are requested to meet in Classroom B, Chapman Hall, at 4 p. m."

As I was tacking up the last copy, Professor Deane came up.

"Mr. Lorimer, what authority have you for appointing a meeting in Room B?"

"It is a common meeting place for students when they wish to transact business connected with their work, and I never heard any objection raised to such meetings."

"But this, Mr. Lorimer, is not a parallel case. Positively, we cannot allow the University buildings to be used for meetings whose object is to inflame by violent harangues the already over-excited passions of the student body."

"I assure you that so far as my influence goes, there shall be no violent har-

angues at this meeting, but only the calmest and clearest of reasoning."

"Impossible in such a disturbed state of public sentiment!"

"Pray, are anarchy and murder to be tolerated without a protest?"

"'Anarchy?' 'Murder?'—Mr. Lorimer, such language is unwarranted!"

"Unwarranted? Is not organized lawlessness anarchy? Is not wanton and reckless sacrifice of human life murder? If not, the words anarchy and murder are meaningless."

"But, Mr. Lorimer, you are guilty of the fallacy of *petitio principii*—you are begging the question. You go quite too far in assuming that a murder has been committed."

It seems that Professor Deane was an active member of Phi Sigma in his student days. His attitude is that taken by all the "frats." They cannot deny that Mallory lost his life in connection with his initiation, but they lay the blame on his own recklessness. Much stress is laid on the fact that he had been drinking heavily the evening before. It is very apparent that fraternity life tends to drunkenness, as it does to other forms of lawlessness.

We held our meeting that night in a vacant store building. I spoke of the principle of organized secrecy as evil and only evil. Berry brought in some resolutions condemning the fraternities for Mallory's death. During the discussion of the resolutions, the meeting was rushed by a crowd of "frats." A quiet, thoughtful fellow named Hardy was speaking when he was interrupted with:

"That's a cowardly lie!"

The chairman shouted, "Order!" when suddenly a dozen were on their feet calling, "Mr. Chairman, I rise to a point of order!"—"Mr. Chairman, I move the previous question!"—"Mr. Chairman, I rise to a question of privilege!"—"I move to lay the resolutions on the table!"—"I move that we do now adjourn!"

Sage, the chairman, proved unworthy of his name. He lost his head, and the room became a pandemonium of whistles and cat-calls. Suddenly, and with no apparent cause, the lights went out. Maledictions were exchanged in the dark, and after a little we adjourned.

Subsequent investigation showed that the gas-pipes in the basement had been tampered with, and it was full of gas. Had a light been brought into it that night, a terrific explosion would have taken place and at least a hundred students of both sexes would have lost their lives.

* * * * *

Mallory's father has arrived. He has been given a carefully expurgated account of the affair, which he seems too heart-broken to investigate. Unfortunately, Fred had an unsavory record elsewhere, for he has attended several institutions besides Wilmar, from each of which he has been sent away in disgrace. Every effort is made by the university authorities to hush up the facts regarding his death.

I sent up my card to Mr. Mallory to-day, but was told that he was too deeply overwhelmed with grief to see anyone. I have reason to think that the "frats" are guarding him—without his knowledge, of course—lest he receive information injurious to them.

This complicity with crime on the part of the University authorities sickens me, and I am resolved to go elsewhere—just where, I have not yet determined.

Perhaps I may decide to study the conditions of labor at first hand, by a little practical experience.

In any case, I am always

Your David.

OPPOSITION TO THE A. O. U. W.

Heavy Dues Cause Members to Form Rival Order in the East.

Pawtucket, R. I., Dec. 4.—(By the Associated Press.)—A charter for a new organization which will work along the same lines but in opposition to the Ancient Order of United Workmen was granted by the Secretary of State to-day. The new organization will be known as the Grand Lodge of New England Workmen. Dissatisfaction over heavy dues is said to have prompted the new movement.

The Pharisees are still complaining that Jesus is the guest of publicans and sinners.

PYROTECHNIC ORDER OF REFORMERS.

BY REV. J. P. STODDARD.

(Concluding paragraphs from a paper read before the Presbyterian ministers' meeting in Boston on the assigned topic, "Christ's Gospel in Its Relation to Right and to Human Ordinances in General," by Rev. James P. Stoddard, Secretary of the New England Christian Association.)

The exclusiveness of the gospel, in its refusal to commingle with human ordinances in worship, is one of the strong proofs that it is from God.

No human scheme has ever approximated its utility. While others confuse and confound, this opens a plain path which honest seekers may tread with the utmost assurance. It is the "highway that grows brighter and brighter unto the perfect day," while the exact opposite is true in every case of departure from this straight and narrow way. It is the broad-gage religion; the attempt to intermarry divine and human ordinances, that gets men and churches into trouble. The progeny of such wedlock is seldom, if ever, robust and sound in the faith.

To illustrate: Worldliness and vice become alarmingly prevalent in some populous district. The better elements in the community are apprehensive of results to themselves and resolve to call a council to devise ways and means for a revival of virtue, piety and good citizenship. Some one takes the initiative and sends letters missive to the various religious societies in the district. At the time appointed, there is a hearty and general response. Rome heads the procession with her papal infallibility and seven sacraments, the Unitarian, the Universalist, the Christian Scientist, the Disciples of Dowie, of Swedendorg, and the Latter Day Saints, advance to the platform and take seats beside the zealous advocate of the world-wide political and ecclesiastical supremacy of the Pope.

Orthodoxy has its representatives from the several churches at hand, and each is set for the defence of that gospel which he has espoused. Rome must have her transubstantiation and purgatory. The Unitarian repudiates immaculate conception and the atonement. The Universalist scouts the idea that "the

wicked shall be turned into hell" or that any portion of the human race "go away into everlasting punishment." Mrs. Eddy denies the reality of matter and affirms that sickness and pain are imaginary; that what the Bible calls sin, is simply an abnormal form of good, and that mind is the sole and only reality in the universe. Christ's disciples claim for their Lord and Master, that "There is none other name under heaven, given among men whereby we must be saved."

There is in this, not wholly imaginary compound, the canonical ordinances of transubstantiation and purgatory; the Unitarian human Christ; the Universalist creed of no hell and no devil, and Mrs. Eddy's wonderful discovery that sin is not evil, that matter is a myth and mind only is real.

Impelled by the common motive of promoting a revival of righteousness and good fellowship in the neighborhood, they select a chairman and secretary and proceed to business. The chairmanship falls to the lot of a pronounced Unitarian, who on accepting his office, defines the situation and volunteers a few general suggestions. We are Brethren, and ensamples of the faith we hold and teach. We accept the "Book of the Law" as our common heritage. Ours is a holy cause and above all else we must avoid dissension. We must be so deferential, forbearing and cordial in our mutual support, as to compel the adversary to say, "Behold how those Brethren love one another." Our Catholic brother here on my right, believes in prayers for the dead. His faith should be respected. Our Universalist brother is so captivated by the love and long-suffering of God, that any reference to punishment after death would be in the highest degree offensive to him. For myself, and for those I have the honor to represent in this Brotherhood, nothing could be more painful to us than an assumption that the infinite Jehovah belittled himself to the limitations of even a perfect man, and actually became subject unto death to atone for the crimes of wicked men who hated him. Here, too, is our loving Brother who has escaped the material and put on the intangible, where he revels in an elysium of painless felicity, and from

his etherial attitude, looks with mingled pity and complacence upon his benighted Brethren, who still cling to the strong delusion that aches are real, that sin is actual and that "except a man be born again he cannot see the kingdom of God." And Brethren, if we admit the inerrancy of scripture. If, I say, we accept the orthodox claim of plenary inspiration, we must also charitably concede that our Presbyterian, Methodist, Baptist and Congregationalist Brethren have some grounds for their theories and conjectures, about the fall of man; the depravity of the natural heart; the beauty of a regenerated soul, and a final separation of all inharmonious elements in the universe. But, my Brethren, we should remember that "there are many things hard to be understood," and our most astute biblical critics are unable, to this day, to determine whether there were two Isaiahs or only one. Harmony is more important than creed or scripture exegesis just now. Only an unbroken front will command the respect of the opposition. We can well afford to sacrifice our peculiar dogmas for a unity of spirit and bond of peace among ourselves. With these suggestions in mind let us proceed with the business for which we have assembled, after the beloved Elder from Utah, voices our hearts' desire at a throne of grace.

Prayer being said, deliberations proceed in the most loving and harmonious spirit imaginable. It is finally agreed that the chair appoint a committee of three to draft a plan for Union Revival Services. A learned Universalist divine and college president is first named. Then a liberal Romanist and a broad-minded Congregationalist are added. In due time this committee submit a report to this effect, that there shall be a rotation of services, in which each minister shall occupy the pulpit of his Brethren successively until the circuit is completed.

Each Brother shall scrupulously refrain from assailing any ordinance, or promulgating any gospel that would disturb the harmony or mar the loving fellowship of those who unite in this effort to revive the drooping spirits of the peo-

ple and save our town from humiliation and disgrace, and that on the completion of this program a second conference be held to register converts, and take account of stock in our ecclesiastical folds.

Some remonstrance follows, but all objections are over-ruled in the interest of harmony, and in view of the apathy of the masses, the backwardness of the churches, and the prevalence of evil. It is deemed expedient to accept and adopt the report. The meeting adjourns. The Brethren shake hands, congratulate one another on the harmony and success of the effort, and the whole thing is practically dead.

And why? Simply because there is not power enough in any such concoction of human and divine ordinances to do more than drive nails in the coffin of any effort to augment the virtue, the piety or good citizenship of any community or of any single individual in that community. Being without Pentecostal enduement it is at best only a spasm of waning spirituality, and not a symptom of healthy growth. It is not the "come out from among them" of Christ's gospel, but rather the cohabitation of Israel with Ammon and Moab, generating a mongrel progeny, who stammer in the half intelligible vernacular of Ashdod. "I know in whom I have believed," is as foreign to such conversions, as Papal absolution is to the gospel of Jesus Christ. It in no wise comports with the example or teachings of Him whose commission runs like this, "What ye hear in the ear that preach ye upon the housetops." But rather does it recall that pertinent inquiry, "Who hath required this at your hand, that ye should tread my courts. Bring no more vain oblations; incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Did language ever groan under a greater burden, than when struggling to picture the abhorrence of Jehovah, for the perfidy of his people, who accounted "the blood of the everlasting covenant," an unholy or common thing, to be bartered and exchanged in ecclesiastical marts for the co-operation

or indorsement of religious systems, or men who deny Christ and make void the law by their traditions.

Could stronger language be used to condemn systems which so exalt "The Man" and multiply human ordinances, that the common people are first bewildered and then betrayed into profound admiration for some glittering genius of apostasy like B. Fay Mills, or so blinded by the god of this world (who is also the god and father of all human ordinances in religion) that they are led to accept, and actually worship a corrupt, sinful man as Christ's vicegerent on earth?

To me it is evident that whatever else is contained in the determinate counsels and fore-knowledge of God, he has predestinated, ordained and forever decreed, that every such attempt to promote virtue engender piety, enhance good citizenship, revive the drooping energies of his church or "convert a soul from death and hide a multitude of sins" shall prove an utter and absolute failure.

Human ordinances may captivate the fancies and curb the passions of men, but the Ordinances of God only are "perfect converting the soul."

Finally: To what use should we put this Gospel of Christ? "As the Father hath sent me, even so send I you into the world." As the Father hath exalted the Son to his right hand, so the Son hath exalted the ministry to his right hand, in building a church against which "the gates of hell shall not prevail." If we are disciples indeed, we are Christ's right hand men and in our hands is "The Sword of the Spirit." First: we should turn its keen edge upon our own hearts, nor stay the hand or cease to smite, until that deceitful, treacherous member in hewn, like Agag in pieces before the Lord. Second: We should apply Christ's gospel to every system of iniquity, thrusting to their very joints and marrow, until the deluded victims of superstition and human inventions cry out "Sirs, what must we do to be saved?"

Do you say such stern measures would provoke resistance? Did they not say of the Master: "He hath a devil and is mad"? and hath "Progress" evolved a

ministry greater than the Preacher of Nazareth?

Do you say such reckless smiting would result in defeat? At what point in the churches' history did it become reckless to declare Christ's gospel in all its fullness? Not certainly, if ever, until human ordinance had throttled the "Lamb's wife." All depends upon what you account success. That weeping penitent profligate woman has encouraged more burdened souls and led more lost Magdalenes to Christ, than all her phylactaried, prating and popular accusers. The worst elements in Boston accounts a majority at the polls for license, victory on election day, ignoring the fact that every ballot is duplicated and final rewards shall be bestowed at the recount.

An inspired seer, comprehending something of two worlds has written, "I have seen the wicked in great power and spreading himself like a green bay tree. Yet he passed away, and lo he was not." Fame is fickle. Pulpit pyrotechnics soon burn out, but Christ's Gospel—the twin Brother of Right, the uncompromising antagonist of human ordinances in religion—shall march on and on in stately mien until the old "is folded as a vesture" and the "new heavens and new earth" appear "wherein dwelleth righteousness."

Brethren, let us be on the winning side at the final count. At whatever cost of reputation or personal sacrifice let us win the "well done."

"SUBDUING A TEMPEST."

Under the above caption the Farm Journal contains some editorial matter upon the exceedingly lively sequence of the article on "Secret Societies and Lodges," contributed by Mary Sidney, a regular writer for its columns, and which article was printed in full in the eleventh month issue of the Christian Cynosure. It appears that it was during the managing editor's far-away absence from home that the aforesaid Mary Sidney was chargeable with "speaking out all too plainly in meeting."

"The editor on his return from his summer vacation found his desk heaped high with letters on the subject of secret societies, some of them agreeing with

Mary Sidney's article in the August number and thanking her for writing it; but more criticizing and condemning her in unmeasured terms." The editor then quotes from several of the adverse letters. Here is a single sentence from two of them: "Millions and millions of dollars have been paid by beneficiary institutions to the poor widows and orphans, and when a man pays his assessment (a mere pittance) into the treasury of beneficiary orders, the angels of heaven will smile upon his benevolent action." "Her assertions are utterly false, as every secret society man knows. The greatest, most extensive secret society I know of is the matrimonial society. Would she abolish that?"

It is much to be regretted that the editor, in his great solicitude to subdue the angry tossing of the tempest, falls into the weak argument of those who would fain classify the privacy of the home and the non-public meetings of religious, benevolent and corporate bodies, with the oath-bound secret lodges, guarded by their grips, passwords and tyled doors. "Even the Quakers," he concedingly observes, "who generally bear testimony against secret orders, hold secret meetings and perform some of their most important charitable work, with all strangers shut out." Nevertheless, the writer of the above must know that there is no obligation of secrecy whatever upon the Friends in attendance at the business sessions of their religious society. Indeed, the several days' proceedings of the most important of these, the yearly meeting, are given out regularly to the public, under the belief that they might be helpfully suggestive in a religious way if more widely known.

The Farm Journal editor is bold to say at the end of his defensive statement, that "a man who is reckless of the time he spends in the numerous lodges to which he belongs, and neglects his home in consequence, is a fit subject of a woman's wrath and will receive what he deserves." It remains to be said that Mary Sidney, the disturber for once of the even course of that carefully conducted and prosperous monthly, the Farm Journal, has been long known to its readers as a writer of sterling good sense, so that a very large number of them will continue to believe

that she has not only not missed the mark in this matter of the oath-bound secret orders, but that in declaring what she believed to be the truth in regard to them, she has sought therein to honor the Lord—and not deny Him before men.

Josiah W. Leeds.

M. E. CHURCH GENERAL CONFERENCE

Shall It Antagonize the Secret Fraternal Societies?

Methodist Papers Discuss Propriety of Coming General Conference Taking Up This Subject.

One of the phases of religious work which will doubtless come up for discussion at the session of the General Conference of the Methodist Episcopal Church, to meet in Los Angeles next May, and which will arouse widespread interest, is that of the churches against the secret fraternal societies.

The Northwestern Christian Advocate, one of the leading papers of the Methodist Church, says there is no disguising the fact that there is a growing friction between the churches and the numerous fraternal societies, and that it is a question that must come up for settlement in the near future.

Just how the Methodists will treat the matter is a matter of more or less interesting conjecture. It is well known that the Roman Catholic Church has long taken the stand that the secret society is not to be tolerated, unless under the direct inspection of the hierarchy. Will the Methodists come to this ground?

The paper referred to above makes the statement that its belief is that the church is somewhat to blame for the presence of such a large number of "lodges" of various brands of excellence or otherwise, and that the gravest mistake the church has made is that it has neglected the material side of man's nature in trying to care for the spiritual.

A feature that is discussed in the Methodist Church papers is the practical advantages offered by the fraternal societies, and which are not offered by the churches which meet them as rivals. It is confessed that there is a strong element of excellence in the fraternal orders that meets a widespread need in human

nature; the freedom of social intercourse unrestrained by religious conventionalities in the lodgeroom; the fraternal cooperation in times of sickness and death, based upon the self-respecting basis of paying a proportionate tax. The church, say the Methodists who are discussing the proposed innovations, does not provide for sick benefits, regular visitations in time of sickness, or any financial aid that is not on a "charity" basis, and nobody, not even the most disreputable tramp, wants charity, they say.

The idea proposed by the progressive element is that church must either do the things the lodges are doing for the people, or else stop preaching against them. Their idea is that lodge benefits cease upon the non-payment of dues, and they would have some such idea embodied in every church and encourage a spirit of thrift teaching the divine idea of self-help as well as the one of helping others.

The Methodist Episcopal Church now has in operation a fire-insurance company which insures the church and parsonage properties. While not condemning this, the promoters of the new idea say it would have been wiser for the church to have evolved a scheme whereby the members may receive the same temporal benefits as are furnished by the lodges. This they will urge for consideration at the Los Angeles session of the General Conference, and if the church is unable to do the good work that the lodges do, say they, then give them a blessing instead of a curse.

—Los Angeles, Cal., Daily Times, Nov. 11, 1903.

Seceders' Testimonies.

REV. M. D. LANDIS.

Patriotic Order Sons of America.

Cleona, Pa., Dec. 2, 1903.

Editor Christian Cynosure:

Dear Brother: In my letter of September I promised to send you a seceder's testimony. The following was given by Rev. M. D. Landis, in a meeting held at Mt. Nebo, Lebanon County, Pennsylvania:

"There are people who say that when

any one secedes from a secret lodge they ought to keep silent about the lodge and its doings. I think differently. For instance, supposing down the street is a sink hole and you people are not aware of it. Yet I know it wouldn't be right to let you pass along the street on a dark night without warning you of the danger that is before you.

"I consider it my God-given duty as a Christian to warn every one of the sin and folly in joining a secret lodge. When I was asked to join the P. O. S. of A. lodge, I was assured that nothing would be asked of me that would conflict with my religion.

"The first thing they asked me to do was to kneel before the lodge altar and swear by kissing the Bible. My Bible tells me not to swear at all. In this the lodge deceived me. I believe it is a sin for a Christian to swear at all.

"The lodge charity is a humbug. If you have a sick man in your town, who is poor and in need of charity, unless he is a member of the lodge and has paid his dues, he will receive no help from the lodge. What you have to pay for is not charity.

"The initiation of the lodge is silly, foolish and sinful. When I joined the lodge I was blindfolded and led around the room, when suddenly the bandage was removed and there stood before me eight or a dozen men with false or masked faces to frighten me, while others were ready to laugh at my discomfiture.

"I once helped to initiate a minister of the Gospel. I feel sad to think that a minister would consent to be made a spectacle for wicked men to laugh at.

"I do not believe that Christians who associate with the secret lodge can attain to a high standard of Christian life and usefulness."

The above testimony had a marked effect on the congregation. Some of the lodge members said that he (Bro. Landis) ought not to have given them (the lodge members) away. I am told that they had to reorganize their lodge, as the result of the meeting. The Lord be praised.

(Rev.) C. F. Kreider.

Special providences are where God's plans and ours meet at the crossing.

Editorial.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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A MASONIC MARTYR.

Bro. Frank Brown, thirty-second degree member of Alamo Lodge, San Antonio, and a member of the Scottish Rite class of March, 1902, in Galveston, was shot dead in El Paso, Tex., Aug. 24, by Ben Massey, a saloon keeper. Bro. Brown was traveling auditor of the San Antonio brewery, and the trouble grew out of a disputed account.—Texas Freemason.

Imagine such a report in a religious paper, and "Bro. Brown," member of a church instead of a lodge.

HOPE NEEDS FOUNDATION.

Freemasonry does not drop her sacred dead at the portals of the yawning grave, or fall in her despair upon the great world's altar stairs, that lead through darkness up to God, but leaves them as we have left our brethren in the intervening years, in the hope of a blessed resurrection.—Hugh McCurdy, Michigan, quoted in the Tyler.

On what is the hope founded; and what is its security against disappointment? Many hope for eternal life who show little if any loyalty to the Lord of Life who brought life and immortality to light. How does the lodge do anything else than drop its dead at the portals of the grave, since here, as in the lodge, it excludes Jesus, the first in the resurrection, the conqueror of death and giver of life?

A hope needs foundation, and other

foundation can no man lay. After some hopes follows realization; after others disappointment. Some hopes anchor the soul; others lead into quagmires. A hope, of itself, is nothing; its object is that on which it depends, its character is wholly dependent on its foundation. But one foundation grounds a hope of immortality, a foundation Masonry does not know.

VIEWS FROM THE STARTING POINT.

Definite ideas and distinct aims are important at the beginning of a year. To know what is true and how truth becomes effective; to know our relations to truth and its practical uses is to have half accomplished, already, the service of a coming year. The Cynosure and its fellow workers with voice and pen, need, therefore, to keep in clear view the good they seek and the evil they oppose. Mistakes in morals and doctrine, in facts and principles, debilitate a worker's power.

Disproportionate valuation of truth, distorted or ill balanced notions of facts, also incapacitate a worker. Misconception is almost as dangerous as lack of knowledge. Thus he who made secrecy his sole reason for opposing secret orders, would be narrow in range of action and weak in discussion; he who opposed fraternal insurance mainly because he disapproved all insurance, would have no influence with a large class that needs warning; he who knew no argument against lodge oaths beyond his idea that all swearing is wrong, would fail to move masses of men whom others can influence.

Definite ideas, numerous enough to secure breadth, are necessary equipment for opening a successful year. No one is ready for a year's work in this reform who has not become familiar with the "Third point of fellowship" and thought its implications through. Religious aspects of orders, with their attitude toward Christianity, demand distinct perception and clear thinking. Without knowledge of such matters as these, no one can be fully equipped for beginning an anti-secret year.

A CONDITION, A TESTIMONY AND A PLEA.

The "Christian Culture Sunday" number, for Sunday, Sept. 12, of the Baptist Union, "a Christian journal for the development of young people in Christian living, knowledge and service," published at Chicago by the Baptist Young People's Union of America, contains an article occupying a page and a half, out of which we take the following selections:

"Will the reader kindly permit the writer of this article to speak as a pastor, and not as the Editor of this paper? There are reasons why he should not speak as Editor, and reasons why he may speak as pastor.

* * *

"Some time ago one of the secretaries of one of our great missionary bodies said to me: 'What shall we do for leaders among the men of the churches? Our older men are dying, and it must be confessed that there are few to take their places; the older givers are dying—givers in large amounts to the spread of the gospel—and there are no young men coming to take their places.'

* * *

"A few weeks ago, a visitor from a certain church said to me: 'What do you think is the outlook for things there? Who will take the place of the men who are now in the front of things? Their sons will not, and we are not making them in our Sunday schools; boys are leaving the schools earlier than ever before. Who is to take the places of the men who are gradually passing away?'

"Now and then you hear an old man saying: 'I think it is time for me to make way for younger men; I have been in office so long that it might be well to get new blood in.' But when you ask the old man to indicate the 'young' man he is nonplussed.

* * *

"The public school has undergone a change, especially in the higher branches, almost cyclonic—and I am ready to say that it is deplorable. Instead of being simply an educational agency, it has been made into a social institution; in its aping after college life it has gone into the fraternity business; it has its regular 'class

nights,' at which dances are the order; and—distressing at the best—the 'class plays' have brought dramatic art into public school life, the last place such things should be seen. It will soon be difficult for a poor man's son or daughter to go through high school, for the reason that there is not enough money to carry on the side issues."

It is hardly fair to a writer to quote him in this broken way, especially when the effect may be to give a distorted impression of the tone of the longer article taken as a whole. Yet we venture to select for our readers what suggests "a condition," with enough to include some "testimony" concerning things which embrace in their discredited class "fraternity business."

WHEATON COLLEGE GRADUATE.

Amos Judson Bailey, whose prize essay on preventing strikes is printed in the November issue of *Our Dumb Animals*, is reported by that paper as a graduate of Wheaton College in the class of 1868. Of this college Dr. Blanchard, founder of the *Christian Cynosure*, was president, and he is succeeded in that office by his son, Rev. Charles A. Blanchard, D. D., who is also president of our National Christian Association. It is of interest, both to the College and the Association and its organ, that this graduate of Wheaton won the prize as one of almost ninety competitors.

Two hundred dollars had been offered by Mr. George T. Angell, editor of *Our Dumb Animals*. The judge appointed by Governor Bates, of Massachusetts, was Editor Clement, of the *Transcript*; Editor Roche, of the *Pilot*, was appointed by Mayor Collins, of Boston; they in turn appointed Benj. F. Trueblood, LL. D., Secretary of American Peace Society. Being obliged to sail for Europe to attend an International Conference, he could not sign the prize award.

Dr. Trueblood is known in connection with our cause by his own prize essay in the volume *Secrecy and Citizenship*.

The winner of this prize, Rev. Amos Judson Bailey, A. M., was born in this city June 8, 1843, and at the age of 25 was graduated by Wheaton College with

the degree of A. B. Three years later the degree of A. M. was conferred by the same college, and at the same time he was graduated from Chicago Theological Seminary. His essay is said to be the fruit of many years' study of strikes, and such study may have been the more natural to one trained in an anti-secret college like Wheaton since strikes are so closely related to secret trade unions.

"EMPIRE" IN AUSTRALIA.

Believing that our members will be interested to hear of the efforts being made to build up an empire for Oddfellowship under the Southern Cross, I will endeavor to inform them of the impressions I received from a visit to Australia and New Zealand last year.

In the States of Victoria we have under the jurisdiction of the Grand Lodge of Victoria over 90 lodges with a membership of 8,000. The State of Queensland, having only about 12 lodges, is a sub-district governed by the Grand Lodge of Victoria. Next to Victoria in point of membership is her sister State of New South Wales, with 5,500 members, followed by South Australia's 3,500 members. The States of Westralia and Tasmania have a fair membership considering their limited population. In New Zealand I found 37 lodges with a membership of 2,300. The various State jurisdictions are subordinate to a higher body known as the Grand Lodge of Australasia. In Melbourne, a city of 460,000 population, and the capital of Victoria, there are 35 lodges, all healthy and active.

Circumstances in Australia render it impossible for Oddfellowship to flourish there by following us in all respects. For that reason, principally, the Grand Lodge of Australasia is a quasi independent body, with the exception that they are compelled to follow strictly in the ritualistic work and the passwords, grips, signs, etc., of the unwritten work of our order. The working business of the lodges there is conducted in the initiatory degree, and a member is not required to advance any further in the work, unless he may wish to advance

through the chairs of his lodge; for, in order to hold office in a subordinate lodge, it is necessary to be a third degree member. While visiting there I always endeavored to make the initiatory members understand that while they remained in that degree, they had but a faint idea of Oddfellowship, and that the other degrees contained the most beautiful teachings and the sublimest principles of our order. If I have succeeded in inducing some of those members to advance to the higher degrees, then I shall be gratified to know that my humble efforts in behalf of our order have met with some slight measure of success. I understand that the same condition existed in our country previous to 1882, viz., that it was not obligatory for a member to advance further than the Initiatory Degree, so that our Australian brothers are only a few years behind us in that respect.

—W. J. Bansley, in O. F. Com., May, 1901.

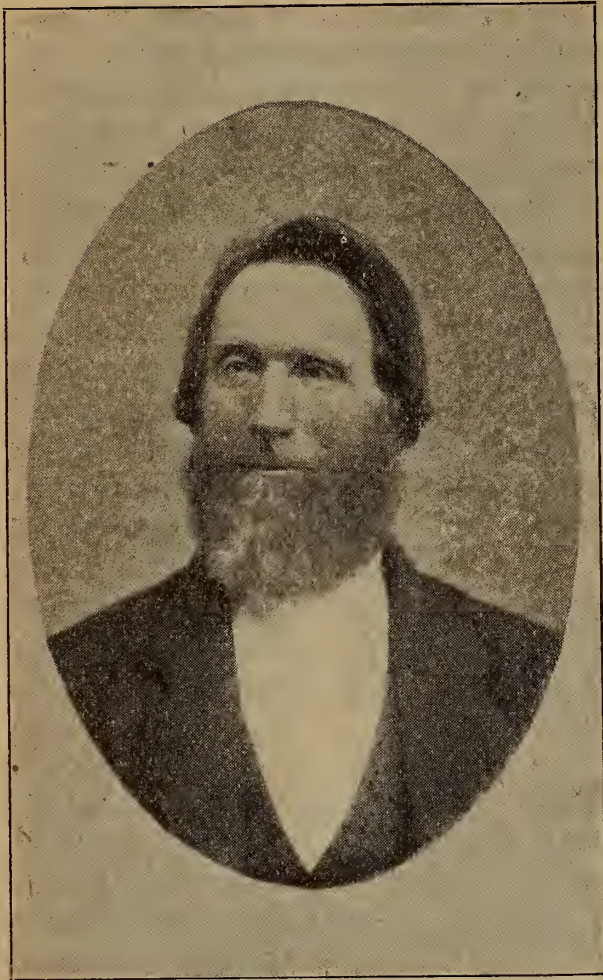
The "beautiful teachings" and "sublimest principles" that are adapted to make Christianity seem merely one of the sects of a religion—including with equal regard, Mohammedanism and the religious ideas of North American Indians—do indeed appear more clearly to the initiate as he advances beyond the first initiation. If his advancement to this instruction is obligatory, perhaps he had better not begin.

MASONS ONLY HUMAN.

All this talk in the Masonic press about erring brethren and the correcting influence of Masonry, is simply rot. Obligations, impressive moral ceremonies and dissertations on brotherly love, never produces lasting effects on a man naturally crooked. Unless a brother is "just, square and upright," naturally, all the ceremonies and all the obligations from the First to the Thirty-third, is simply wasted in the attempt to correct or reform the evil in his nature. Doubtless a temporary impression is made, but the crookedness is only scotched, not killed. Masons are only human, with passions and prejudices similar to the rest of mankind, and notwithstanding solemn and binding obligations, as readily yielding to temptation. Masonry never made a bad man good.—Freemason. Copied by Masonic Chronicle.

We fear it has made many men worse.

Obituary.



PHILIP FERDINAND THURBER,

Born April 17, 1822, Boston, Erie County, New York State. Died November 7, 1903, Quimby, Cherokee County, Iowa.

P. F. Thurber received his education, first at the public schools in his native town and at Springville Academy and later at Granville College, Ohio. At seventeen years of age he gave his heart to God and soon after united with the Baptist Church. Now commenced a life of faith and trust in Christ that never failed or faltered during his long life.

From his youth he was opposed to secret lodges or societies. His convictions were strong and he spoke and wrote freely in defense of what he held to be the truth. It grieved him that so many members of his own church were secret society men. It cost him something to be so radical, but that seemed to make him stronger for what he esteemed to be the truth.

He had fervent charity for all, but he taught that Christ and his salvation was sufficient for all needs of man. He died

in blessed knowledge of this salvation. A little before he died he said, "No darkness, it is all light where I am."

News of Our Work.

Marissa, Ill., Dec. 2, 1903.

Dear Brother Phillips: I lectured on Sabbath morning, Nov. 29, in the R. P. Church in Oakdale, Ill., to a very appreciative audience. I lectured on "Ancient and Modern Paganism," showing the source of modern secret societies. My audience was evidently in entire sympathy with what I had to say. While there were no lodge men as hearers, there were many who desire their boys shall hear the truth on this subject and be kept from the lodge. I distributed what literature I had and expect soon to receive some orders for more literature and subscriptions for the Cynosure.

In the evening I preached for Bro. Jackson, of the U. P. Church, who would have been glad to have heard me on the lodge question, had it not been that he was in the midst of his communion services. Several ministers have indicated their desire to have me lecture as soon as a convenient time arrives. I expect to lecture as often as I can get an open door. Yours truly,

(Rev.) R. W. Chesnut.

W. B. STODDARD'S LETTER.

The New Jersey Convention—A Visit to Boston—A Returning Home to Washington.

Washington, D. C., Dec. 16, 1903.

Dear Cynosure—I am glad again to report progress. The State Convention, at Passaic, N. J., was all that could be expected. I found a very pleasant home with the pastor of the church in which we met. There was throughout a united effort of the friends to make this meeting a blessing to many.

There were perhaps forty pastors present during the day. Three hundred or more people came to the evening sessions. In addition to the program printed there were the testimonies of Brethren G. Anderson, of Camden, N. J., and Chas. A. Lagville, of Long Island City, N. Y., seceding Masons. Their statements added much to the good accomplished.

Our President, Dr. James Parker, of Jersey City, gave the address of the Convention. His words were well chosen. None but the blind could fail to see the truth of the arguments.

If the Labor Unions appointed the man who appeared in their defense they were very unhappy in their selection. Mr. H. Hettema spoke of the Unions in a kind, Christian spirit, crediting them with the good accomplished, but in a forceful way calling attention to their great defects. As illustrating their work he cited several cases. Instead of attempting to answer the argument the lodge man occupied his time in stating that the professed acts of one illustration were not facts. He called some one a liar, spoke in an excited manner, and in a way characteristic of the lodge. It seemed to be the general impression of the friends present that Labor Unions could be conducted so as to benefit their members, but as at present conducted were injurious.

The many letters received from the absent friends showed a growing interest. The collections aggregated \$38. The expenses being but \$37—\$10 of this came from the Paterson Church where we gathered last year. This was especially appreciated as it gave evidence of their continued interest.

Next year the Convention will likely go to Jersey City. While in preparation for this gathering, I spoke in the United Presbyterian Church of Hoboken, in the second United Presbyterian Church, and its Mission, Jersey City; also in the Free Methodist Church, Newark, N. J.; and in the First Christian Reformed Church, Passaic. At the Free Methodist Church one poor soul who had wandered far in sin was happily converted. I have since learned that lodgery is among the evil things he is giving up.

The help of my honored father was, as always, much appreciated. The Convention was always glad to hear from him. Together we went to New England, sleeping (?) one night on the Fall River boat, while the storm was raging without. That the New England work is moving was evinced in the Cynosure renewals. Only one of those whom I saw, who had been taking the Cynosure, refused to renew. He was, and is a Mason, a good natured man, whom I

once persuaded to take our magazine. He laughingly remarked that the Cynosure had not done much good in his house, since while taking it his son-in-law had joined the Masons. Well, well, there are all sorts of geese; some wild, some tame, some sensible, some otherwise. Some geese don't find the mudpuddle unless led. Others run their heads in the mud and think there is a puddle when there is nothing but mud. Still others leave the mud to their less sensible companions and sail out in the bright, sparkling waters where food is plenty. There is certainly a great difference of tastes even among geese.

I visited friends in Rhode Island, Massachusetts and Connecticut. The fellowship of my Christian brethren was blessed indeed. A foretaste of what we shall enjoy on the other side. As the train was bringing me toward home I saw a cow gazing at a real estate sign. I thought that is just the way some people read the Bible. They know nearly as much about what God means when they are through as that cow knew about real estate. They read "Be ye not unequally yoked together with unbelievers," and then run off and join some lodge, where the "Worshipful Master" is a saloon-keeper or worse.

Oh, that we as God's people would all be wise.

W. B. Stoddard.

MINUTES OF NEW JERSEY CONVENTION.

The new Jersey State Christian Association held a Convention to discuss Secret Societies in the Christian Reformed Church on Hope avenue, Passaic, N. J., December 7th and 8th, 1903.

The Convention was called to order by Rev. W. B. Stoddard, of Washington, D. C., on Monday afternoon about 2:15, and was opened with the reading of Scripture and prayer by Rev. D. Vander Ploeg, pastor of the church where the Convention was held. In the absence of the State secretary, Rev. J. A. Westervelt was chosen secretary pro tem.

Rev. J. F. Van Houten, of the Prospect Street Christian Reformed Church, made an address of welcome, which was responded to by Rev. W. B. Stoddard, of

the National Christian Association. The principal address of the afternoon was delivered by Rev. J. P. Stoddard, of Boston, Mass., on the theme, "Our Work," showing how it had been begun, how it had been thus far carried on, and what were the prospects for the future.

After this interesting address it was moved that the several committees be appointed by the chairman who made the following appointments:

On Finance: Revs. D. Vander Ploeg, M. Flipse and J. Parker, D. D.

On Resolutions: Revs. F. M. Foster, D. D.; R. Drukker and J. P. Stoddard.

On Nomination of Officers and State Work: Rev. J. A. Westervelt, Mr. A. Kievit and Mr. Geo. Gilcher.

The afternoon session was then closed with prayer by Brother Flipse, of the Reformed Church.

Second Session.

The second session of the Convention opened at 7:30 p. m. with song, prayer and Scripture reading, lead by Rev. Tollofsen, of Brooklyn, N. Y. The address of the evening was delivered by H. Hettema, who in a clear, forceful manner set forth the evils connected with the Labor Unions, at the same time recognizing the help they had given the laboring man. An advocate of the Union followed, speaking in a spirit characteristic of the organization he represented. Rev. J. P. Stoddard told of certain tyranny he had seen manifested in the dealings of Unions in Boston and elsewhere, and while sympathizing greatly with the laboring men in their trials, he felt there was much wrong to be corrected. W. B. Stoddard referred to the spirit of Christ greatly needed in the settlement of all difficulties. That the Labor Union men were interested, was manifest in their attendance and expressions. The closing prayer was offered by Rev. M. Flipse.

Third Session.

The third session was opened on Tuesday morning by Rev. J. N. Trompen, who led in short devotional exercises. The minutes of the previous meetings were read, and approved as read.

Certain letters from friends who could not attend were then read. The names of these friends are: Rev. C. D. Brooks, of New Haven; Wm. Foster, Newburgh,

N. Y.; C. H. Watson, Cuba, N. Y.; Rev. S. Foster Grady, Trenton, N. J.; Rev. Isaac Hyatt, Dickinson Center, N. Y.; J. J. Van Wagnen, Oswego, N. Y.; Charles A. Lagville, Long Island City, N. Y.; G. Anderson, Camden, N. J.; Rev. S. R. Wallace, Brooklyn, N. Y.; A. Woodruff, Binghamton, N. Y.; G. M. Robb, Syracuse, N. Y.; J. B. Turner, Ontano, N. Y.; Rev. J. C. K. Milligan, New York, N. Y.

Moved that these letters be referred to the Editor of the Christian Cynosure, with privilege to publish as he may think proper.

The Committee on Nominations reported as follows for officers for the coming year: Rev. James Parker, Ph. D., President; Rev. D. Vander Ploeg, Vice-President; Rev. M. Flipse, Secretary; Mr. Geo. Gilcher, Treasurer. This report was received, and on motion, each name recommended was declared elected.

A Conference on "The effect of the Lodges on Church work, and our duty regarding them," was then engaged in. The opening address was made by Rev. J. A. Westervelt. He was followed in turn by Rev. A. Aaron, of Passaic; Rev. Flipse, Passaic; Rev. O. V. Keyels, Newark; Rev. Schmitt, Passaic; Rev. J. P. Stoddard, Boston, Mass.; Rev. F. Dekker, Paterson; Rev. C. M. Tollefsen, Brooklyn, N. Y., and Rev. W. B. Stoddard, Washington, D. C.

Fourth Session.

The fourth session of the Convention was opened with reading of the Scripture and prayer by Rev. J. F. Van Houten.

The Committee on Resolutions reported as follows:

RESOLUTIONS

Adopted by the New Jersey State Convention

Whereas, Our Lord is light, "and in him is no darkness at all," and affirmed that "in secret had he said nothing," and charged his followers to "publish on the housetops" all that he had said and done;

Whereas, Christianity, the religion of our Lord, is a religion of light, which openly and candidly avows all its purposes and doings, and marshals its hosts to fight, not in the dark, but in the bright-

ness of noonday, for the establishing of right and truth;

Whereas, The benevolence and charity of his people and of his church are to reach, not the members of a hidden clan that may chance to come to want, but the poor and the lame, the halt and the blind, who need the care, the comfort, the assistance of the people of God; therefore,

Resolved, I. We bear testimony against the principle of unlawful secrecy, in doctrine and in practice, as unscriptural and wrong, and we bear testimony that wherever oath-bound secrecy is attempted—in the Masonic order, Odd Fellows, and all other organizations of similar notions—the effects are dishonoring to God, hurtful to men's interests, and ruinous to souls.

Resolved, II. That the large number of secret orders, and their pernicious influences, call for special effort, not simply to stay their growth, but to secure their overthrow, and we give ourselves anew to this service and work of God. And especially will we seek to reach the young with these great truths of righteousness, making known to them the privileges they have in Christ, while seeking to keep them away from these organizations which reject Him.

Resolved, III. That we see in the present disturbed business conditions the sad effects of organizations controlled by men without the spirit of Christ. Disaster can be the only result when either the capitalist or the laborer ignores the rights of the other.

Resolved, IV. That we call attention to lodge vanity and folly in its assumption of high sounding titles, glittering regalias, dances, and general displays, calculated to catch the vain and frivolous. Its unfounded claims of charity and unbusiness-like insurance mislead many who do not sufficiently consider the facts.

Resolved, V. That we bear testimony against the whole lodge system in general; and against Masonry in particular, as causing men, teaching men, and leading men, to rest for salvation on a deistic religion, one in which the Jew, the Christian, the Deist, the Mohammedan, are united; a religion without a Christ, without a Holy Ghost, without a heaven.

Resolved, VI. That we bear testimony against the "lodge oaths," and pledges,

taken oftentimes to conceal trifling and wicked things, as a most manifest and flagrant, and wholly unnecessary, violation of the Sixth Commandment, no man having the right to put up his life as a forfeit.

Resolved, VII. That we commend the noble stand taken by the President of the United States in not yielding to the dictates of labor unions, and would respectfully call his attention to the Masonic Lodge, which, in arbitrary dictation and tyranny, is not exceeded by the labor unions.

Resolved, VIII. That we have great reason to thank God that many are leaving the lodges, and will seek to increase this number, which must be greater as the days go by.

Resolved, IX. That we bear cordial testimony to the National Christian Association as a means of accomplishing much good in shedding light upon things of darkness, and we wish, most cordially, and prayerfully, abundant success to the workers in this most needy and important field of Christian service.

Resolved, X. That a vote of thanks is due and is hereby given, to the pastor and people of this church, and their friends, for opening, not only their house of worship, but their homes, to this convention and to the workers gathered here; and to the newspapers for kindly notices.

The resolutions were adopted, after careful discussion of the same. The report was then adopted as a whole. It was also resolved that the resolution of thanks be again put to vote at this evening's meeting.

The report of the Financial Committee was accepted.

The minutes of the morning session were read and approved.

Resolved, That Mr. G. Anderson be invited to address the meeting this evening.

Rev. Mr. J. C. Voorhees closed with prayer.

Fifth and Closing Session.

The closing session of the Convention was opened with song, followed with prayer by Rev. J. C. Voorhees, of Hackensack, N. J. Introductory remarks were made by Rev. J. P. Stoddard. Two seceding Masons, Mr. G. Anderson, of

Camden, N. J., and Charles A. Lagville, of Long Island City, N. Y., gave interesting and stirring testimonies. God has graciously delivered them from Lodge bondage. Rev. James Parker, Ph. D., spoke in his characteristic, forceful manner. There was much that was funny in the Lodges but more that was sad and serious. Many joined to get the fun, whose souls were destroyed. The attendance was large; the interest increasing to the close. The expenses were thirty-seven dollars and the receipts, thirty-eight dollars.

M. Flipse, Secretary.

NEW JERSEY CONVENTION LETTERS.

Office of City Missionary,
Trenton, N. J., Nov. 28, 1903.

It seems to me that of all secret societies, Labor Unions are the most destructive of the best interests of those members who are good men and good workmen. My sympathy is entirely with the laboring man, but not with Labor Unions, from the fact that the man must leave his manhood and become a slave to the Union when he becomes a member.

He must do as the Union says, whether for or against his own interests, and runs the risk of suffering more from the Union than he ever did or can from his employer.

The tendency is to interfere with the rights of others, in the effort to carry their points, and great principles, in which all should have an equal privilege, are cut down and compressed until they are brought within the narrow limits of the Labor Lodge. When will men learn that "a pack of wolves cannot be organized into a flock of sheep;" and that a labor leader may be as selfish and corrupt as a capitalist? Union with the Lord Jesus Christ by faith, to which all laborers are invited, will give rest. Math. 11:28.

A clock is the only concern that can "strike" to good purpose, and it is quite likely to go wrong and mislead us by indicating incorrect time. Blacksmiths may "strike while the iron is hot," but

accomplish more when working singly or with a "helper" than when they work at the dictation of a "walking delegate."

S. Foster Grady.



REV. D. VAN DER PLOEG,

In Whose Church the New Jersey Convention Was Held.

Passaic, N. J., Dec. 17, 1903.

On the 7th and 8th of this month a Christian Convention to discuss Secret Societies was held in the Christian Reformed Church, Passaic, N. J. The meetings were well attended, especially in the evening. I think, meetings of this character ought to be held more often. We may trust that the meeting here did some good, for the congregation and for the whole community. Although some may have hardened their hearts, yet the eyes of many are now more open to the evils of secret societies. May God bless our brethren, the Rev. Stoddards, in their work, which may be called a hard task.

D. Van Der Ploeg.

Ontario, N. Y., Dec. 6, 1903.

If spared, I will be seventy-eight years old February 9th. My father was a Mason. Mother said father would not meet with the Masons after Morgan's death.

J. B. Turner.

Newburg, N. Y., Nov. 30, 1903.

It would give me great pleasure to attend the Convention at Passaic, and if I can arrange to be there, I will attend.

Newburgh is a veritable hot-bed of Secret Societies. Somewhere in the neighborhood of sixty secret societies. However, we have rejoiced to see some withdraw and others prevented from joining when the light was thrown upon the canvas, and the results to the home, the church, and the nation seen.

Wm. D. Foster.

New Haven, Conn., Nov. 30, 1903.

Doubtless, if the truth were known, the large number of men who are implicated in the postoffice frauds and bank defalcations through the land, are men who have sworn not to defraud those belonging to the same fraternity, also to help each other out of any difficulty, right or wrong. Certainly it is right to discuss these things openly, and to turn on the light.

Very sincerely yours,

C. D. Brooks.

Oswego, N. Y., Dec. 4, 1903.

Your letter received, and I am of the opinion that it, and everything that I get from the Cynosure folks, has a peculiar streak of sunshine with it. I wish I had the ability, and it seems to me that I would write a letter to the church at Passaic that would make their ears tingle, and their hearts beat, and their souls abhor secret societies as much as I do!

My Bible says, in Rev. 13:16, that no man shall be able to buy or sell unless he has the mark of the beast in his right hand, etc., and Rev. 14: 9, 10, says, that they who worship the beast and have the mark, shall be in torment forever. It is to save people from hell, that I believe you and the anti-secret society people are working, and I would like to work with you.

Some years ago when talking with a clear-headed old Judge, I asked him if

the lawyers did not mix things up sometimes, when trying a case, so that he could not tell which was the right or wrong side. He said, "No. I can always see a straight line through the fog." I think the devil and his followers have got such a mix-up in and around secret societies, that it is hard for common minds to see a straight line through the fog. Your work is to help them to see.

J. J. Van Wagnen.

511 W. 182d street, New York,

Dec. 7, 1903.

In my dealing with Masonry, I believe that harsh denunciation harms rather than helps us, and hinders the hearing that is essential in gaining adherents to our cause. I freely admit that there are good and worthy Christian men in the Lodge membership; for good men still make mistakes and are not free from folly and sin. I admit that some Lodges are careful to admit only those who have reputable standing in society; but if all did this and removed the unworthy from membership their numbers would be greatly diminished. I admit that their charitable benefactions to those connected with the Order show a fair measure of liberality. I admit that secrecy is not essentially wrong, and that there are circumstances in which a measure of it is right and necessary. And I farther admit that Masonic citizens, so far as appears, maintain the laws and regulations of civil society, so that they are not specially revealed as law-breakers or conspirators against the peace and welfare of the community, as some other secret orders are. Like non-Masons, they have the good, bad and indifferent classes, without any prominent difference either way.

My objection to Masonry is: 1st. That it holds out the assurance of salvation, or entrance into the Grand Lodge above, to every faithful member of the order, without so much as naming Christ, or in any way pointing to his redemption as the only way whereby we must be saved.

2d. That thus it has become a rival of the Christian Church; fosters a religion that needs no Savior nor other means of sanctification than is furnished by their

Lodge system, and so far interferes with attendance on the saving means that are divinely revealed as placed in the Church alone.

3d. That it puts a partition wall between the male and the female members of the divinely constituted family, institutes a sphere into which the wife and daughter cannot come, introduces discord and much just complaint, and has to do with the prevalent demoralization that threatens social ruin. The Order Rebekah is a confession of this evil in the system; but instead of proving a remedy and correcting the evil, it has aggravated the old conditions and introduced new evils.

4th. The secretism of the order, however objectionable it may appear, is not in harmony with the divine method prescribed for social institutions. The brotherhood of man is as wide as the race. Christ "ever spake openly and said nothing in secret." The Church and the Christian are the light of the world. With unselfish generosity, they are ever revealing and never concealing that good which they have learned. They are as a city that is set upon a hill and not in a secret cavern; they can not, and will not be hid. The lighted candle is put on a candlestick and not under a bushel; and so it gives light to all in the house, whether male or female.

5th. As seen in Jesuitism, Nihilism, the Clan Na Gael, Molly Maguire and the many Socialistic, Anarchistic and Labor Unions, with which it is largely affiliated in organization and membership, it is liable to become a tremendous power for evil; and doubtless even now secret combinations are undermining and preparing to dynamite our Civil Government and establish a government of its own on the ruins of our Christian institutions.

Trusting that you will have a successful Convention, and praying for a blessing on your labors, I am, as ever, your brother in the Gospel.

J. C. K. Milligan.

Men should grow like Ezekiel's river—outward from the altar, broader and deeper and more beautiful the farther they go.

FROM BROTHER LIPP.

Sidney, Mo., Nov. 24, 1903.

Esteemed Co-workers:

As I remember some things omitted through haste in my scribble of last month, and think some account of my last twenty days' tour in the Choctaw Nation, Ind. Ter., and in the neighborhood of Fort Smith, Vanburen and Uniontown, Ark., may be of interest to the friends of God and humanity, I send a few lines again this month.

There are some items of interest regarding my last month's tour in Audrain and Monroe Counties, Missouri. The two esteemed and faithful elders and pastors, Sutton and Hutchinson, of the two Baptist Churches of Christ, are separate from all forms of Baalism (lodgery) and require the membership to forsake all lodgery; holding that any person who is divorced from the old husband, Sin, and wedded to Christ, is a religious polygamist in having any fellowship with lodgery of any kind. Therefore the Lord charges them with fornication. They are like Baalim after whose error they go for reward; as all lodgery promises rewards here, and is even stupid and wicked enough to promise future reward to its blindfolded followers.

Well, of the last twenty days' trip—at Cowlington, Ind. Ter., I spoke four times in the Baptist Church, urging the need of absolute separation from the things of the world to serve the Lord acceptably, and that we can follow Christ only by doing what He says to do and walking as He walked. No man who has any regard for himself or for what he says will argue that Jesus ever put on a blindfold or bowed at a heathen altar; and no one can be His servant and fail to declare abroad—yea, even on the housetop—the things he hears in the ear in secret. The clannish secrecy of the lodge is one of the visible marks of the Beast.

On account of a traveling preacher holding meetings at Uniontown, and other circumstances, I spoke only once in Arkansas. My subject was, "When Christ shall appear, then shall ye appear with Him in glory." (Col. 3:4.) This blessed promise is to those who are risen with Christ, and I urged that to have:

right to such a promise we must be found entirely above all clannishness, as was Jesus, and, like Him, have for our meat and drink the doing of the Father's will only. We must not be mixed up with institutions of the world, for He mixed with none of them. All claims to the contrary are unworthy of notice. I met some who had forsaken the lodge since my trip among them last year. Elder Tomlin, of Carrollton, Mo., said he would like to see some of your literature, and took your address, saying he would write to you when he reached home.

I will be at meetings near home the next two Sabbaths, then start December 7th on another tour, the length of which will depend somewhat on the weather. It seems really strange to the people for one to travel as I do, at my own expense, opposing and exposing all manner of priestcraft and institutions of men, church festivals, socials, raffles, grab-sacks, religious card-playing and so-called church dances, and the supplanting of congregational spiritual singing worship by the choir-organ service. Oh, say all of them, old man, don't meddle with or spoil our fun. I answer, I must make my escape; and to do that I must declare all the counsel of God, and so clear my skirts of the blood of all men. The narrow way and the strait gate which I have in view are too narrow and strait for me to carry any of your blood through, any more than you can carry your frolicking and idolatry through. So in the name of my Master, Jesus, I warn you all to forsake all such things, and study to know and do the will of the Lord Jesus, that you may find salvation. Yours obediently, for the Lord's work.

(Eld.) A. B. Lipp.

IOWA CONVENTION LETTERS.

(Editor's Note: We have space for only a few words from a few of the letters received as cheering messages from absent friends by the Iowa State Convention, which met last October in Washington, Iowa.)

Northwood, Ia., Oct. 19, 1903.

Your kind invitation to attend the Iowa State convention at Washington, Ia., this month, received. It would have afforded me great pleasure, as well as benefit for myself, to have been with

you, but my work in my congregations makes it impossible to leave at the present time. But I wish to state that I am with you in your great work rescuing souls from the network of secretism. I have been able to get some young men out of the lodges, that in spite of my admonition had joined. I have two paragraphs in the constitution of my congregations relative to secret societies. One is, that none can be accepted into the congregation who is a member of any secret society. The other is, that any member joining a secret society loses his right to speak and vote in congregational meetings. I understand that there is standstill around here as regarding fraternal orders. The attempt that has been made to make people pay for the insurance does not meet with general approval. The majority joined because they were promised cheap insurance. And now since the orders cannot get something out of nothing, but demand higher premiums in order to prolong existence, many leave the orders.

But all this is of inferior importance. The idolatry practiced in secret societies is what all Christians must have their minds on and warn their fellow men against.

Yours truly,
(Rev.) O. T. Lee.

Ottumwa, Ia., Oct. 19, 1903.

I fully agree in all points with Dr. Blanchard as laid down in his excellent little work, "Modern Secret Societies." I thank you heartily for your kind invitation to your convention at Washington, but am extremely sorry of being unable to attend. May God lay His richest blessings on your work, is the hearty wish and prayer of

Yours very truly,
(Rev.) J. Haefner.

Rolfe, Ia., Oct. 21, 1903.

In God's time and way all of heathenism and confusion will be destroyed by the brightness of Christ's coming shed on God's word. 2 Thess. 2:8. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it

shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Paul had the truth in mind when he wrote these words: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor. 3:6, 7.

J. J. Bruce.

New Sharon, Iowa.

I have attended the last four conventions and am very sorry I am unable to attend at this time. Trust the good influence of the convention may be lasting for good. The pastors of the four churches where those conventions have been held have each acknowledged that these meetings have had an influence for good.

Respectfully,
A. Branson.

Waterville, Ia., Oct. 17, 1903.

Am sorry to state that I am unable to attend convention. Wish you a good, life-giving time.

I try to be posted by reading Cynosure and a couple of lodge papers.

(Rev.) S. A. Scarvie.

Leon, Ia., Oct. 21, 1903.

The labor of the Iowa Christian Association is the Lord's work to save the family, the church and the state.

My prayer to God is for the success of its work.

Cyrus Smith.

One of the most faithful friends of the Iowa State Association, Aaron Stalker, of Richland, Iowa, was not able to be present, but as usual he contributed to the expenses of the convention.

We were very much interested to notice that a contribution to the work was sent to the convention by Mrs. Siemiller and each one of her children. If the children are interested in the work when they are young, their interest will not depart when they are old.

One of the best ways of keeping them from being led into the lodge after their majority is to teach them to give while they are young. We are sure that God's blessing will rest upon this family.

INDIANA CONVENTION ECHOES.

The Lodge Question.

(Editor's Note: The recent State Convention at Elkhart was criticized by several in the city papers. The editor of "The Elkhart Daily Truth" very kindly offered our President space for reply, which we copy.)

By the courtesy of the editor I take a little space to reply to some suggestions called out by the convention on secret societies recently held in your city (Elkhart, Ind.).

It is a regret that those who wish to discuss the lodge questions should not patiently listen to the arguments of those who disapprove of lodges. If only we can understand the real issue which is in the minds of others, it aids in replying to it if we wish to do so.

There are in the United States about twenty Christian denominations which testify against secret societies and exclude the members of such societies from the fellowship. Charles Sumner, Daniel Webster, John Quincy Adams, D. L. Moody, Charles G. Finney and many others thought them (the lodges) exceedingly evil. Six churches in Elkhart, I am informed, take this position.

On the other hand about three hundred different secret societies are initiating tens of thousands of men and women every year. They are taxing them for initiations, dues and entertainments to the amount of millions of dollars annually. One branch of this lodge system assumes to control the labor of the country, to say who may work, when they may work, for how much they may work and to kill them if they do not obey its orders.

Now it is obvious that such a question as this is one for serious thought. No jokes, large or small, are in place when a free people come to consider orders which affect all their deepest interests. Lodges are to-day aiding the homes, the churches and the government of our nation or they are injuring them. They are sustaining and improving our civilization or leading us back toward barbarism. The question is, In which direction does their power

act? On this question men and women may differ, but they should differ thoughtfully and with a sincere desire to know the truth.

The National Christian Association holds and teaches:

1. That such an important question should be studied by Christians, patriots and humanitarians until they have a clearly defined opinion as to the character and tendency of lodgism.

2. It holds and teaches that when one has made up his mind as to the character and tendency of lodgism it is his duty in a kind and respectful manner to utter the convictions to which he has been led for the information and help of his fellows, being at the same time desirous of receiving all possible light from them.

3. This Association holds and teaches that the individuals, churches and other organizations which oppose secret societies have good and sufficient reasons for the position they occupy and that all Christians, patriots and lovers of humanity should stand with them for openness in organizations as against secrecy.

4. Our Association cordially approves of many of the professed objects of lodges. It rejoices in the relief of poverty and suffering and in all innocent comradeship. It holds, however, that secret signs, places of meeting, initiations and oaths or obligations are in no way needful to the performance of these worthy deeds.

5. It holds that while there has been a large sum of money collected by lodges and disbursed for relief, the effect of these lodges on homes, on the churches and on government has been, is, and from the nature of the case must continue to be evil. How can orders swear men to be true to them under penalty of death without destroying civilized society?

It is always the pleasure of the National Christian Association to provide for public discussions of these topics when those who are in favor of lodges are willing to present their side of the case. If the secret societies of Elkhart are willing to enter into a debate of the lodge question the Association will cordially join them in an arrangement that will make a thorough examination of the question at issue possible.

With thanks for courtesies received

from your citizens on the occasion of my recent visit, and for the space I now occupy, I am, sincerely yours,

Charles A. Blanchard,
President of the National Christian Association.

INDIANA TAKE NOTICE.

Goshen, Ind., Nov. 18, 1903.

If you think best, you may say to the readers of the Cynosure that when my expenses are sent to me I will come and lecture, and can stay a week and give several addresses, if desired, on the subject of secret societies. If desired, write to me at Goshen, Ind.

(Rev.) Joel H. Austin.

QUESTION AND ANSWER.

"Would Christ join any of the secret societies, were He upon earth to-day? Every spiritual Christian says, No. We are His followers. This alone should settle the lodge question in the mind of every Christian."

(Rev.) M. W. Sundermann.

Pastor of the Emanuel's Church of the Evangelical Association at Elkhart, Ind.

RESOLUTIONS.

Indiana State Conventions.

Whereas, God in his great love and mercy has provided, in the family, the church and the state, for the spiritual and temporal needs of men; and

Whereas, Men have ignored God's plan, and provided one of their own in the secret lodge system of our country, which we believe to be destructive to the highest good; and

Whereas, The principles upon which the secret societies are founded are contrary and in opposition to the principle upon which the church is builded; therefore

Be it Resolved: I. That we put forth a special effort for the destruction of the dark and pernicious influence of the various secret societies, and direct our efforts more earnestly toward the building up of the church of Jesus Christ and the cause of righteousness in our midst.

II. That we call the attention of our

young people to, and warn them of, the folly of the lodges in their irreligious character, high-sounding titles, glittering regalia, and various receptions at cards, dances, and general displays calculated to catch the vain and frivolous.

III. That we recommend to those who are attracted to the lodges for the benefits of insurance only, that they withdraw from the powers of darkness as represented by the lodge system.

IV. That we commend the noble stand taken by the President of the United States in not yielding to the dictates of the labor union, and would respectfully call his attention to the Masonic lodge, which in arbitrary dictation and tyranny we believe is not excelled by the labor union.

V. That we have great reason to thank God that so many are leaving the lodges, and that we will seek to increase the number as the days go by, in lending our aid to the National Christian Association, which we believe is accomplishing a vast amount of good in shedding light upon the darkness of things done in secret.

VI. That a vote of thanks be tendered to the pastor and people of this church for their warm reception of the friends of this convention; to the friends of the cause residing in the various parts of the city for their hospitality in caring for the speakers and visitors; to the editors of the city papers for their courtesy in publishing the various notices, and to churches, musical directors, etc.

INDIANA STATE OFFICERS.

The Anti-Secret State Organize Auxiliary to the National Christian Association.

President, Bishop Hallock Floyd, of Dublin, a member of the Radical U. B. Church; Vice Presidents, Elder I. L. Berkeley of Goshen (German Baptist), Rev. Herman Lind of Elkhart (Swedish Lutheran), and Rev. J. Beck of Richmond (Lutheran); Secretary, Rev. M. W. Sundermann of Elkhart (Evangelical); Treasurer, Rev. J. J. Hostettler of Elkhart (Mennonite Brethren).

As the perfume of twilight, when the day's toil is ended, so is the memory of a good deed to the upright in heart.

Newspapers and Reform.

SECRET ORDERS IN THE WAY.

Some secret society men have suggested, that if we could get rid of our objections to secret organizations, they would like to unite with the church. We suggest that the better way would be for them to come out from the secret lodges, then they will be in a condition to join the church of God. Men who are members of oath-bound orders are not in a condition to accept the whole Gospel. They need first to repent and then the lodge will not be against their uniting with the Brethren church.

—The Gospel Messenger (December 12, 1903) organ of German Baptist Brethren.

No. 19.—A certain paper publishes the interpretation of Discipline by a district elder as warranting members of secret orders, who have life insurance in them, joining the church, but continuing to pay dues in such orders, in order to secure the insurance; and purports to sustain said interpretation by a case where one was thus insured, but claimed never to have joined or pledged secrecy to such order. Are the two cases analagous? Does the continued payment of dues constitute continued membership in the order?

We are of the opinion that the cases are not analagous. Inasmuch as the non-payment of dues in the various lodges constitutes a full and sufficient ground for exclusion, we judge that the continued payment of dues would, at least, strongly imply continued membership in the lodge. The only safe way is to keep clear of lodgery and lodge insurance. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

—The Free Methodist.

SEEN FROM A DISTANCE.

Trade unionists belonging to the associated building trades of Chicago have served notice on the city government that they will not finish an uncompleted school building there until all work done on it by non-union labor has been torn out. This would involve a considerable destruction of the building so far as completed, and large extra cost to the city.

The impudence of this attitude of the trade unionists certainly passes the bounds of toleration. Where the spirit of unionism is carried to such a length it is assuredly riding for a heavy fall.—Springfield Republican.

FIREMEN MUST ABANDON UNIONS.

Mayor Issues Ultimatum as to Drivers and Engineers and Their Assistants—Says They Cannot Hold Allegiance to Two Bodies.

"Men in the fire department must not belong to labor unions."

This was Mayor Harrison's ultimatum yesterday when he learned that a majority of the drivers and nearly all the engineers and their assistants were affiliated with labor organizations.

"The department is under strict discipline all the time, and is like an army in the field," continued the mayor. "The men cannot hold allegiance to two bodies. Their undivided attention must be given to the fire department, as everything that would interfere with their duties might imperil life at any moment. By belonging to labor unions the engineers and others might be called out on strike. Would the strikers mob non-union men employed by the city to rush to the rescue of guests in a burning hotel? Such a state of affairs could not and would not be tolerated."

Chief Musham is just as much opposed to having his men unionized as is the mayor.

"It would not be safe to let the men adjust their own time and conditions of work," said the chief. "The authority would drift from their commanding officers to their unions. The results of a strike in the fire department are too serious for us to even contemplate such a proposition."

"Inestimable loss of property might result from the unionization of the firemen," said Edward M. Taell, president of the Fire Underwriters' Association. "These men are charged with the protection of millions of dollars' worth of property, and to have them subject to the dictates of labor bosses is most prejudicial to the maintenance of any sort of discipline. We have sent a request to the mayor to grant us a hearing on this ques-

tion. This is a serious matter, warranting instant attention."

The Federation of Labor was responsible for bringing the drivers and engineers into the unions.

"Our plan would be a benefit to the department rather than an injury," said Edward Nockels, secretary of the federation. "It is not the intention of the union firemen to strike. But at present they live the life of slaves, and we want to improve their conditions. Organized labor is the only body of men that will come forward to assist them, and that is the reason so many engineers and drivers are joining the unions."

The question will be taken up by the Federation next Sunday, and it is probable the whole body of organized labor in Chicago will join in defying Mayor Harrison and Chief Musham.

—Chicago Record-Herald.

THAT SUPPRESSED PROTEST.

Through the kindness of a friend we have at last obtained a printed copy of the resolutions passed by the New York and New England Ministerial Conference of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, at Utica, N. Y., August 28.

It will be remembered that we called particular attention to the fact that the secular press of both parties has almost totally ignored this important action, evidently at the dictation of the Catholic hierarchy.

The resolutions are as follows:

Whereas, The spirit of our American institutions and the very letter of the Constitution of the United States in its first amendment demand a clear and clean separation of church and state; and,

Whereas, The principles always upheld by the Roman Papacy are diametrically opposed to these, our governmental principles, and were maintained by Leo XIII as consistently as by any of his predecessors, as appears from his encyclicals; and,

Whereas, It is clear to our mind that the President in officially sending condolences to the Papal Secretary of State on the death of Leo XIII., and other officials in similarly paying their respects, have taken it upon themselves, without

any authorization whatsoever, to speak in behalf of all Christianity of this country without distinction of confession, and have thereby actually and practically denied the aforesaid governmental principles, for which the fathers of our country bled and died, have abused their office and violated the trust and confidence reposed in them by the people; therefore be it.

Resolved, That we—satisfied that in this we are voicing the sentiment of all loyal Americans—do most earnestly and emphatically protest against any action taken by the President and other public officials with reference to the demise of the late Pope, whereby they accorded official recognition to the Papacy. And, furthermore, we protest against any act or move on the part of Government officials, high or low, irrespective of party affiliation, whereby the traditional lines separating church and state might be obliterated, and the very pillars on which rest the glorious liberties of this country be shaken.

—Christian Standard.

WHY PARDONED AND LIONIZED?

Commenting on the pardon of Embezzler Joel G. Tyler, by the President, the Boston Herald of the 23d inst. remarks: "Tyler was very popular in Secret Societies, and held high offices in the grand councils of the Red Men." It is stated that "owing to powerful influences he was not tried or sentenced for some time," that is, after his crime became known, and that when returning home after his release he "had an enthusiastic reception from a large party of friends," etc.

This smacks strongly of the "Royal Art." Who comprised this "large party of enthusiastic friends?" Presumably not those whom he had defrauded, but those who recognized in the embezzler "A Brother," in the words of the Masonic ritual, "bound by a tie stronger than human hands can impose."

But Tyler was more than a "Red Man." He was a very popular Secret Society man. He had probably been, Entered and Passed and Raised and Exalted and Dubbed and Knighted, ad-nauseum, and as a titled Sovereign in

the secret empire, had authority to command the relief of his brethren in time of need. The treasonable character of Freemasonry has been repeatedly established in civil courts, and the fact that their obligations to render assistance to a brother in time of need, is not an empty or antiquated formula, has been confirmed beyond question.

Take a single sample from the Master Mason's oath. Referring to the Distress Sign, he solemnly promises and swears, "That should I see that sign given, and the person giving it appearing to be in distress, I will fly to his relief, at the peril of my life, should there be a greater probability of saving his life than of losing my own," * * * "under no less a penalty than that of having my body severed in the midst," etc.

Now since the President is a Mason and has taken this oath, it follows that whether so intended or not he has simply fulfilled his Masonic obligation in pardoning a brother craftsman "in distress," and those who planned and carried out an enthusiastic reception on his return, were loyal and obedient to the teaching and oath, and (there is much evidence to show) in accord with the practice of the Brotherhood. It shows the danger to which honest citizens and public interests are exposed and calls for prompt and decisive action on the part of the people for its removal. Such a conspiracy within a republican State, is a constant menace not alone to personal rights, but to the integrity and stability of the government itself.

—Home Light.

The happiness of two is more than double the happiness of one.

As one cable strengthens another so does faith strengthen faith.

A good life is the best answer to the reviling of the wicked.

The dormant Christian is like a toad in winter—little use to either God or man.

As a bat shuns the light so does an evil man avoid the fellowship of the righteous.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, FEBRUARY, 1904.

NUMBER 10.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

Every one should read the interesting article from Brazil. The vote of the Presbyterian Synod that Freemasonry must not be discussed, and the action of the minority breathes the spirit of the Reformation and reminds us of the days of Luther.

The first article is republished from the Cynosure of November, 1902. This placing of the history of the movement together will add to the interest and understanding of the situation.

This paragraph will introduce Mr. Herman Hoover, as an agent of the National Christian Association for Ohio. He is to be a special agent under our State Agent Eld. Quincy Leckrone, of Glenford, Ohio, where he may be addressed.

The Mafia of New York City seems to be keeping pace with the labor unions of Chicago in acts of violence and murder. Another startling Mafia murder has taken place in New York, the victim being Salvator Especiale, a refined and cultured man, supposed to be a secret agent of the government employed to detect counterfeiters.

The Braddock (Pa.) Daily News, of January 5, devotes a column to an article by our friend, J. B. Corey. We may be able to give the readers of the Cynosure the substance of it in a later edition.

The Burning Bush, in its edition of January 7, devotes two pages to the Masonic Methodist Church. It is a very striking and convincing article. It is no wonder, when the position of the Methodist and other large churches are considered, that so many holiness and anti-secrecy churches are springing up, supporting their own newspapers and issuing their own pamphlets and tracts exposing the cause of the degeneracy and weakness of these great churches.

One of the oldest contributors to the Cynosure is the octogenarian, Rev. W. Post, of Olean, N. Y. He has just issued a powerful little booklet of twenty pages called, "Optical Views of the Mystic Life." Send five cents for a copy to Rev. W. Post, Olean, N. Y.

The Premier of France is aiming another blow at the Catholic orders. The new bill which he has recently presented to the Chamber of Deputies means the closing of all the establishments of these orders where the work of the orders has been that of teaching. The premier's reason for this, is that the teaching in their schools is insufficient, and that tendencies dangerous to the republic are inculcated. If the bill becomes a law, it will close over three thousand schools. The bill also makes provision for establishing secular schools.

A STRANGE DECISION.

Where a certificate of a fraternal beneficiary society is payable only to certain specified persons, and the member dies without leaving any one who is entitled to be made a beneficiary under his certificate, it is held, in Warner v. Modern Woodmen of America (Neb.), 61 L. R. A. 603, that no equitable rights accrue

to either the creditors or the estate of the deceased member, and that the fund contemplated by the certificate will revert to the society.

An Ohio Congressman tells this story of a rural barrister before a country magistrate. The case was one in which the plaintiff sought to recover damages from a railroad company for killing a cow. During the course of his argument the country lawyer used this expressive sentence:

"If the train had been running as it should have been ran, or if the bell had been rung as it should have been rang, or if the whistle had been blown as it should have been blew, both of which they did neither, the cow would not have been injured when she was killed."

WHY I PRAY.

Written for the Christian Cynosure in reply to a request that I pray more. By Mrs. Lydia C. Andrews, Waupun, Wis., now more than fourscore years old.

Yes, pray more, I will try
And closer get to God.
On Him I will rely;
Be guided by His Word,
The blessed Word of God.

For all in every place,
For all in every sphere,
A fountain of free grace
Is open, full and clear,
Each trusting soul to cheer.

God is a God of Light;
Also a God of might;
He can protect and shield
Us by His power revealed,
And by His Word 'tis sealed.

Darkness and death they choose
Who do our Christ refuse.
Whom Christ does not redeem
Are those who choose to sin,
And have no love for Him.

But those who turn to God
Are kept, blessed by our Lord.
There is no failure known
When trusting in God's Son,
The dear beloved One.

FROM A LEADING JOURNAL

A plan has been devised by which any young man who has one hundred dollars, by depositing that sum with the College Treasurer, can study six months in each of three consecutive years in College, work the other six months for the American Sunday School Union, and at the close of his three years of study and work, if it has been successfully done, receive a certificate from the College, and also from the American Sunday School Union. Meanwhile, he will have had an excellent preparation for active Christian service. The institution making this arrangement is Wheaton College, Wheaton, Illinois. For detailed information, address President Blanchard at that institution.

—The Watchman, Boston, Nov. 26.

YALE AMENITIES.

We do not surely know that this case was made sacro-sanct by the cabalistic seal of Greek letters, but we notice that the report in a daily paper uses the name "initiators" for perpetrators:

"One freshman from the far West was taken by six upper class men to a watering trough on Broadway, where he received five continuous duckings. He was lifted bodily and dropped head first into the tank. Then his initiators pulled him out and pushed him in again. After this he was rushed through the streets to a famous freshman cafe, where he was made to drink beer and milk. Then he was taken out into the woods, where his captors abandoned him.

"Another freshman was taken to the Broadway pump, and while four upper class men held him, another pumped water over his shivering person until he was soaked to the skin. He, too, was taken to the cafe and made to imbibe freely of beer and milk. Many freshmen were obliged to eat a combination of bread, dough and red pepper."

Moral: Go to an anti-secret college.

A truth is known by the men it makes.

It is not what we are, but what we ought to be, that should stimulate our endeavor.

WHAT GOD HAS WROUGHT IN BRAZIL.

God's Call to Dr. do Couto—The Pulpit and Press Take Up the Discussion—The Synod Seeks to Quench the Movement—The Secession—The Independent Presbyterian Church Organized.

Wm. I. Phillips:

Dear Friend and Brother—It is just a year now since I was in the United States, and had such a pleasant correspondence with you about the propaganda against Masonry. It is only now that I am able to fulfill my promise to write you a brief account of the anti-Masonic campaign amidst some Evangelical churches in Brazil.

This question was never discussed here previous to 1899. In October of that year my attention was first drawn to this subject by seeing how two church members, who were Masons—one being a Presbyterian minister—in a private conversation with me, defended their lodge, giving to it more honor and respect than to their own church.

Several times before this I had been visited by prominent Masons, who invited me to join their lodge; but I never yielded, because, although I knew nothing about Masonry, yet their secrets, mysteries and the darkness in which all is involved were repugnant to me, and I felt they were useless and repellant to Christian character.

After an earnest discussion with the two brethren mentioned above, my eyes were opened, and I saw the evil which Masonry was doing in making church members love more, and have more faith in their lodges than in their churches. I then began a campaign in the religious press, writing articles for three papers at the same time. The more I wrote the more I learned; for in the beginning I was not thoroughly posted on the subject, but I never imagined that these articles would stir up such a tempest, or provoke so many articles against me, so many personal hatreds, and such violent attacks against my own person.

Had I foreseen all this tempest against myself, and the consequent agitation in the church, I might possibly have shrunk back from my position; but God did not so order, and now it is too late. I saw then that such a campaign was necessary, and that I must carry it

on to the end. With God's help I was able thus to do, notwithstanding all the bad feelings generated and the threats made against me.

During five or six months I wrote constantly for the Evangelical papers; and at this time I began correspondence with Mr. Ezra A. Cook, the great anti-Masonic champion of Chicago. Soon after beginning my articles in the papers, one of the Presbyterian missionaries sent me a good anti-Masonic pamphlet that helped me much. On its cover appeared a list of similar publications from Mr. Cook. I then wrote to him several times, ordering some of his pamphlets for distribution here. I still keep with great care some letters of Mr. Cook, in which he encouraged me in this campaign.

Finally I published a pamphlet composed of a translation of (a) "Free-masonry as a Religion," by Rev. Brownlee, (b) an excellent series of articles by Rev. W. Foster, "Masonry versus Christianity," published in The Baptist, of London, and (c) an official resolution of the Synod of the Reformed Presbyterian Church, held May 31 to June 6, 1899, Mansfield, Ohio, U. S. A.

At the beginning I had on my side very few open and frank friends, but of enemies, both frank and hidden, there were many. Thanks be to God, however, others came to my side to fight frankly against Masonry in the church. The most notable of these, both on account of his education and his eminent position in the church, was the native pastor of the Presbyterian church in Sao Paulo, Rev. Eduardo C. Pereiro, who, with admirable courage, assumed an open position against Masonry.

I must not prolong this correspondence, but I wish to say that the question next went up to the Presbyterian Synod, which met in Campinas in July, 1900, where it was debated by Rev. Ed. C. Pereiro. The Synod—having a large element of Masons, and most of the others not being anti-Masonic, and not being well educated on the question, and not well rec-

ognizing the incompatibility between Masonry and pure Christianity—passed, by a majority vote, the following resolution:

"This Synod thinks that any discussion pro or con on the subject of Masonry in the church is prejudicial to the cause of the Gospel."

Rev. Ed. C. Pereiro, who is now the chief agitator in this second campaign, did not give up, but continued even more determinedly in the fight. He wrote many articles in the *Estandarte*, preached from his pulpit against Masonry, and published an excellent tract, showing clearly, by the help of Bible texts, that a Christian should not belong to Masonry. He has suffered many attacks because of his loyal position, but he continues always firm in his attack on the evil.

The question will again be taken up in the next Synod, which meets in July, 1903. There never was a question which agitated so much the church in Brazil as this one. SINCE 1899 MANY MASONIC CHURCH MEMBERS HAVE ABANDONED MASONRY; many neutrals, or such as did not wish to bother themselves with the subject, and others, fearful of results, have since taken very frankly a favorable position for separation. To-day the general trend of opinion is against Masonry in the church; in comparison to the total number of church members in the five or six denominations here, the membership of Masons is insignificant. Of native ministers, very few are Masons; of the foreign missionaries, the larger part are Masons. One of these latter told me that the reason is this: In the United States, in the colleges and in missionary circles, it is generally told young students that Masonry on the foreign field has a great preponderance of influence (which is not so), and that the missionary, if a Mason, has at his disposal an easy means of enlarging and guaranteeing Gospel work! This is also one of the arguments used here in Brazil by those who defend Masonry in the church, but it is groundless.

I would like to cite other facts, but as this letter is already quite long, and I do not wish to abuse your goodness, I will close here. Later on I shall tell of other interesting facts in this connection, which demonstrate what a dread enemy

the church has in its own midst, and which show the necessity of weeding it out speedily.

Hoping that these lines will be of profit and of interest to the readers of the brilliant *Christian Cynosure*, I remain

Your brother in Christ and companion in the anti-Masonic fight,

N. S. do Couto, M. D.

Rio de Janeiro, Brazil, Aug. 12, 1902.

DIVISION OF THE PRESBYTERIAN CHURCH IN BRAZIL.

Nov. 25, 1903.

Mr. William I. Phillips:

Dear Sir—Masonry has at last caused a division in the Presbyterian church of Brazil. There are now two large parties, the anti-Masonic, and the neutrals, or semi-Masonic. The "Independent Presbyterian Church" has been organized and is opposed to secret societies.

In my last correspondence respecting this important controversy, published in the *Christian Cynosure*, November, 1902 (page 229), I gave its history from the beginning, in 1898, to 1902. I will now continue the exposition.

Rev. Eduardo Pereiro, from the largest Presbyterian church pulpit of Sao Paulo, Brazil, had been instructing the people concerning Masonry, during 1902, and to July, 1903, and also doing the same from the columns of the evangelical paper, "*O Estandarte*."

The Presbyterian Synod met in Sao Paulo from the 28th of July to the 6th of August. On the second day of the session this important question had to be met. The Masons tried at first to hinder any debate or discussion of the subject. The Moderator of the Synod did not agree with that plan, and so there were debates for two days.

The Masonic faction was in great majority, but refused to argue the subject. They had no solid or Biblical arguments to oppose the strong objections and logic of the opponents of Masonry.

Sixty-five members attended the gatherings of the Synod, thirty-three pastors and thirty-two elders. In order to avoid the sorrow and apparent harm from separation, though imposed by conscience, the anti-secrecy minority proposed the following conditions for continued union:

"The subscribers, anti-Masonic pastors and elders, convinced of the incompatibility between Masonry and Evangelical Christianity, beseech the Masonic pastors and elders to leave Masonry in order to maintain peace and satisfy the scandalized church. We also beg the Synod to acknowledge our right to argue or discuss the subject."

This condition was rejected, and in its place the majority proposed another, which they adopted after much discussion:

"Considering the spirit of Protestantism based on the right of free examination and entire liberty of conscience; considering the history and traditions of Presbyterianism, which insists on essential truths and allows ample liberty on secondary points; considering finally that we cannot establish incompatibilities in the Christian life which are not ordered by the Word of God."

It was then resolved to take into consideration the deliberation of two years ago, which adopted the following resolution: "The Synod thinks it inconsistent to legislate on this subject. Considering the bitter controversy which this question raises, the Synod advises both parties to have charitable feelings to one another, remembering the words of the Scripture, Rom. 14:1-13." This the majority agreed to.

When this resolution was accepted and no relief given to the protestants, Rev. E. Pereiro, leader of the minority, took leave of the Synod and declared himself free from its jurisdiction. Six pastors and nine elders did the same. A large crowd followed them.

It was a solemn and sad moment and made a strong impression on the mind of everyone present. The Independent Presbyterian Church was organized on the 1st of August, 1903. A manifesto was at once dispatched to the churches in the United States and to the Presbyterians in Brazil. A protest was also sent to the Synod.

We translate this "protesto" because it is a summary of the arguments presented against secret societies and demonstrates the justice of our position. It is rather long for your paper, but it will be very useful to us if published in the United States.

Such is the final result of the anti-Masonic controversy initiated in 1898.

This division of the Presbyterian church weakens in nothing the propagation of the truth in a Romish country like ours.

From the Synod to the present time, November, 1903, only one pastor more has published his adherence to the Independent church; more will do it later on, but a great many churches have followed us, and the movement for independence continues in many other churches. There are not anti-Masonic pastors enough to look after so many congregations, but we hope that God will send them to us.

On another occasion I will send you more details about this great movement in my country.

Hoping this news will not only call the attention of your numerous readers to this field, but call out their sympathizing prayer, I am, yours fraternally,

Dr. N. Soares do Couto.

Sao Paulo, Brazil.

PROTEST.

Presented to the Synod of the Presbyterian Church in Brazil.

We, the undersigned ministers of the Holy Gospel and elders representing several congregations under the Synod of the Presbyterian Church in Brazil, humbly and respectfully come before you with the following protest, by which we assert to have broken with your ecclesiastical jurisdiction:

Considering that Masonry is a religion which in order to fraternize all men admits only two dogmas—the existence of God and the immortality of the soul—and that the same institution intends to regenerate and save humankind by the practice of good works, so that the true Mason, by his own merits and not by the saving grace of our Lord Jesus Christ, leaves the lodge here below and reaches the lodge over there:

Considering that Masonry asserts the eternity of matter and worships a god who is merely "Supreme Architect of the Universe" and not Creator, and that such a being cannot be our God because He is and can only be known through our Lord Jesus Christ;

Considering that in its prayers and sev-

eral other acts of worship Masonry asserts that all men can draw near to God without the divine mediation of Christ, and that during the meetings of the Synod the defenders of Masonry supported the view that the mediation of Christ is not absolutely necessary in order to come to God in prayer, it being sufficient only to believe "that He (God) is, and that He is a rewarder of them that diligently seek Him," which doctrine is the denial of the priestly function of our Lord Jesus Christ;

Considering that the secretism both of Masonry and of kindred societies does not agree with the nature of Christianity and threatens the normal functions of family, state and church:

Considering, moreover, that Masonry maintains a fraternity among all men as children of the same and only God, which fraternity the believer can accept only on condition that all men will believe in Christ as their Saviour;

Considering that in Masonry the holy name of God is used in the midst of light ceremonies, baptism and the Holy Supper imitated and diverted from their Scriptural meaning and the Word of God quoted irreverently without heed to the mind of the Holy Ghost, in direct opposition to the third commandment;

Considering that the name of our Lord and His holy religion are constantly vilified in the Masonic ceremonies, books and papers;

Considering that under the pretext of "genius of Protestantism," "liberty of conscience" and "free examination" the Synod has thrown wide open the door for the entrance into the church of all sorts of heresies, and considering that every one of us while realizing that all men have the right of examining everything by themselves, without being compelled by anybody, nevertheless cannot admit in our communion but those who accept the Word of God as their only rule of faith and practice and reject "all doctrines, practices and ceremonies opposed to the same Word;"

Considering that the Synod refused to fulfill its duty clearly set forth in our own Book of Order, page 19, duty of "bearing testimony against all errors of doctrine and practice, as well as of deciding in cases of conscience," under the ex-

cuse that the Word of God and our symbols of faith do not contain directions about Masonry, the fact being that the principles and ceremonies of Masonry are condemned not only by direct and positive teachings of the Word of God, but also by logical and necessary inferences of its doctrines;

Considering, lastly, that our brethren, the Masons, did not agree with us when we asked them to abandon Masonry for the sake of our Saviour's church, which is deeply scandalized; that is, they did not want to let loose a thing which is secondary in their eyes, according to the lesson taught by Paul in Romans, Chap. XIV., for the sake of their brethren in Christ, and so they showed more love to Masonry than to the Church of God;

We, the undersigned Ministers of the Holy Gospel and Elders representing several congregations, in the name of the supreme authority of the Word of God above all understanding, most solemnly protest against the deed of the Synod by which the Masonic heresy was classified as a secondary thing, and we declare Masonry to be incompatible with the Gospel and with the supremacy of Jesus Christ as prophet, priest and king within His church, and this we do for the honor and glory of our Lord Jesus Christ.

S. Paulo, Aug. 3, 1903.

(This document is signed by seven ministers and twelve elders.)

FRATERNITY—SAFEGUARD OF DEMOCRACY.

The stability of democracy is measured by the interest which its people hold in common, and should the time come when our people are separated into classes, having many conflicting interests, and little that is held in common, then will our democracy fall into decay. There are now and have always been sectional interests which have a tendency to divorce one portion of our vast territory from another, but these are offset by common interests which keep us united. There is likewise a tendency for society to crystallize into classes, the interests of one class conflicting with those of another class, and this process seems to be rapidly advancing at the present time along the lines of wealth.—O. F. Companion, copied from the Review.

It is boasted that the advance is rapid along the line of secrecy and in strictly exclusive clans.

THE ROMAN CATHOLIC CHURCH.

Its Historical Attitude Toward Other Churches.

Editor Christian Cynosure:

In the midst of widespread toadyism from press and pulpit it is gratifying to note in Christian Cynosure the tocsin of alarm and a manly stand for the Gospel principles for which fifty millions of God's people met death at the hands of that ecclesiastical and "selfish worldly organization," known as the Roman Catholic church.

But what amazes me is this sentence from the pen of a critic signing himself "A Catholic," viz.: "Whoever the writer of that article may be (Roman Catholic Pagan Religion) * * * In trying to establish the truth of his own religion he follows the line of least resistance and decries other religions." Can a Catholic be ignorant of the doings of his own church in the line he charges upon that writer, and which he so forcefully condemns?

Let him turn to the records of the canons of the Council of Trent and ponder upon them. Look at the spirit shown to all who differ from his church, and then let him answer the question, Who is it that is foremost in trying to establish the truth of his own religion by decrying all other?

The record is voluminous and far-reaching. I have space to call his attention to but a few of the more telling canons. I quote:

"Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism," etc. "If anyone thinks differently, let him be accursed."

"Whosoever shall affirm that when the grace of justification is received, the offense of the penitent sinner is forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endured before his entrance into the kingdom of heaven, either in this world, or in the future state, in purgatory, let him be accursed."

"Whosoever shall deny that in the most holy sacrament of the eucharist there are truly, really and substantially contained the body and blood of our Lord Jesus Christ, together with His soul and divin-

ity, and consequently Christ entire; but shall affirm that He is present therein only in a sign or figure, or by his power, let him be accursed."

The above are sufficient to show the true spirit of popery, and it is emphasized by the curse pronounced at the closing of the council, as follows: Cardinal—"Abiding by these decrees, may we be found worthy of the mercy of the chief and great high priest, Jesus Christ, our God, by the intercession of our holy lady, the Mother of God, ever a virgin, and all the saints."

Response by the council in full chorus—"Be it so, be it so. Amen, amen."

Cardinal—"Accursed be all heretics."

Response in full chorus—"Anathema, anathema" (accursed, accursed).

Romanism has not changed since she cursed all Protestants at the Council of Trent, as recent events attest. The persecutions, banishment and exile in the year 1837 of upward of four hundred Protestants of Zillerthal, in the Tyrol, for no other reason but because they refused to conform to the Roman Catholic church; the public burning of Bibles, Oct. 27, 1842, at Champlain, N. Y., and the defense of the atrocious act by a priest named Corry, of Providence, R. I.; the condemning to death of Maria Joaquina, May 2, 1844, for denying the absurd doctrine of transubstantiation, and refusing to participate in the idolatry of worshipping the wafer idol; these all show the spirit and temper of the Roman Catholic church to-day—ever the same!

And why not? This is the argument as presented by the great champion of Romanism, Cardinal Bellarmine, acknowledged to be a standard writer with Romanists. From the twenty-first chapter of the third book of his work, entitled "De Laicis" (concerning the laity) we quote: "We will briefly show that the church has the power and ought to cast off incorrigible heretics, and that the secular power ought to inflict on such temporal punishments, and even death itself. First—This may be proved from the Scripture. Second—It is proved from the laws and opinions of the emperors, which the church has always approved. Third—It is proved by the testimony of the fathers. Lastly, it is proved from natural reason."

First—It is owned by all that heretics may of right be excommunicated—of course they may be put to death. This consequence is proved because excommunication is a greater punishment than death.” Second—Experience proves there is no other remedy. Third—All allow that forgery deserves death, but heretics are guilty of forgery of the Word of God,” and so on at length.

In the twenty-second chapter of same book he answers Luther with an argument in which occurs this sentence: “Almost an infinite number were either burned or otherwise put to death. Luther either did not know it, and was therefore ignorant; or, if he knew it, he is convicted of impudence and falsehood—for that heretics were often burned by the church may be proved by adducing a few from many examples.”

The original Latin for the above I have at hand.

Give the Roman Catholic church the power in this country (and I fear she is fast gaining it), and the principles enunciated above will be put into operation here, as they were when the church was in the zenith of her temporal power, when she ruled over the kings of the earth.

Albert M. Paull.

Riverside, R. I.

WHAT YOUR FRIEND THINKS.

The chances are that your friend thinks that the order is an insurance society—about three out of four of the uninitiated are under that impression. Just tell him that the order has nothing to do with life insurance. If you speak to him at all about the sick benefit feature, explain this thoroughly. Let him know that this is not regarded as insurance by the members, and that many members never ask for benefits, no matter how much they are sick. Explain how the order has solved the problem of helping those in need without humiliating them.—O. F. Companion.

Insurance is an affair of dues or common deposits, and averaged or regulated returns upon certain demands. This “helps without humiliating” much as a savings bank does. This is practically what Odd Fellowship does on perhaps a rather smaller and less profitable scale. It is not quite true that the order has nothing to do with life insurance, since

Odd Fellowship is the door into certain insurance organizations, and thus there is O. F. as well as Masonic insurance. Sick benefit business is virtually health insurance, done not precisely as it is in open companies doing accident and sickness insurance business, yet resembling it closely. Proof of this occurs on the preceding page of the Companion, copied from the National Odd Fellow.

“Brothers when taken sick for the first time in a long while remember that they are in arrears in dues and therefore not entitled to sick benefits.”

For “dues” read “premiums,” and you have the insurance scheme.

“It is, of course, to the interest of the wife, mother or sister of such brothers who neglect paying their dues to take this matter in their own hands and see to it that their dues are paid promptly.”

The same preceding page also quotes from “the late Bro. Kidder:”

“It is a shame to take the dues of a worthy brother for twenty-five to fifty years, and then, at a period when he is past ability to support himself by labor and destitute of means, to throw him over to the cold charity of the world.”

Yet this is the almost necessary and inevitable method of fraternal insurance societies. Perhaps this, also, ought to be explained to your friend.

A VAN WINKLE HONEYMOON.

Jack and Annie were to get married, and she had confided to him that her age was twenty. After the ceremony and festivities were over they went home and retired for the night. Annie’s mother resided next door, and, being up early the following morning, thought she would give the happy couple a “rap up.”

On the way she suddenly remembered it was Annie’s birthday. Knocking loudly at the door, she bawled out:

“Come away, Annie, get up; ye ken ye’re thirty the day.”

Jack, who was the first to hear the voice, astonished his mother-in-law by shouting:

“For guidness’ sake, get up, Annie, for we’ve sleepit ten years.”

Perspiration is a very poor substitute for inspiration.

A LETTER FROM UNCLE EBEN.

My Dear Samuel:

I thought of lots of things I wanted to tell you after my letter had gone. I tried my best to get Henry to go out to church with me in the evening. He doesn't go on duty till twelve o'clock, so there was plenty of time, but he had reasons thicker'n blackberries why he couldn't go. He hadn't clothes to wear, but I know he goes to theaters, and parades on labor days, and never misses a lodge he belongs to. He never could keep awake in church, tired as he was, and so on, until he reached that string that bears so much harping on, what the church doesn't do for the workingman.

He cared nothing for Christ or the Gospel, and did not wish to place himself in a position to hear of either, and so he sot there and invented excuses and railed against the church. It made my heart sick, for he needs the Gospel so, he and Loucezy, but if he won't have it—you can lead a hoss to water, but you can't make him drink—you can lead a man towards Christ, but you can't open the door of his heart if he has got it barred and bolted against the truth.

I was real tickled to hear that your cousin Nellie was livin' here. You remember her, what a brisk, bright little thing she was.

I had clean lost track of her since she married, and I went to see her as soon as I learned where she lived, in a neat little cottage in a long row of them as near alike as so many peas in a pod.

"Why, Uncle Eben," she said, a throwin' her arms around my neck as she used to when she was a little gal. Her husband works in a large factory nigh by, where hundreds of men are employed. He seems a real bright, nice kind of a feller, an' they've got three bright little children.

I hadn't been there long afore I askt what church they belonged to, and Nellie colored up, for she knows my principles from way back.

"We don't belong to any church, Uncle Eben," says she. "It's too expensive. The pews are rented in the only church we would care to go to, and me and Paul wouldn't take no back seats nowhere, and

then there's always something to give to besides. Mrs. Jones, my neighbor, belongs there, and she says it's a constant stream of giving all the time."

"Awful," says I, kind of dry like.

"Yes," says she, "it's awful expensive for poor folks that work hard and haven't but little to spend. Even the little children are expected to bring their pennies to the Sunday school. It ain't much, of course, but it counts up."

Just then little Lucille come runnin' in. "Oh, ma, can I go to the matinee? All the girls are goin'."

"What is the play?" asked Nellie, all interest.

"Oh, I dunno, only there's a dude in it, and they all have a fight and get married. Hattie's seen it—do say I can go, ma."

"Why, yes. I guess you may. It's only ten cents, uncle, such a trifle."

It grieved me to the heart, Samuel, to see that little child with a long string of other little girls prancin' off to that playhouse, to have their innocent minds filled with the wickedness and folly of the world. It seems that it is the regular Saturday afternoon programy, and it leaked out also that they go to dancin' school.

"I s'pose Paul belongs to some lodge?" says I, after we'd sot down quiet again.

"Oh, yes," says she, real animated. "We both belong to two lodges, and we get an awful lot of good out of them. I tell you, Uncle Eben, if people live up to the teachings of the lodge they'll be jest as good Christians as you'll find in the churches."

"But, Nellie," says I, "don't you think that if Christ had seen that the lodge was the best medium of religious instruction and of holy livin', that He would have instituted lodges instead of churches?"

She didn't say nothin', and I went on. "I suppose it doesn't cost nothin' to belong to the lodges?"

"Oh, yes, of course, everything costs," she says, "but you see we get so much back. We have lovely suppers and dances, and they are all so social and pleasant."

"Oh, Nellie, Nellie, child," says I, earnestly. "Isn't it getting anything back

when Christ gives us an eternity of joy and happiness in return for a little of our self-denial and love for Him down here?"

"But it's so far off, Uncle," says she. "We try to do right, Paul and me."

"It may not be so far off, child," says I.

"Oh, don't Uncle Eben," says she, raisin' her hands beseechin' like.

"I can't bear to think of dyin'. It makes me as nervous as a witch."

"Then I'm afraid the lodge doesn't do its duty in preparing its members for the inevitable, which must come sooner or later," says I. I didn't mean to be sarcastic, Samuel, but the idea of a person in their right mind hanging their hopes of salvation on the imitation religion of a lodge was too much for me. It was a constant dribble of money for candy, popcorn, gum, this, that and the other, all the time I was there; but it was too expensive to go to church and hear the Gospel of the Lord Jesus Christ, and I came away heartsick and discouraged. I love everybody in Pineville. Tell 'em so. Frum.

Uncle Eben.

—The Ram's Horn.

MARYLAND G. L. I. O. O. F.

At the session of the sovereign grand lodge of Odd Fellows in Baltimore, Md., September 25, the report of the finance committee on the proposed \$1,000,000 memorial building of Washington lodge of this city was adopted. The lodge was given power to solicit contributions from lodges and members of the order in jurisdictions outside of Maryland, provided the grand masters of the jurisdictions do not object. A memorial service was adopted for the Rebekah lodges. A proposition to admit to membership persons of mixed blood, was defeated.

MORMON LODGES.

The officials of the Mormon church, it is said, are endeavoring to purchase the old jail at Carthage, Ill., in which Joseph Smith, the Mormon prophet, and Brother Hiram were killed by a mob in the early history of the State. It is their intention to preserve the old prison as a memorial building and probably keep therein the mementoes and relics of the prophet and of the struggle of the church in the earlier days. We wonder if they have not some mementoes of the

early Mormon lodges which existed about the time the church now in vogue was established? The earlier members of the fraternity, both in Illinois and Iowa, have some recollections of the troubles which arose in the establishment of the Mormon lodges in that early day.—Iowa Masonic Library Bulletin, Nov., 1903.

Would the Masonic library like some of these mementoes for its large collection? What relation does this modern Brother Hiram hold to Hiram Abiff and to Masonic lodges, as well as "the church now in vogue" established about the time the "early Mormon Lodges" were in vogue?

WAS IT A PLAGIARIZED SERMON?

The O. F. Companion copies from the Appeal an article containing the following sentence, whatever it may mean. Bear in mind that Jesus must not be mentioned in an Odd Fellow lodge:

"Odd Fellowship is entitled to belief, its corner stone of faith is older than the Sermons on the Mount, adopting as its guiding principles the tenets there proclaimed; its adherence to them constitutes its highest claim to recognition and support."

ONE KIND OF SOCIALIST.

The following conversation took place during an election in Cumberland between two free and independent electors:

"Wot's these 'ere Socialists, Jack?" questioned one of the other.

"Well," replied the other, "it's this way: If yer had two carriages and two horses, you'd give me one, wouldn't yer?"

"Just think I would," replied Bill.

"An' if you'd two fields, you'd give me one, wouldn't yer?"

"You bet I would," said Bill.

"You're a Socialist, Bill—a born Socialist. If you'd two pigs, you'd give me one, wouldn't yer?"

"Nay, I wouldn't," replied Bill. "Before I'd give yer one I'd fight ye for it."

Bill had two pigs.

The first song in the Christian dispensation was sung by a choir from the New Jerusalem. The theme was: To God, "Glory;" to Man, "Peace."

THE KING'S CHAMPION.

BY SUSAN FIDELITE HINMAN.

CHAPTER IV.

Knight Errant.

Various reasons kept David Lorimer in Carroll some months longer, but spring found him setting forth on his social experiment. He was bound for the anthracite region in search of work in the mines. His first plan had been to work his way thither as best he might. The opening of the season promised employment among the farmers, and that of a kind which his past experience would render easy. This very fact led him to omit this feature of his contemplated experiment, agreeable as he might have found it to compare agricultural conditions in New York with those of his native State. Moreover, the huge storm-cloud hovering over the anthracite region attracted his eager attention. Organized labor was arming for the mightiest struggle our country has yet known. Who would win?

To this question of universal concern was added for David the interest of noting the bearings of the struggle on the larger conflict in which he had spent half a score of years. What factor is organized secrecy in the vast industrial problem? David realized the magnitude of the question and hoped to gain light on its solution. Hence his haste in seeking the field of conflict. The possibility of personal danger in the execution of his scheme weighed with him not a whit. In fact, it was the one phase of the experiment which had no novelty. Many times before had his life been threatened, and more than once had he been the victim of mob violence.

He was a picturesque figure as he stepped aboard the south-bound train in the soft spring twilight. His dark flannel shirt and coarse suit emphasized the clear, wholesome tints of his skin and his manly bearing; while the unconsciously proud poise of his head gave him the air of a prince in disguise.

His second-class ticket admitted him only to the smoking car. He had a woman's sensitiveness to tobacco smoke, and

barely escaped nausea by opening the window beside him. Finding some mental diversion necessary to escape the oppressive sense of physical discomfort, he entered into conversation with the man in the seat behind, who gave his name as Murphy.

He is best described by that graphic phrase lately added to our current literature, a "spent man." He was thin and shrunken, with shifting eye, and nervous, uncertain movements. Beneath the livid blotches on his unwholesome face was an ashen hue that told of vitality wasted in evil living and long sojourn in prison and hospital. Strictly speaking, he was neither old nor ill; he might even live several years, but his nerve force was all but exhausted. He was powerless for good, but, alas! not powerless for evil.

Under the influence of David's magnetic personality—and other influences less spiritual and more spirituous—his speech became fluent, picturesque, even plausible. At times it showed traces of superior culture.

"Are you familiar with this section?" began David.

"Bless you, yes! There's few sections that I ain't familiar with. I've tramped it, boy and man, for thirty years."

"You must have had many interesting experiences," said David, with the ready sympathy which was his greatest charm.

"I used to think it a pretty good show, but it's getting stale now. Once I'd rather 'a' rode the trucks than in a Pullman, but now I go in for comfort rather than excitement. Do you know how I came to be riding here like a swell, instead of traveling on a tie-pass? I worked an old hayseed for my passage—told him I was just out of hospital and hadn't money to get to my family in Philadelphia. Ole chap never see I was stringin' him. I look my part, all right. He goes up to the ticket office just as pompous—

"'I'll buy yer a ticket,' says he, 'an' put ye aboard myself.'"

"'Thanky, boss, second-class passage'll do me,' says I."

"So he gets the ticket and talks to me till train time like a — sky-pilot."

These few sentences have been expurgated. David remonstrated kindly with the poor wreck for his profanity.

"—— it, you don't call that swearin', do you? That's nothin' but plain United States, such as any man talks. You must be a Gospel shark."

Then, after a pause: "Say, you wouldn't think I ever studied for the priesthood, would ye?"

David expressed mild incredulity.

"Fact. My folks were Irish Catholics of the real old pious kind. Thought the priest was a limited edition of the Almighty. Mother would get up hours before day and toil and slave about the house and then go off to early mass, coming home, just as cheerful, to the care of her big family. I was the youngest. Two or three of my brothers turned out rather bad, and father and mother, seeing I was a bright lad, were set on making a priest of me. So they sent me away to school, drudging and slaving to do it. They might have been spared their pains. I went in a devout Catholic; I came out an atheist and an anarchist. Say, stranger, you don't think you smell sulphur because you're talking with an anarchist?"

"No? Well, all right. We're a mighty unpopular lot since McKinley's death, and I generally lay low and say nothing. But I see you're not a bad sort. I take it you have ideas. Perhaps you're looking our way. No? Well, we want men of your stamp, and we're going to get them."

"It's a mistake to suppose all anarchists are for violent revolution. Many of us follow Tolstoi's doctrine of non-resistance. It makes me smile to hear people talk as if we were all daggers and dynamite. I used to get wrathful, but what's the use? They're narrow-minded, that's all."

"Superstition, sir—that's the bane of mankind. Lucretius said it before me; if you knew a little Latin—well, never mind."

"Religion and superstition are synonymous terms. Nothing else in human history has so crushed the intellect and hindered progress of every kind."

"Now, in the Brothers' school, I found that, on the one hand, I was expected to believe without question a mass of ridiculous legends, and on the other, yield a slavish obedience to a system of unreasonable requirements."

"It was unfortunate," protested David, "that you didn't try Protestantism before you threw all religion overboard."

"All alike, all alike! The basis of religion is authority. Humanity will never be free until all external authority is abolished. Religion, government, society as now constituted, all unite in riveting the fetters of authority on man. Anarchy is protestantism against authority."

"But do you not bind yourselves by strenuous oaths and obligations?"

"Oh, that's purely an individual and voluntary matter. Anarchists differ, of course. As a class, our only common bond is the desire for freedom."

"Freedom comes through law."

"Never!" protested Murphy. "See how law works, without pity and without discrimination. Let me tell you of a case. Here's my old pard, Arkansaw Jim. Finds a boy aching for adventure and ready to run away from home."

"'Very good,' says Jim, 'I can use you in my business.'"

"The two start traveling together. Bye and bye they are arrested for stealing a ride in a freight car and are taken to the lock-up. Jim's been there before. The boy hasn't. He's a little chap and doesn't know why he's there. He's got the notion jails were made for criminals. The man and the boy each get ten days. The sentence, by the way, is a purely arbitrary matter with the judge. If he's been out with the boys the night before, he takes it out on the unlucky dogs that are brought up before him."

"Well, as I said, Jim and the boy each get ten days. It interferes with Jim's plans and he finds it a tremendous bore, but to the boy it's a moral earthquake. He's herded in with old offenders of every kind. He'll never be the same boy again—can't be. It's enough to take the milk of human kindness all out of him—the things he sees and hears. Don't talk to me about law!"

"But," interposed David, "the whole material universe is ruled by law."

"Yes, an internal law, working automatically, you may say."

"There is nothing automatic in the moral world. Sinai's 'Thou shalt not' does not enforce itself automatically."

"Stranger, you've a good head, if you

only knew a little more."—Thus did the tramp patronize the college professor.—"The old Greeks talked about following nature. That was the basis of their ethical system. Where will you find a better?"

"But look at its results. Even Socrates was tainted with the universal immorality—at least to the point of seeming to sanction it."

"I tell you," said Murphy, "you're poisoned with bigotry."

"Christian morality," began David.

"Christian morality," interrupted the tramp, "is mere hypocrisy and asceticism. It's no better than the self-mutilation of the pagans, and not half so honest. I said in the Brothers' school:

"I can't believe that the creed is all true."

"They said: 'Say it, whether you believe it or not.'"

"I can't," said I, though I feared instant damnation as I said it. Bye and bye I freed myself from the bondage of blind beliefs, till I owned no allegiance but my own will. I had will power in those days. It's been dragged out of me since. I've had a hard life."

David thought, "And a large part of the hardship has been of your own making."

"Quite a few members of my profession, like my friend Arkansaw Jim, 'snare' young boys and train them to beg for them—and worse. The boy is called a 'Prushun,' and the master his 'Jocker.' I may have to come to breaking in a 'Prushun,'" said Murphy, with an assumption of loftiness, "but I've always been so independent. I'd hate to."

"Was there any truth in the story you told the man who bought you your ticket?"

Murphy chuckled as he asserted, with a string of oaths, that there was not. The fact was that a social round-up of hoboës was soon to take place not far from Philadelphia. Its object was, not to discuss politics nor conditions of travel, but to indulge in unlimited eating and drinking, probably ending in a free fight. Some hint of this prospect Murphy let fall.

"Have you a family?" asked David.

"No. I married twelve years ago"—here David started as Murphy named a

date that coincided with his own wedding day.

"She was a frail girl. I was a brakeman on a Western road. When I had an off day I'd help her wash or scrub. I'd count on it as a boy counts on a circus. I'd been a bad lot before I knew her, but she seemed to make me over. She was the gentlest little thing I ever saw. She never spoke a cross word. After a year she died. I should be different if she had lived."

He spoke thoughtfully, but without emotion.

David tried to appeal to some lingering hope of meeting her again, but it was useless. Nowhere was the "spent man's" hopelessness more apparent than in his spiritual beggary. An outlaw, "having no hope and without God in the world," he professed no desire for better things. He believed that tramping, despite its hardships, would give him a more wholesome, free, and, consequently, a longer, life than any other. No other life, he stoutly averred, possessed so irresistible a charm. In no other—here he chuckled—could he so well maintain his anarchist principles, defying society without openly attacking it.

David at last fell into a painful and broken slumber. When he awakened his late companion was missing, and so were the cheap watch and the few bits of small change David had been carrying. In the damp chill of the early morning he left the train weary and penniless.

"ANOTHER JURISDICTION."

The corner stone of the Platt County courthouse at Monticello, Ill., was recently laid by the Grand Lodge of Masons of that jurisdiction. The principal addresses were delivered by Gen. George Moulton, of Chicago, and Owen Scott of Decatur.—Masonic Bulletin, Nov., '03.

What does Masonry now intend to lay in the path of justice within that courthouse?

Adversity leaves a window open toward the stars so that troubled hearts may look up.

Idleness has no umbrella for a wet day and no galoshes for the snow.

Editorial.

CHRISTIAN CYNOSURE.

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EDITOR AND CYNOSURE CRITICISED.

A "Faithful Oddfellow and Earnest Lutheran Pastor" Offers to Supply Our "Lack."

(The following letter received some months ago was mislaid and hence the delay in asking for the supply offered.—Editor.)

San Jose, Cal., May 12, 1903.

Christian (?) Cynosure, Chicago, Ill.:

Mr. Editor—The May copy of your paper found its way to my desk and I have read its pages with a great deal of amusement on account of the overwhelming amount of ignorance betrayed there in. For the writers I have nothing but the greatest sympathy for any person who feels himself duty bound to write upon a matter of which he knows so little, is either a fool or a fit subject for an insane asylum. As you have done with the imperfect copies of the book, "Modern Secret Societies," so I would advise you to call in the May numbers of the Cynosure and thus save yourself the gross ridicule your ignorance justly deserves. It appears as though you were so mightily opposed to Secret Societies on account of their secrecy, and yet you claim to be in possession of all the facts concerning even that.

The article written by Quincy Leckrone of Glenford, Ohio, is simply ridiculous. No one ever heard of a lodge "setting up a howl" when any of its members unites with the church. The howl comes from the narrow, contracted, bigoted, ignorant individual who feels called upon to condemn an institution because he doesn't know anything about it. I appeal to the present conditions of the churches in your city that are opposed to secret organizations, to answer the argument that is advanced by him that the churches that are opposed to the lodge have a much greater influence than those which admit members of secret orders. Any person acquainted in Chicago, or any other city in the U. S. knows that is false from top to bottom. If "it might be proclaimed from every pulpit that Christ in secret said nothing" it ought also to be published far and wide that he spoke the truth for many are swallowing camels and straining out the gnats.

The Conference Evangelist who thinks many Christians are letting their light shine in the lodges ought to enquire why such is the case and inevitably he will be convinced that it is on account of just such ignorance and intoleration as is so painfully evident in his illogical writing.

Another writer claims lodges hinder spirituality. He doesn't say he knows, he simply recites testimony. Now here is the other side. I have served during my ministry three churches, and in every one the members who sustained the prayer meetings and made the S. S. what it ought to be and gave spiritual impetus to all church activity, were members of secret organizations. If such men as the writer would stop his mouth and pen against benevolent societies, the dearth of men in his church of which he complains would not be. Why not be honest and give to others the privileges he demands for himself? It would do him good to step out of his narrow sphere into the broader sympathies and get the beam out of his own eye before he poses as a "know it all."

J. F. Henning of West Bay City would like to see the Cynosure in the hand of every Lutheran minister. Mr. Editor, allow me to assure my dear brother, for I am a Lutheran, that unless the Cynosure conveys more truth ordinarily than it does this month, it would not disturb any intelligent thoughtful one but only those who like himself sees with his prejudice and not his eyes. For the man who so soon waked up to the harm that Oddfellowship was doing and is now distributing literature against them I have nothing but contempt. Any man who will willfully break such a solemn vow in the short period of three years and openly boast

of his dishonor is not fit for membership in any church or lodge or even to write articles for papers that make no pretention at the truth. If I were a detective employed to ferret out the criminals who gave the distress signal and robbed an Oddfellow I would arrest without further notice that man who boasts in his attitude of hatred towards the society he voluntarily promised to support. No, Mr. Editor, you have the wrong class of individuals on your side. Get hold of broad, sober intelligent men whose opinions are worth having and then as a faithful Oddfellow and earnest Lutheran pastor I will cheerfully subscribe for your paper in the hope that may be you too will yet be reclaimed from the error of your ways and be touched into the sweeter music.

In the mean time if you lack anything relative to the church and lodges kindly drop me a line and I shall be glad to set you right.

Yours to serve,

(Rev.) W. E. CROUSER.

"We are often surprised," says the Watchman of Nov. 19, "to find some of our readers assuming that everything published in the Watchman reflects the opinions of its editors. The editorial pages of course do, but the contributed articles may not do so at all. In deciding whether or not to publish an article, we ask whether it is of interest, and whether it expresses opinions that fall within the line of legitimate Christian discussion. For example, we published Dr. John Watson's 'New Evangelism,' and this week Dr. Cuyler's article on the same subject. The two articles present two different sides of the same question. It is entirely proper that both positions be represented. Our own attitude we stated editorially. Especially it should be needless to say that the quotations published in the column entitled 'What Leading Men Say' do not carry with them the slightest editorial endorsement."

We quote this as apposite because our new correspondent seems to berate the editor for an article signed like his own. By parity of reasoning, printing his article reinstates the editor. Yet, if "ignorance justly deserves gross ridicule," why does he withhold what is justly due, replacing it with what approaches gross insult? Advice to call in "the May numbers" of the Cynosure is more than impractical; it is absurd if founded on the annoyance which a casual reader tries to think amusement, or on a chance

reader's fear that somebody's ridicule will be "gross."

One correspondent here superciliously assures another that the May number could not disturb anyone "intelligent and thoughtful." Obviously, it in some sense disturbed him. "Get hold of broad, sober, intelligent men, whose opinions are worth having," is counsel partly met on page 13, where he could have found an opinion formed upon full initiation and clearly indicated by a lecturer and eminent preacher, formerly of Chicago, later of Brooklyn, and now of Boston, where he occupies one of the most prominent pulpits in America. "You have the wrong class of individuals on your side," he dogmatically opines. His wrong class includes some of the abler initiates, thus intelligent in his way. It is a class "broad, sober and intelligent" enough to be represented in the highest government positions at home and in foreign courts. It includes Presidents of the United States; Chief Justice Marshall, father of the Supreme Court, once a Mason, with other eminent legal lights competent to judge such questions as our side considers; eminent educators qualified to study; eminent divines, unimpeachably "broad, sober and intelligent;" learned professions; governmental and judicial rank; refined, intellectual and moral orders, are numerous represented in his wrong class on our side. It is we who are fain to seek a humble place on their side.

Since a "faithful Oddfellow and earnest Lutheran pastor" stands ready to "set us right" if we "lack anything relative to the church and lodges," we "drop a line" here to propound a question concerning which we are, in a way, "ignorant." Long familiar with the facts, we are yet too "illogical" to match them, as he appears to while combining in one person faithful Oddfellowship and earnest Lutheranism.

As we understand it, then, Lutheranism involves faith in Jesus and loyalty to Him. An earnest Lutheran, therefore, must be zealous in upholding Jesus' name and Jesus' cause. Truth as it is in Jesus; our Lord Himself as truth; Jesus as a person; Christianity itself is nothing without divine and human personality in God and man, primary and vital in Jesus Christ our Lord;—these, to an earnest

Lutheran, are essential; without these there can be no Lutheranism. Lutheranism that treated Jesus lightly, spared Him easily, and let His honor slip, would not be "earnest."

In Oddfellowship, "Descendants of Abraham, followers of Jesus, Pariahs, gather around the same altar", in devotions reduced to acceptability to the last named.

"Ceremonies of adoration" are dechristianized, in order to reduce to a Deistical level "followers of the Christian religion and the Pagan, a worshiper of idols or of the elements of fire." Jews and Mohammedans are thus "commingled with followers of the cross, knowing no diversity of faith." Where is our "earnest Lutheran?" Does the faithful Oddfellow play Dr. Jekyll and Mr. Hyde when the "earnest Lutheran" comes to "know no diversity" between Lutheranism and Mohammedanism or rank Paganism?

A phase of the same question appeals specially to our mystified "ignorance." From infancy we have heard Christians sing: "All hail the power of Jesus' name;" we have learned that every knee shall glorify God in bowing at the name of Jesus; we have learned of prayer as offered in His name who is the only mediator. Is not this vital doctrine to earnest Lutherans?

How, then, in a Christian country, where, all being known, rejection is pointed and positive, can a Lutheran remain earnest in love and loyalty to Jesus and in zeal for His honor, while helping infidels to cut out Jesus' name from worship for the overt purpose of leaving religion emasculated and "good enough" without a Messiah? To obtain light on this darkness we accept the invitation to "drop a line."

Our "lack" cannot be supplied with the equivalent of a degree lecture or grand lodge decision, for it is long since we lacked them. It will not be met by calling anyone ignorant, or intolerant, or a fool, or a fit candidate for a lunatic asylum; for, since having this letter we have not lacked that kind of information. It cannot be supplied by journalistic advice, given by one who writes on both sides of the sheet, indents no paragraphs, and thinks an edition of a magazine in the

hands of subscribers ought to be called in.

What we want is straight, plain explanation, that comes down to earth, where it can be reached by common sense. What we wish to know is, how a man can be an earnest Lutheran through loyalty, and a faithful Oddfellow through pointed disloyalty to Jesus, at one and the same time. "Ignorant" of any way to reconcile two obvious and opposite principles of this kind, we await with interest that supply of our "lack" which will "set us right."

SANBALLAT THE HORONITE.

Contemptuous words concerning our "puny efforts" are associated in our mind with Sanballat's question: "What do these feeble Jews?" and the slur of Tobiah the Ammonite, that "If a fox go up he shall even break down their stone wall." "Hear, O our God, for we are despised."

"Fear not, little flock," said Jesus to the twelve, "for it is your father's good pleasure to give you the Kingdom." However we may be despised in our service of the Master, by those who trust in the great power of the lodge which denies Jesus, we can yet hope that we may "by all means save some," or save them at least from the power of one of our Lord's active enemies, the lodges.

"Puny efforts" arouse contempt in men wedded to worldly things, but the God of power can make the weak strong. "God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not to bring to naught things that are." Let the lodge fanatic remember that "the foolishness of God is wiser than men; and the weakness of God is stronger than men," and that God has made his choices "that no flesh should glory in his presence." The lodge no more despises the church than Goliath did David, yet David cut off the giant's head with his own sword. "He taketh the wise in their own craftiness."

Truth is not puny but mighty to the pulling down of strongholds. Sincere efforts may begin with a few barley loaves and small fishes, yet distribute food to

thousands. The sower can bear contempt and reproach, for honor will be reaped in harvest time.

HAZING AT BOSTON UNIVERSITY.

Bound hand and foot to a telegraph pole, thinly clad, and yelling frantically for help, James Smith, who professes to be a student at Boston University, was found by Policeman Hurley and Fireman James Barry in Revere last night. The place where the young man was found is known as the Revere marshes, where last night the wind was howling furiously, and when found by the policeman the student was fairly blue with cold and was nearly exhausted from the strain of the past few hours.

Smith says he was the victim of a hazing affair. A short time ago he announced his purpose to join a secret society at Boston University, and his fellow students told him that he was sure to be accepted as a member. He did not hear any more on the matter until last night, when a crowd of his fellow students kidnapped him in Boston and started with him for Revere.

When they arrived in that town they made straight for the marshes, and without preliminary ceremony proceeded to strip him of his overcoat and his suit of clothes.

Then in spite of his protests they bound him hand and foot to a telegraph pole. After dancing about him for a while they vanished in the darkness, but even that proceeding did not frighten Smith, for he supposed they would return and release him in an hour or two.

As midnight approached he made up his mind that he would have to stay on the marshes for the night, and, beginning to get numb from the cold, proceeded to cry for help. In this way he attracted the attention of Policeman Hurley and Fireman Barry, who quickly released him from his uncomfortable position and took him to the police station where with brandy and coffee they warmed and made him comfortable until some clothes could be secured for him to wear. At an early hour this morning Smith started for this city.

—Boston Journal, Nov. 11, 1903.

Seceders' Testimonies.

"Knights of Honor," "Golden Star Fraternity," "Good Templars," "Philanthropic Labor Union," and "Sons of Temperance."

I was for over fifteen years a member of the "Knights of Honor," and paid in many hundreds of dollars. I was for years a member and also one of the organizers of the "Golden Star Fraternity." I was a member of the "Good Templars" and also of a Labor Union for which I furnished the name, "Philanthropic Labor Union." The latter has ceased to exist. I was for many years a member of "The Sons of Temperance." I am as good a temperance man now as I ever was: I am more than a total abstainer; I believe in the prohibition of the liquor traffic.

I belong to no secret society to-day. I never discovered much good moral influence coming from such association.

Most respectfully,

S. U. Edwards,

Sussex, Sussex Co., New Jersey, Dec. 25, 1903.

Obituary.

MRS. MARGARET MOTTER.

The sympathy of the readers of the Cynosure will go out to our aged brother, John Motter, of Lyons, Kan., who was called upon to bid his loved wife good-by on December 25, 1903, as she took her departure for the heavenly home. Mrs. Motter had the confidence and love of all her neighbors and friends, who had seen in her the exemplification of the religion of the Lord Jesus Christ. Many of them were present at her burial. But the best testimony of all is that all the members of her family are living Christian lives. She was the mother of seven children, and the grandmother of thirteen.

The consciousness of the need of a Redeemer is a voice crying in the wilderness preparing the way for a coming Redeemer.

News of Our Work.

PRESIDENT'S LETTER.

Dear Friends and Fellow Workers:

During the past few weeks it has been my pleasure to attend meetings in the interest of our cause in Boston and Philadelphia. The Philadelphia meeting was a conference, held in the study of the First Reformed Presbyterian Church; Rev. Dr. Stevenson, pastor, sending out the invitations. The meeting was held in the midst of holiday occasions, and in it there were but five or six churches represented. One of the pastors present, when introduced, said: "Yes, I know you well. I heard you at the Burlington conference of the Brethren church several years ago." Another young pastor of the Evangelical church said: "I heard you in 1890 at Northwestern College. I have been an enemy of all secret societies ever since."

I mention these instances to show how far-reaching is such work as God calls us to do, and how little we know about the places where the seed sown falls. I had never seen, spoken to or heard of these two brothers before, yet they had attended meetings such as many of our readers are arranging. In these meetings they received impressions which lasted through these years, and their work in their churches is very faithful and courageous because gatherings in the interests of our reform were held. Of course we Christians know in advance that God's word will accomplish what He pleases and prosper in the thing where He sends it; but oftentimes we are discouraged and cease our efforts when a larger faith and a more grateful confidence would lead us to push on the battle to glorious victory. It is those who endure to the end who are to receive the crown of life.

I think in each one of my letters to you thus far I have spoken of the duty of being up and at work. I am satisfied that we are much at fault in regard to this matter now, and we should be more energetic and believing—more energetic because we are more believing. The Holy Spirit says that we must be earnest and active in our work because we know that it is not in vain. One reason why oftentimes we cease from labor is because we think it to be in vain, but this is infidelity and atheism.

The meeting which I attended in Boston was a meeting of the Board of Directors of the New England Christian Association. The object of the meeting was to determine on the purchase of a property for headquarters. As you all have seen in the Cynosure, the friends in that part of the country have raised twenty-five thousand dollars (\$25,000.00), to be invested in a permanent headquarters for the movement. They made an offer of \$15,500 for a building, four stories and basement, which seems to me admirably located. Possibly in the paper which contains this letter you may learn whether the offer was accepted and the purchase made. I did not know when I left. Attending this meeting there were the Reverends Foster, McNaugher, Dr. McE!-veen, pastor of the Shawmut Avenue Congregational Church, and, most remarkable of all, in a day when the thermometer was twenty below zero, Mother Rockwell, as we call her, eighty-five years of age, with eye undimmed and natural force not much abated, came through the storm, happy and well, to take part in the business of the Board. The raising of this fund and the purchase of these headquarters are a testimonial to the faithful labors of Brother J. P. Stoddard, who has for fifteen years been the General Secretary for the New England Association. He and his wife, who is his companion in labors, are greatly pleased in hav-

ing the work go forward as it could not do while it had no home.

On Sabbath afternoon I attended services in the Ruggles Street Baptist Church, Dr. A. C. Dixon, pastor. He was speaking to a men's Bible class, perhaps two hundred and fifty men being present. His subject was "Man Traps." He spoke of a trap as an instrument designed to catch and hold some unsuspecting being for the benefit of the person who owned the trap. The list he treated in that afternoon's address was as follows: First, the saloon; second, the theater; third, secret societies. He spoke with a great deal of force, and no man who listened to that address can say he had not fair warning as to either of these great evils of his time. It is a pitiful thing to see ministers of the Gospel in our day so terribly wrought up about the loss of life in the theater fire in Chicago, while they, at the same time, are so utterly indifferent to the moral ruin which the theater is continually working, and the moral and physical ruin which are the everyday work of the saloon. Many of those persons who died in the Iroquois fire, I think it would be safe to say nearly every one of them, were respectable people whose friends find it pleasant to think about their lives now that they are gone; but the ruined young men and women who go from the theater to houses of ill-repute, and the tens of thousands who every year go from the saloons to poison, or hang, or shoot, or drown, these are pitiful sights about which no one wishes to speak or think, and yet which everyone knows to be existing. What is the use of a church and a minister if the church is to be filled with lamentations over the accident which takes reputable people out of the world and is quite at ease over the moral forces which are destroying men, soul and body, in earth and hell?

On my return I find the second copy of

the "Mystic Worker," which some friend, I do not know who, is sending to my address. It is an organ of another secret society which some persons have constructed and which they are now putting on the market. In all essential particulars, so far as its nature is revealed, it is like other organizations of the same character. It has a Supreme Master, a Supreme Vice Master, a Supreme Secretary, a Supreme Banker, a Supreme Medical Examiner, a Supreme Sentinel and a Supreme Picket. The attorney for the order is the only one that is not "supreme." He is "General." Why the legal profession should be discriminated against in this way does not appear. A "Supreme Lawyer" seems quite as appropriate a designation as a Supreme Doctor or a Supreme Doorkeeper.

Then, the social element is emphasized, and the fact that some ladies are soliciting members is mentioned with satisfaction. One lady is said to be a model Secretary. It is said she has her house duties to perform, has a fine family, social matters engage her attention, and yet every month she delivers a batch of new members "to her local lodge."

The statement reminds us of one made by an evangelist recently. He said, in visiting a family in a town where he was holding meetings, a lady came in who was all full of interest in her lodge. She told her friend whom she was visiting that she had gotten one hundred and fourteen persons to join her lodge during the year. The evangelist asked her if she was a Christian and a church member. She said, "Yes." He asked her how many members she had secured for the church. She replied, "None." These secret lodges, with their social meetings, their suppers and dances, remind one of the festival at the foot of Horeb, where the people "sat down to eat and drink and rose up to play."

Another thing suggested by this "Mystic Worker" is that the organization is comparatively new. The list of accidents reported at the December meeting was small and the number of death benefits paid as reported does not seem to have been large. This is evidently a new order. The assessments in the Royal Arcanum and the Woodmen, two of the best managed insurance lodges, are growing heavier. The members are finding it unpleasant to pay the assessments, and therefore the young men will draw out and organize a new lodge. That will furnish business for some new organizers, salaries for some new officers and opportunities for some new treasurers. Meanwhile, the men who have been paying into the older lodges for some years will find their insurance valueless at the time when it ought to be reliable.

But of course arguments will not avail. Secret societies have never lived by appeals to reason, but always by appeal to sentiment and self-interest. You cannot by reasoning destroy an organization which is not founded upon reason. The only power which can put an end to secret societies is the power of the Holy Spirit. He is in His people and is ready to work with them for the removal of all institutions which injure the souls of men and dishonor the Saviour of the world. As already intimated in this article, we should be awake and at work. God is with us, and unless we are unfaithful we shall see His work prospering in our hands.

In the love and work of Jesus,

Fraternally yours,

Charles A. Blanchard.

TO WAR ON MAFIA BANDS.

Plan Takes in New York, Chicago and Other Cities.

New York, Dec. 4.—(By the Associated Press.)—A plan for the extermination of Sicilian and Italian blackmailing

societies is reported to have been mapped out. Agents of the secret service branch of the treasury department, postoffice department inspectors and police operatives of New York, Philadelphia, Chicago and two or three other cities will participate and it is proposed that a death-blow shall be dealt the foreign bands that have grown remarkably bold in their operations during recent weeks.

While Chicago and Philadelphia are known to have powerful societies, it is believed by the secret service, whose detectives are most familiar with the workings of the Mafia, that there exists at present in this city the most powerful and desperate Mafia band that has ever been organized in America. Its operations include many atrocious and mysterious murders, kidnappings and thousands of successful attempts to blackmail and extort money from wealthy and respectable Italians. For this reason the most vigorous prosecution is expected to take place in and about New York.

EASTERN AGENT'S REPORT.

When Shall Pennsylvania Hold Her Next Convention?—The Place Is Already Chosen, Namely, Allentown.

Roaring Spring, Pa., Jan. 18, 1904.

Dear Cynosure:—My work for the month past has been largely in Western Pennsylvania and Eastern Ohio.

My first address was given to the children of the Mennonite Church at Scottsdale. My theme was, "What shall I do with Jesus which is called Christ?" Several participated in the exercises before "the treat" was given to the children. The seed thus sown in tender minds will be sure to bring some fruit. Many friends in this church and vicinity were glad to know the good work was progressing. My home, as usual, was with Bro. J. C. Berg. The aged father-in-law at his home was much afflicted, and probably nearing his eternal reward. Bro. St. Clair has always had an interest in the work and at times contributed to its support. May his end be in peace.

A Sabbath was spent at New Alexandria. I responded to the invitation to preach in the United Presbyterian Church. The morning was cold and

stormy. As I entered the building I found our old friend and brother, Dr. Saml. Collins, with the children gathered about him. As he walked among them giving instruction and asking questions, I was reminded of the patriarchs. The doctor will be greatly missed by old and young when his higher call shall come.

My message was delivered with Divine help and gladly received by the friends. This part of the service was dismissed in time to hear part of the sermon by Bro. Gault, of the Covenant Church. He spoke in his usual clear, earnest style. He was evidently faithfully feeding the flock over which he is placed. I always expect Cynosure supporters in this congregation, and always get them.

At Greensburg, Saltsburg, Apollo, etc., I stopped only long enough to look up Cynosure readers and sow a few tracts. At Vandergrift I spoke to a full house in the Free Methodist Church. Here I again met our staunch friend and brother Johnston. Brother J. is a born reformer. He was with us later in the meeting at Leechburg. Brother Bentley is doing a good work in the upbuilding of the Kingdom at Vandergrift. His people are all with us in heart. We found Brother P. O. Wagner out among the snow drifts in Butler county. Brother W. has a big charge. He took me over his circuit and I spoke four times to his people. Some took the Cynosure, and manifested an interest in our special mission. The ride of over twenty miles with the three sermons was rather taxing, but I was glad I had strength thus to work for the Master. If any think the circuit preacher's task an easy one let them try it.

I looked in on friends at Butler. Found our good friends Worrell and Cronenwett sorely taxed caring for the sick and burying the dead. The fever that laid low 1,200 of the people of this town, and hastened to their eternal home 100 or more, affected all the churches, but had been especially severe in Pastor Cronenwett's flock. God is merciful. The ravages of the disease are being stayed. The sympathy of Christians called forth contributions for the needy and we are told the money given freely and lovingly, without any lodge obliga-

tions to compel, was entirely adequate to meet all demands.

Returning to Leechburg for the Sabbath appointment, I was permitted to preach, address the Endeavor Society, and lecture in the Lutheran Church, of which Bro. Park is pastor. I was told that many of the lodge people were in the large audience that greeted me at the lecture. I heard of one who thought of joining the lodge who had been persuaded not to do so. The hearty endorsement of the pastor gave weight to what was said.

I have "dropped in" and helped in several of the protracted meetings in progress. In the Free Methodist Church, East Pittsburg, and in New Brighton, I found a good interest, some converted, and some at the altar. The presentation of the Anti-Secrecy truth, with other truths, did not make any special stir, as the people at these places understand that to be converted means the giving up of lodgery with their other sins. Bro. J. B. Corey advertised the lecture that I gave in Wesley Chapel, Braddock, in good style. There was a large number of children in the audience that I addressed there. They will doubtless remember the pictures and the illustrations. They seemed much interested.

Yesterday I spoke in the Mennonite Church near Martinsburg in the morning and here in the afternoon and evening. I have not been able to call on near all our friends in this section. Nor can I mention the many who have shown me personal kindness. May the Lord bless them all.

The usual success has attended my efforts for the Cynosure. Many say they think it grows better. One friend who a year ago commended, spoke with disapproval. An article had offended him. We fear the fever which has afflicted him has affected his mind. There is probably no paper published that in everything will please all readers: we should learn to bear and forbear. Surely there are enough splendid articles so we can overlook one or two not so strong or even mistaken.

After a little work in Altoona and Johnstown I. (D. V.), return home. Thence to Philadelphia and North to arrange for the Pennsylvania State Con-

vention which I hope to announce in our next.

It will be remembered that the State officers agreed on Allentown, Pa., as the place of our next State gathering. Let us look, work, and pray for this gathering.

W. B. Stoddard.

From Our Mail.

ABOUT THE MORGAN MURDER.

At the time of the taking off of William Morgan, my father, H. Austin, was a Master Mason, and belonged to the lodge of Masons at Reynoldsville, in Tompkins County, N. Y. I think my father was then about twenty-five years of age. He often related the circumstances. He was then unmarried. My mother was then about twenty, and lived in Reynoldsville. I have often heard them talk about it.

My father did the chores and work for his uncle, Smith Reynolds, while he went North on business, understood to be to look after Morgan for exposing Freemasonry. Uncle Smith Reynolds was gone about six weeks. The night he came home was lodge night. I have often been in the old lodge room with my cousins. Every Mason was in attendance—sixty-five of them—anxious to hear Uncle Smith's report of the Morgan affair.

After the opening of the lodge the Worshipful Master said: "Now we will listen to the report of Brother Reynolds as to what disposition has been made of Morgan." He was a fine-looking man, about five years older than my father. Uncle Smith arose and said: "I have to report that Morgan is disposed of and the penalties of the oath carried out as far as circumstances would permit. We shall not be troubled any more with Morgan."

My father said there was a breathless silence, it seemed, for about five minutes, when a large man, who had come in with his farmer boots and dress on, broke the silence. Raising his right hand high up, he said with much decision as he rose to his feet: "I say it's murder, and I will have no more to do with the lodge," and he

started for the door. The Worshipful Master said very earnestly to the Warden, the keeper inside the door, who stood there with drawn sword, "Strike him down! Strike him down!" The big man turned back and took a stick of wood from the pile (the lodge room was warmed from the fireplace; I have seen it many times). Armed with this stick of four-foot wood, he made for the door, and said to the little man: "Stand aside, sir." My father said he (the doorkeeper) stood aside quick. The farmer went on to the outside door, and said to the outside guard: "Stand aside." He did so.

While this was going on one and then another said: "It's murder, and I will have no more to do with the lodge." The meeting broke up in confusion. The lodge met at next new moon and disbanded. It was found that, instead of ending, the trouble had only just begun. My father ever after that was an anti-Mason. I think uncle never told how Morgan was put out of the way. He did not like to talk about it; so it was seldom, if ever, mentioned in his or his family's presence.

I add, if the Masonic oath is regarded, it means killing or being killed. The taking of human life contrary to the law of the land is called murder. So every man who agrees to kill agrees to take human life contrary to the law of the land. Now, please be intelligent and consistent, and don't call any man a Christian who respects the Masonic oath.

(Rev.) Joel H. Austin.

Goshen, Ind., Nov. 15, 1903.

FAITHFUL IOWA MINISTER

Leon, Ia., Jan. 18, 1904.

Dear Cynosure: The Baptist people here have a church house but no pastor, but a Baptist minister from Des Moines, Ia., filled the pulpit on the 17th of January.

An excellent spirit was manifest. He preached an excellent discourse and I was glad to hear him speak of the lodge in his closing remarks. He commended benevolence, but exalted the church as being the most benevolent institution in the world.

The Church is benevolent to all mankind and as broad as the best interests of humanity, while the benevolence of the

lodge is narrowed down to its own members, which they pay dearly for.

He declared that there is no salvation in the lodge and that it will be "the means of damning thousands of souls." And he inferred that if a man belongs to six different lodges, pays his dues and attends all their meetings, he will have no time or money for the church. Perhaps this is one reason why so many are disgusted at having the "contribution box shoved under their noses."

He said much to encourage the National Christian Association and showed which way the wind is blowing, though there was scarcely any straw in what he said.

Cyrus Smith.

A LITTLE GIRL MURDERED.

"The Cable-Tow."

Geneva, Ohio, Oct. 1, 1903.

Thirty minutes from where I write this recently sat a beautiful little girl at a piano playing, when her step-mother entered the room and ordered the child to leave the instrument. The child replied, "I will when I have finished playing this piece." The act and words of the step-daughter, with exaggerations, were instantly reported to the father (a Mason and a government appointee of a Masonic United States President) who left his desk and entering the room in a rage, with one blow dislodged the child from her seat, and proceeded to beat her in such a brutal manner that the child, after lingering long in fearful suffering, died as a result of her cruel flogging. The brutal father fled from threatened lynch justice, but not beyond the "cable-tow" of his Masonic brethren, who, when the criminal father was arrested, managed, with that mystic, Masonic jugglery so characteristic of the order, to deliver the child-murderer from the meshes of the law. Was the murderer expelled from the Masonic lodge? Oh, no, that would have been un-Masonic. Did the President remove the murderer from his official position? No, he holds his office yet, though there has time enough elapsed since the murder to have done so. Comment is needless. For prudential reasons I give no names. E. Brakeman.

Newspapers and Reform.

THE IMPUDENCE OF IT.

The system of public education in this country is imperfect and vicious, and undermines the religion of our youth. We want our children to receive an education that will not only make them learned, but pious men and women.

—Interview of Cardinal Gibbons, in Chicago Record-Herald.

A few weeks ago, commenting on the recent utterances of certain Roman Catholic dignitaries against the schools supported by the Government, we said in substance that there was evidence of a concerted attack on our public schools by the Roman Catholic leaders of this country.

There is little doubt that the present public attack of Romanists on this American institution is largely due to the recognition and encouragement given them by the present Administration. President Roosevelt's presumptuous message of condolence to the Vatican on the death of Leo XIII., and his letter to the Federation of Catholic Societies, expressing sympathy in their work, delighted every faithful subject of the pope throughout the world. High governmental officials in Roman Catholic countries expressed surprise, and even amazement, that the President of the United States should recognize the Papacy in such a significant way as he has. Then, when this convention of the Federation of Catholic Societies, to whom the President addressed such a cordial and sympathetic letter, declared for the restoration of the temporal power of the pope and in favor of the Romanizing of the public schools in the Philippines, and when the secular press of the country, Republican and Democratic, raised no word of protest against the anti-American course of the President and his Secretary of State, is it any wonder that the Roman hierarchy in America judged that the time was ripe for a concerted attack on our public schools?

The nations where general ignorance prevails, where social sins are most prevalent, where criminals are most numer-

ous, are predominantly Roman Catholic. Spain and Italy and the South and Central American republics and Mexico tell the story of the inevitable fruitage of the Roman Catholic system of education, as contrasted with the public school systems of Anglo-Saxon and German people.

Results everywhere stamp the Roman system of education with moral, social and intellectual inferiority. By decrying our public schools the Roman hierarchy would rob the children of the Roman Catholic Church in America of their American birthright, and doom them to an inferior position among their fellows.

But let no one suppose that the parochial schools of the Roman Catholic Church in the United States, inferior as they are, fair representatives of Roman Catholic inefficiency and superstition in matters of education. Under the influence of our public schools these church schools have been compelled to adopt some of the features of our modern free school education. What a Roman Catholic school is, and especially what it is not, will be seen in countries where Rome has complete control. Thanks to the influence of Protestant civilization and of free American institutions, Roman Catholic schools in this country are something of an improvement over the educational system, or lack of system, which prevails in Roman Catholic countries.

What this retrograde church would do for the children of America is seen from what she has already done for the countries where her rule has been undisputed. The ratio of illiteracy in Spain is 68 per cent; in Portugal, 79 per cent; in Italy, 38 per cent; while in the United States the illiteracy of the white population is 7.7 per cent—of the whole population, about 13 per cent. But a large part of this 7.7 per cent is to be credited to ignorant Roman Catholic immigrants from Southern and Southeastern Europe.

—Christian Standard.

THE MASONIC METHODIST CHURCH

BY ARTHUR F. INGLER.

I know several ministers who at one time in their lives had power with God and men, and with tear-wet faces would exhort sinners to flee from the wrath to

come; but since joining the Masonic Fraternity they have dabbled in worldly schemes, and at the present writing are woefully backslidden. They are still preaching and drawing their salaries, but are utterly void of power to get men saved.

A Methodist preacher in Denver, Colorado, who professed sanctification, invited his fraternity to come in a body to hear him preach. They came on a Sunday morning. He ordered them seated in the front pews, while the members of his flock were obliged to take the seats behind them. He exalted Masonry to Heaven, and then berated and slandered the holiness people. He failed in his pastorate and has since left the ministry. Thank God!

A Methodist minister in Chicago, who claims to have left the Masonic Lodge eight years ago, has worn a Masonic emblem within the past two years. When he came to his new field the Official Board, who were all Masons, presented him this charm. He compromised and put it on. Every Mason who saw it thought he was a "brother." Thus he played the part of a hypocrite and deceived many. On all such Jesus pronounces a woe.

While engaged in evangelistic work in the West some years ago, the following Masonic corruption was revealed to the writer:

Myself and two other evangelists were conducting a revival in a large Methodist church. We had entered upon the third week of the meetings with great victory. At the close of our service one night it was whispered about that the pastor (who had been absent from that meeting) was locked up in the city jail under the charge of adultery with one of his members, having been caught in the very act. This news spread rapidly with revival-killing effect. The pastor was soon let out on bail. He flatly denied the charge. Not many days later he was sent away from the city, and had been gone a week before the public was apprised of the fact. He did not return to stand trial. The case was put off and finally dropped. When his Conference met, they prepared to give him a trial, but he failed to appear. His guilty conscience needed no accusers. He

drifted from bad to worse. His family left him, and now he is in Alaska, a spiritual wreck. But what about the revival? It came to an untimely end. The church had received its death-blow. Another minister was sent on the field to revive the corpse. Of course, he failed, and left at the close of the year, discouraged. A Masonic minister then came on the ground, and labored hard for five years to raise his dead brethren.

From the time that the Masonic membership of this church aided in covering up the sins of their ruined pastor, the church has been dead. It still has a form of religion, but no Christ. The beloved pastor was a Mason in good standing and the chaplain of his lodge. His Official Board were nearly all Masons, and they helped to cover up his sins—adultery and falsehood. His lodge settled the bills and hushed the case at court. If he has kept his dues paid up, no doubt he is still a good (?) Mason.

Jesus is coming soon for His Bride, the true church. What if He should come now? Art thou ready to meet His? He has told us to get sanctified wholly and then watch for His coming. Are you now living without any sin in your heart? Have you kept yourself "unspotted from the world?" Is there no stain of sin upon your soul? Are you "yoked together with unbelievers" in secret orders, in business, in backslidden churches and young people's societies that are full of worldliness, or in any other unholy union? If so, you are not ready to meet the King in His beauty; you have not on "the wedding garment." You are living daily in violation to His direct commandment, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty." 2 Cor. 6: 17, 18. Your soul may leave its tenement of clay to-day and go to stand before the Eternal Judge. Where will you spend eternity?
—The Burning Bush.

The Arch of Nativity spans the whole world, and on the keystone there is written: "On Earth Peace."

NEW YORK CONVENTION.

Held November 3, 1903, in Bovina Covenanter Church, Rev. T. M. Slater, Pastor.

The testimony of the Word of God concerning organized Secrecy was presented in a convention held for that purpose in the Bovina Covenanter Church, Tuesday, November 3, 1903. Three sessions were held. In the morning the church was two-thirds filled, in the afternoon comfortably filled, and in the evening standing room was at a premium both on the main floor and in the gallery. Dinner and supper for delegates to the meeting were served by the women of the congregation.

The program was opened by Rev. G. M. Robb, pastor of the Covenanter Church of Syracuse, discussing "Our Duty to live in the light, and to make known whatever is for the common good. While admitting the right and duty of privacy in matters that in no way concern the public, he contended that a life of concealment and secrecy is looked upon with suspicion by all honest people; that inventors and scholars give the world the benefit of their knowledge, and that if lodge men have any secrets worth knowing they should give them to the world; and that if they are not worth knowing, they are not worth concealing. He was followed by Rev. W. L. C. Samson, pastor of the U. P. Church, Bovina Center, who spoke of "The evil of an oath to fulfill an unknown obligation." This he said was contrary to ordinary common sense, as it is a policy no one would accept in any business transaction. Moreover, it was contrary to all right moral sense, in that it surrendered the rights of conscience and of private judgment into the hands of those who might, and often did, command what is wrong.

In the afternoon Rev. H. L. Crockett, pastor of the Free Methodist Church of Cortland, showed wherein "The example and Spirit of Christ was opposed to Secrecy." In a careful review of the Master's life, he vindicated Christ's claim, "In secret have I said nothing;" and fully demonstrated that they who share the Spirit of Christ can have no fellowship with the unfruitful works of darkness. Following him Rev. J. A. Gordon, pastor

of the Cabin Hill U. P. Church, dealt with "The so-called minor orders," showing that, while ostensibly organized for good purposes, the minor orders are the natural offspring of the major orders, that they inherit all of the essential features of their parents, are subordinate unto them and serve them, and that these are the training schools in which are being educated those who are candidates for worse forms of secrecy. Then in answer to the question, "Is the lodge needed for any good purpose?" Rev. W. M. George, pastor of the Brooklyn Covenanter Church, replied that in the natural institutions of society, the Family, the State, and especially the Church, may be found all opportunities necessary for the legitimate development and well-being of man's life. He who lives up to his advantages in these spheres of being will have neither time nor inclination to seek anything that may be found in an artificial, sphere; and that any institution that is not positively necessary, for our good, will be an instrument of evil unto all who enter it.

The first evening address was by Rev. James Parker, pastor of the Second U. P. Church of Jersey City. This scholarly and forceful speaker showed by quotations from the accepted authorities on Masonry, as well as by the use of altars, prayers and priests, that Masonry claims to be a religion; that since it makes no confession of sin, acknowledged no need of a Savior, and makes no provision for the work of the Holy Spirit, this cannot be a Christian religion; and furthermore, that all who rely upon Masonry for their eternal hope are resting upon a religion that cannot save souls. He was followed by Rev. S. H. Swartz, pastor of the M. E. Church of Yorkville, Illinois, whose theme, "The lodge and the home," was treated as only this splendid orator is capable of treating it. In fact, all of the addresses were of high order, dealing with the subjects discussed from a thoroughly Scriptural standpoint. They were delivered with a power sufficient to appeal to any candid mind, and were presented in a spirit of fairness and of kindness that should disarm prejudice and offend no one. One of the most interesting and profitable features of the conven-

tion were the general discussions following each address throughout the day. In these all were invited to take part, thus allowing the friends of Secrecy who had anything to say to defend themselves.

This is the first convention of the kind ever held in Delaware County, and is on all hands admitted to have been a meeting of no ordinary merit.

—Delaware Dairyman.

Voices from the Lodge.

AS TO THE FEW.

As to the few who are actively opposed to fraternal organizations, they are for the most part the same people who are opposing the public school—they may not mean it, but could they crush the public school and fraternal society they would thus destroy two main supports of our government.—Review.

We are among the few, and are ready to be cited to any utterance in the Cynosure which opposes public schools.

MASONIC CLUBS.

As it is quite a fad in Masonry to form clubs and guilds, why not form kickers' clubs, tiler room clubs, delinquents' clubs, absentees' clubs, and last, but not least, blackballers' clubs?—Texas Freemason.

Last but not least valuable; for blackballers rescue victims. A Masonic candidate has no friend inside the lodge equal to that one who votes against his admission. Speaking of clubs, probably few outside are aware of the extent to which a lodge of any size breaks up or subdivides into cliques and rings.

NOT TO BE BURLESQUED.

Freemasons should remember that no part of the greatest and most important tragedy of all the ages is a subject of comedy or burlesque. On no account should they forget its location, its personages, or its character and solemnity, and nothing should induce them to act any part of it as a farce.—Masonic Voice-Review.

But is not the pretended tragedy itself essentially a burlesque and necessarily farcical?

WHO CAN SAY ?

The fraternal societies paid death losses during 1899 amounting to more than forty million dollars. Who is there to say that insurance in the fraternal does not protect?—The Knight.

Thousands can say it, who, having survived the orders that insured them, are left unprotected. Anyone can say it who knows the results, on the grand whole, of assessment and fraternal insurance.

The wife of every Knight of Pythias should insist that her husband insure in the Endowment Rank, even if she has to make the payments out of her pin money. It will prove her best investment, says a Pythian.

We advise her to let some one else do the proving. What evidence is there that this scheme will prove less risky than others of similar pretensions? The question of secrecy aside, it is foolish to risk money in fraternal enterprises under the impression that they take the place of Life Insurance.

The Iowa Masonic Library Quarterly of November, 1903, says that President Millard Fillmore had been a Mason, but that he "recanted during the anti-Masonic excitement." James Buchanan and Andrew Johnson are accounted Masons by the same authority. "Grant had taken one degree while a stripling army officer in Oregon or Washington Territory, but never went beyond that," says the Bulletin. That was the Entered Apprentice degree, in the next but one after which a man really becomes a Mason. Of course Washington is claimed, though he joined very young and ceased attending the lodge years before the Revolution.

D. O. E., DOE.

Write for full particulars of the sparkling new side-degree Daughters of Eve. A complete ceremony of initiation for women. Entirely new, up-to-date, guaranteed satisfactory. Nothing ever before published to compare with it. If you want to revive interest among your members, start a Garden of the D. O. E. in your Lodge. Address The M. C. Lilley & Co., Columbus, Ohio.—Advertisement in the Knight.

Hitherto new degrees have been ancient; now this ancient degree is new. No one ever questioned that the daugh-

ters of Eve were sparkling, and she is always reputed to have been initiated by a side degree; but this advertiser is a very fresh Lily if he claims to know anything "entirely new" about her or her daughters.

In January, 1899, the Masonic Chronicle quoted the Fraternal Record as saying "every white man employed about the White House in Washington is a Mason. The policemen, doorkeepers, messengers, and even the gardeners and outside help are members of the strongest secret organization in the world. The Washington Light Infantry, the personal escort of the President, is strictly a Masonic combination, every member of the battalion, rank and file, being a Mason. None other need apply for admission. Every member of the Cabinet, save one, is a member of the Masonic fraternity."

None other need apply is truly Masonic; it relates to the escort of the Commander in Chief of the national military forces. No other need apply, echoes the trades union; it also stands guard in Washington over public employment, or tries to do so. Thus the clans join in one slogan: "None other need apply!"

FORCE OF HABIT.

A worshipful master in this State was recently also elected worthy patron of the Eastern Star Chapter, and while presiding some sisters were announced without the door. Absentmindedly he ordered them admitted if properly clothed. The harmony of that chapter is now destroyed, and life is a burden to the unintentionally offending brother.—Texas Freemason.

Our masculine sympathy to the "unintentional" brother, in spite of his appearing almost as much out of place as his remark. Do the sisters know how, though absentmindedly, the brother happened to give that order? "Did you do like that?" exclaimed the wife of a man who had left a Masonic monitor where she looked into it. "I'd like to see myself and Mrs. S. doing like that!"

THE "GASSER."

The "gasser" is found in lodges of fraternal orders, as well as in the oil regions. The "gasser" knows everything. The "gasser" thinks "it" must do everything. The "gasser" can do everything

better than anybody else. The "gasser" sits erect in the lodge, with ears wide open, ready to pounce upon every suggestion made by others so as to make a motion to carry out the suggestion, and, through "courtesy," to be named principal of the committee. The "gasser" is without original ideas—can not originate—but let some one else propose an idea, the "gasser" is ready to jump up and appropriate it. If some one suggests a social or a picnic, before any one can add to the skeleton of the idea the "gasser" is up with a motion "that a committee be appointed," and the "slusher," which is the follower and shadow of the "gasser," seconds, and expects to be second one named. If it's to raise help for some needy one, the "gasser" is there, ready to be named as chairman (or chairwoman), so as to handle the cash, but usually fails to tap his or her own pocket-book to add to the sum, thus posing as a person of great benevolence—at the expense of others. The "gasser" is indigenous, don't have to be grown or made; as a consequence, like a noxious weed, "it" is found everywhere, and like the noxious weed, is greatly improved by being "pulled" and having its roots baked in the hot sun. After that it is like the "good Indian," and ready to be classed in the same category.

—The Knight.

The name we did not know, but isn't he the fellow always ready with his motion for a vote of thanks to the ladies for this bountiful collation?

A REVISION.

The O. F. Companion attempted quoting Scripture to the extent of repeating Psa. 37:25, and this is what it made of it: "Once I was young but now am old, yet never have I seen the righteous forsaken or his seed begging bread."

In a way, this is "founded on the Bible."

SUSPENSIONS FOR N. P. D.

Past Grand Sire James B. Nicholson, Grand Secretary of Pennsylvania, offers the following pertinent thoughts on the question of suspension and reinstatement

of members that invite the careful thought of every member.

The subject of suspensions for N. P. D. is an important one, he states, and one about which some lodges are not sufficiently careful. Last year there were suspended for non-payment of dues in Pennsylvania 6,248, and the reinstatements were 801 in a prosperous year. From 1869 to 1899 inclusive, 31 years, the suspensions have been 171,826—what an immense army!—much greater than the present membership, which stands at 106,984, while the number of reinstatements have been 20,998; thus the net loss of members suspended for non-payment of dues in this period has been 150,828.

The Grand Secretary holds that the right remedy has not yet been found.

—O. F. Com., 1901.

If found, would any remedy be right?

VERY DIFFICULT TO FIND.

In the trial at Jersey City, N. J., last month, of Thos. G. Barker for the shooting of the Rev. John Keller, the old argument was revived against Masons acting as jury-men. The Rev. John Keller, it seems, is a Mason, and some over-cautious citizens, fearful lest justice should not be done, carefully scrutinized the jury lists and found to their horror that on it were several Masons. The silliness of their entertaining any fears for the safety of the case in the hands of these men is all the more apparent in this instance when it is learned that both the prosecuting attorney and the chief counsel for the defense are Masons and no one officially connected with the case cared a whit whether the jury was made up of Masons or not so long as they were honorable men. They realized that in securing such a special panel as this case had it would be very difficult to obtain a good list without including some Masons.—The Tyler, July 15, 1901.

Have they begun to include with all the dead good men, the living ones?

"DE" OR "DI" ?

Demit is a word not infrequently substituted for the peculiarly expressive Masonic term dimit. Lexicographers, and others not always over well qualified for the important tasks they have undertaken, have been much to blame for its use among craftsmen.

Demit has no strictly Masonic meaning. Dimit has. A brief examination of the derivation and composition of these terms will clearly show such to be the case. Demit is from the Latin words *de* and *mitto*. Dimit is from *dis* and *mitto*. In general the force of *de* is down, as in descend and of *dis* or *di* in separation. To demit a person is to put him on a lower plane—to degrade him. To dimit him is to separate him from what he has been united to without otherwise affecting his status, hence dimission from a lodge. A dimit having been granted to a brother, he is for the time an unaffiliated Freemason. No intelligent brother for a moment supposes that a “dimit” makes him a non-Mason. Every genuine Freemason knows perfectly well what constitutes the truth of the apothegm: “Once a Freemason always a Freemason.”—Florida Fraternal Record.

Let all brethren of the printers’ craft and proof readers’ degree take due notice hereof, and govern themselves accordingly. “A Daniel has come to judgment.” So mote to be. But Albert G. Mackey says, in his *Encyclopaedia*, that demit is the proper word, and that dimit is a corruption.

THE BLACK BALL.

The black ball in a secret society is not a club with which to avenge a personal grievance. It is not a dagger for a coward’s use with which to even up an old score. It is not a brush with which to besmirch the character of one who may hold different views from yours. A black ball is fraternity’s shield to protect, not individuals, but the order, from those who would injure it. It should never be cast with a prejudiced mind or a selfish thought. Remember, it is a serious thing to constitute one’s self judge, jury and executioner in one single act without the order’s interests demand it.—Crown, copied in O. F. Companion

It is also a shield able to “protect” individuals whom the order “would injure.”

A FAKE ORGANIZER.

Columbia was visited by a fake organizer a few days ago. After accomplishing his mission he left for parts unknown. His departure was sudden, and he did not tell his newly-made friends good-by.

The man gave his name as F. S. Aikman, and he claimed the authority to organize a lodge of the Knights of the Golden Horse Shoe. The lodge was instituted, and those

who “turned in” their \$6 will be like a flea in a tar bucket. The lodge cannot be recognized, as it is alleged that the gay Mr. Aikman gobbled up the funds and left for cooler climes.

Augusta was cleaned up to the tune of \$600 and a warrant for the arrest of the man is all the satisfaction they got. The Augusta folk say Mr. Aikman is a bold, bad man, and they are warning other communities not to have anything to do with him.

The organizer claimed that the new order was designed to make the “lean grow fat,” as it was full of good things to make a person laugh, and the new members of his organization will be watched with interest. Under the existing circumstances it is extremely doubtful if they will take on any more flesh.

At last accounts Mr. Aikman, who made man ache, was in Brooklyn. He may be in Kalamazoo ere now.

Aikman had a letter in his possession authorizing a Columbia lodge to confer the first degree upon him, I. O. O. F. Fortunately the degree was not conferred on him.—Carolina Odd Fellow.

He was an odd fellow already if he let them off with paying only six dollars and spending so little time in flummery and tomfoolery.

WHOLE NUMBER.

Since the Independent Order of Odd Fellows was started by Wilkey and his four fellow members, 2,544,120 men have been admitted to the order by initiation. Of these 252,354 died while holding membership, a large number have withdrawn or been dropped, a small number have been expelled for cause, and yet the number to-day in “good standing” is about one million men. Add to this the women of the Rebekah branch, and the number is about one and one-quarter millions. And yet the order is not quite eighty-four years old.—O. F. Companion.

One million—or “about one million”—now affiliated and 252,354 dead affiliates, make 1,252,354 of 2,544,120 who have joined. The discrepancy is 1,291,766. This living loss exceeds death loss by 1,039,412. It exceeds death loss and present membership combined by 39,412. A secret order is a flowing stream into which fresh victims continually fall.

Nude statuary is vulgarity in undress; an abbreviated trousseau is vulgarity in full dress.

COME, LET US REASON TOGETHER.

BY PRESIDENT C. A. BLANCHARD.

(Synopsis of an address at the Round Top meeting, Northfield, Mass., August, 1903, by President Blanchard, of Wheaton College. Being introduced by Mr. Paul Moody, who was in the chair, after some preliminary remarks, Mr. Blanchard spoke substantially as follows:)

The first Psalm declares that the man who avoids sin and meditates constantly on God's word shall be like a tree planted by the water courses, and that whatsoever he doeth shall prosper.

It is the general feeling that our ministers and churches are not prospering as they desire. There are many things for which to be thankful in the lives of our religious assemblies; but very few men would say that whatsoever they do prospers.

If this feeling is warranted by the facts, and, personally, I fear that it is, the reason is a failure on our part to avoid sin or meditate on God's word as we should. He is absolutely true, and if we comply with the conditions, His blessing is sure. It is of importance that we recognize this, for otherwise we shall make no progress. If we lay the blame of failure on God or other men, our work will still make no advance.

Be Ye Separate.

Among the neglects of duty which result in barrenness and death in the churches is the failure to bear witness against the popular and prevailing evils of the time. The prophet who speaks smooth things to his age may prosper, but his work will fail. In the end it always so appears.

In our time, the great secret society movement is the one thing which most men refuse to examine and discuss. Millions of men are interested in it, millions of money raised by it; but a silence like that of death prevails. Men are deceived and die, and no voice of warning is raised.

It is, therefore, fitting that on this occasion we spend an hour in studying this great anti-Christian system; and in a rapid review I ask you to observe how absolutely the lodge movement differs from, and hence antagonizes, the Christian organization in which we are engaged, and

First:

Secret societies are secret: the Christian religion is open. A secret society is one which binds its members to conceal the things which are said and done in its meetings. No other society is secret. Some persons say that courts, churches, families and legislatures are secret organizations. It is obvious that such persons either do not know what a secret society is or speak falsehood.

It is also plain that a secret society, as Wendell Phillips said, may be used for any evil purpose, and is not needed for any good one. Good deeds may be done openly; evil deeds naturally lead to secrecy. Until all shame or fear is gone, a bad man does wrong secretly if he can, and denies that the wrong is wrong.

It is evident that a secret society is hostile in method to the Christian church. Jesus did His work and taught his doctrine openly. (John 18:20, 21.) If ever a secret order was needed, it was in the days of Jesus and His disciples, when He sent out His chosen ones like lambs among wolves. But He organized no lodge; He entered none; and He told His people to let their light shine.

Second:

Secret orders are selfish, while Jesus and His church are and have been benevolent. He told his followers if they did well for those who did well to them, they were no better than the heathen, all of whom did the same. (Matt. 5:46. Luke 6:32.) Yet this spirit which Jesus condemns is the very foundation of all lodges. "Help me, and I will help you." "Do good to me, and I will do good to you." This is not the attitude of Jesus or His church, but is the attitude of sinners, godless, unbelieving persons.

Third:

Secret societies are lawless, while Christianity is law-abiding. The whole teaching of Christianity is that men should be subject to lawful authority, and should thus aid others to live in peace and harmony. (Luke 4:16. 1 Tim. 2:2. Rom. 13:4.) Secret societies

set themselves above law, and introduce anarchy by obligating men to obey the orders of the lodge and its officers. These orders may at any time conflict with the laws of the land. When they do, lodge men are subjects of two conflicting authorities: they should be good citizens; they are obligated to obey another foreign and secret authority.

Men are puzzled and alarmed at the present outbreak of lynching and mob violence. No man who knows about lodges should, however, be surprised. Secret orders have been training men to set their own rules above all law, human or divine, for years. We are just beginning to reap the harvest from their sowing. In the end, it will be earthquake and whirlwind. Mob murders are the natural and legitimate result of secret oaths and obligations.

Fourth:

Secret orders abuse, insult and destroy the temple of the Holy Spirit. (1 Cor. 6:19.) The body of man is the temple of the Spirit, and lodges delight to degrade it, just as wicked boys like to throw mud against a beautiful building. They strip off the clothing, blind the eyes, put cords or chains about the neck or arms, put one in jeopardy by hot chairs, by real or pretended spikes, by requiring men to do things which are dangerous.

So Rustin was killed at Yale, Leggett at Cornell, Lawrence at Chicago. So Masons and Woodmen have killed candidates with their pit in the seventh degree, with their spanker and other devices to find sport by degrading the temple of the Holy Spirit.

Fifth:

Such orders are training-schools for murder. Every time a candidate is initiated by the Masons in the first, second, third or seventh degree, he swears under a penalty that cannot be inflicted without murder. Throat cut, tongue torn out, heart and vitals taken out, body cut in two, these penalties are constantly repeated, and each one of them calls for an unlawful killing; yet men who have taken these degrees are saying that they have not "found anything wrong in Masonry so far as they have gone."

The industrial orders, with their cries of "Rat" and "Scab," are of the same

spirit. (Matt. 5:22.) These are the cries of murderers and assassins. Those who use them will leap, four or five or a hundred to one, out of a dark alley, and pound a fellow mortal to death in the street if he does what their lodge tells him not to do. Any secret society, at any time, may become a murderers' den.

Sixth:

Secret orders destroy sound ideas respecting morals. God's moral code is given in Exodus 20:3-17, and is summarized by Jesus under the two commands, supreme love to God and equal love to men. (Matt. 22:34-39.) The very essence of the law is its universality. Lodges, however, obligate men to do good to their fellow members, and not to do evil to them. They swear men and women not to steal from, speak evil of, strike in anger, or commit adultery with, persons related to them through the lodge.

Satan himself could be an acceptable lodge member so far as its morality is concerned. The system affords ample scope for the exercise of every dark and malignant passion that ever cursed the human heart. God requires a pure heart and right conduct; lodges require that you shall not harm a lodge member, but shall do him good. Such morality is from satan.

Seventh:

Secret orders train men to neglect the virtues of industry, economy and foresight, which are the basis of a Christian civilization. God requires men to do daily duty, and then to trust him for the rest. (Jer. 49:11.) Lodges teach men to be idle, extravagant and careless, trusting to lodge members and funds in case of need. "I belong to the lodge; it will help me if I have no money," has been the ruin of many a family as to property.

Get up in the morning. Work faithfully. Save carefully. Do duty, and God will care for you. This is the language of the church, and if, without fault on your part, destitution comes, you may trust God and His people for needed help. Thousands of His saints have tried this road and found it safe and happy. The lodge method of securing the future is marked by despair and suicide.

Eighth:

Lodges unite good men and bad ones in brotherly fellowship, which is clearly forbidden by the law of God. (2 Cor. 6:14-18.) This rule is as plain as language can make it. It has brought multitudes of Christian men out of lodges: it has kept greater multitude from entering them. No man can enter a lodge without trampling it under foot. "To him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) Child of God; beware of any organization that unites in fraternal relations good and evil men. Open and mere social and business relations, are forbidden by this law, how much more these close, oath-bound orders, which teach men to call each other brother without asking whether they belong to God or His enemy.

Ninth:

Secret orders exclude Jesus Christ. They read the Bible and say prayers, and give moral talks, and exclude Jesus Christ, the only Savior of the world. At last, every man and every institution must be tested by this question, What is his or its relation to Jesus? Any spirit that acknowledges Him is of God; any spirit that does not acknowledge Him is of satan. Lodges exclude Jesus Christ. When they profess His name, as in the Good Templars and the Knight Templars, they in their works deny Him. (Titus 1:16.)

Jesus does not care to have men repeat His name alone. He wishes them to obey His commands and reproduce His character. He is offended when churches say, "Lord, Lord," and do not do the things which He said. For men to dress up in their uniforms, put the cross on their caps, gloves and coats, and then live godless and wicked lives, is an insult and an offense to Him.

Tenth:

Secret orders teach men that they can earn salvation by works, which is another contradiction of the word of God and an insult to the Savior. The orders teach that their members go to the Grand Lodge above when they die, and by Grand Lodge they mean heaven. No faith in Jesus being required, it is obvious that these persons expect to be saved by

works of righteousness which they have done. This is a plain, direct denial of God's word, which declares that no man is justified by the deeds of the law (Gal. 2:16), and it also makes the sacrifice of Jesus needless.

Another remark should be made here, which is that when one's idea of salvation is wrong, his morality is almost sure to suffer. If his does not, his children's will. Washington said, "Let us with caution indulge the supposition that morality can be preserved without religion." The awful revelries and debauches which are carried on by the Elks, the Shriners and others are all the comment needed on the doctrine that men can be saved by teaching morality. Without the blood of Jesus preached and believed, there has never been organized a decent civilization.

Conclusion.

Now, friends, what are you going to do about these false religions that under the name of lodges are building their temples in every city, and are everywhere rivaling and supplanting the churches of Jesus Christ? Of what use is it for you to gather here and learn the word of God if you are not willing to do as He did and bear testimony to the truth which you have received?

Jesus would not have been hated and crucified if He had done as we are tempted to do, and had carefully avoided witnessing against present evils. No man was ever hated for a testimony in favor of good, but men who have dared to testify against iniquities have always been crucified. The dear Lord bless you, and make you true. Millions of souls wait for the word that shall set them free. If you will speak it, you will share the cross of your Savior, but you will also receive His crown and His reward. If you reap, you will "receive wages and gather fruit to life eternal."

The heart that cherishes anger is like an ocean in a storm—an emblem of tumult and not of peace.

The greatest discovery that man will ever make in this world will be when he has found out his exact relationship to the Lord Jesus Christ.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, MARCH 1904.

NUMBER 11.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

A PRAYER.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
—Washington Gladden.

The Pennsylvania State Convention will meet in the First German Baptist Church, Allentown, March 28 and 29. A good programme and a helpful time is promised. See Secretary Stoddard's letter in this number.

How many of the Cynosure readers are over ninety years old? The editor recalls at this moment Mrs. A. C. Hand, Rev. Samuel F. Porter, J. S. Perham and Rev. Seneca Leonard. I have just received a letter from the last named. He was working at the hat trade in 1823 and, like these other aged friends, remembers the excitement which followed the murder of Morgan by the Freemasons, for writing an exposition of their order. Let us hear from other subscribers who have passed the ninetieth milestone of life.

Word has just reached us of the death of Amos Dresser in his 92d year. He dwelt in the secret place of the Most High and knew what it was to abide under the shadow of the Almighty. We hope to give a further notice of this godly man's life in the April number.

NEW ENGLAND CONVENTION.

The annual business meeting was held in accordance with the Association By-laws, but the accustomed Convention has not been held. It seemed desirable to secure the headquarters before attempting this larger and more general gathering. Having gained that purpose, we should enter with a renewed consecration upon the work of making this the most effective and enthusiastic of all the Conventions held in New England. Rev. B. E. Bergeseen, Rev. S. McNougher, and James P. Stoddard were appointed a committee to make all arrangements for this gathering. The refusal of Lorimer Hall, Tremont Temple, has been obtained for four sessions, and April 5th and 6th, suggested as the time of meeting. The programme is beginning to take definite shape, and Pres. C. A. Blanchard, of Wheaton, Ill., Dr. A. C. Dixon, of Boston, and Dr. Alex. McKenzie, of Cambridge, have consented to be among our speakers.
James P. Stoddard.

Several communications have been received in reference to the letter in the February number of the Cynosure from Rev. W. E. Crouser, at that time in San Jose, Cal. One writer speaks of Mr. Crouser as having received his theological training at Hartwick Seminary, New York, and that while there he had an excellent reputation as a Christian and was considered an eloquent speaker. He expressed regret that he should have join-

ed himself to the lodge. The writer says, "We generally find if we can enlighten a person as to the folly and danger of secret societies before he joins, he will seldom, if ever, be caught, but that if he has once joined a lodge, it is found that he will seek by every argument to defend his course."

Another writer calls attention to the fact, which indeed we all know to be true, that it is an impossible thing for a person to be a "faithful Oddfellow and an earnest Lutheran Pastor" at the same time.

These letters show the importance of faithful testimony—bearing on this subject in all seminaries and by all teachers and pastors.

The attendance at the Conference in the Wheaton College Chapel last Saturday was disappointing. The attendance on the Sabbath, however, was good. Several who had agreed to be present did not appear as per program, being detained by sickness, or for other reasons. Those present were Rev. Ernest Lee Thompson, pastor of the Methodist Episcopal Church, Steward, Ill.; Rev. William S. Jacoby, assistant pastor of the Chicago Avenue Church; Rev. Newton Wray, Presbyterian evangelist, of Shelbyville, Ind.; Julius Haavind, of Humboldt Park Baptist Church, Chicago, and Rev. Samuel H. Swartz, pastor of the Methodist Episcopal Church, Yorkville, Ill. The Christian seeker after truth in the forenoon meeting was, like many, only a nominal member of the lodge. She had not attended for four years. Rev. Thompson's relation of why he joined the lodge and why he left it was very interesting, especially so as a revelation of the state of mind of the minister who seeks to follow the Lord Jesus Christ and finds himself yoked up in Oddfellowship, or other secret societies. His testimony of his greater usefulness under God since becoming free from such associations was very emphatic and thrilling. Mr. Julius Haavind, superintendent of the Sunday school of the Humboldt Park Baptist Church, related his experience as a member of the National Union, one of the fraternal insurance societies. He was instrumental in getting a number of the young men from his church and Sunday

school into the same order. He showed why such associations destroyed the spiritual life, grieved the Holy Spirit and led men to neglect the work of the church, and tempted them into grosser sins. The natural effect of the balls and banquets upon Christians was also very clearly brought out, as well as the value of the testimony of the National Christian Association. A young lady persuaded him to attend one of its Conferences held in the Moody Church, and this was the beginning of his restoration. Among the speakers were those who had been Masons, Odd Fellows, Knights of Pythias, Knights of Labor, Good Templars, and members of the American Patriotic Order, National Union, Woodmen of the World, and Farmers' Alliance. President Blanchard's sermon Sunday morning, from the texts in Isaiah 9: 6, Matt. 10: 34 and John 14: 27, was a very clear presentation of the reasons why followers of the Lord Jesus Christ should take part in such a conference as the one before whom he spoke. The spirit of the meeting was excellent, the results were helpful, and the general verdict was that such a Conference should be held every year. The April Cynosure will contain a further report of this meeting.

"MODERN SECRET SOCIETIES."

Some 5,000 copies have been sold, and a third edition has been printed. We are informed that a German edition is being gotten out, and negotiations are under way for an edition in Swedish, and for another in Portuguese. Seventeen hundred copies have been ordered from the publishers by one denominational publishing house, to supply the demands of its ministers. "Modern Secret Societies" has been welcomed by Christian workers in Brazil and other foreign countries. Seventeen copies were ordered by one missionary in South Africa. Our own judgment of the value of the work is supplemented by the published views of some of the most prominent denominational organs of this country.

To endure hardship with the gospel is one of the evidences of sonship.

THE KING'S CHAMPION.

BY SUSAN FIDELITE HINMAN.

CHAPTER V.

The Valley of the Shadow of Death.

The sun was just rising as David left the train. It lighted the mountain tops, once rich with verdure, now bare and desolate; but left the valley in twofold gloom. Through the valley ran a small stream, black with coal dust, slimy and malodorous with oil. It might have been Dead Sea water, so fatal was its presence to vegetation. Squalid houses lined its banks, while here and there rose the coal-breakers, huge, somber structures where the coal is prepared for market. Near them were the culm-heaps, steep, black mountains of waste, in whose depths often slumbered volcanic fires.

As David gazed down upon this veritable Valley of the Shadow of Death, where wives and mothers know that any day may bring swift and dreadful destruction to husbands and sons, his heart sank. Faint and weary after his broken slumbers in the foul atmosphere of the smoking car, he passed into the chill morning air with swimming head and unsteady feet. Food and drink were his first needs. He could not face the gloomy valley without them.

On the height above the stream were the dwellings of the richer citizens of the town. There David judged his chances of speedily earning a meal would be greater than in the blighted and poverty-stricken valley. With quickening steps he walked from the station to the calm and stately heights.

He walked some distance before he found the opportunity he sought. On an expanse of green lawn before a handsome dwelling stood two men. One of them was plainly intoxicated. In his attempt to mow the lawn, he had run his machine into a bed of luxuriant tulips, most of which now lay crushed and torn. His employer was berating him in no gentle terms, and finally, tossing him a handful of silver, said:

"There's your wages, you scoundrel;

now make off. I've no more use for you."

Muttering inaudibly the offender reeled away. His employer ruefully surveyed the ruined flower-bed. When he looked up, he saw standing before him a tall, well-made young man in working dress.

"May I mow your lawn?" he asked.

"Yes, if you're sober," growled the master of the verdant paradise.

David raised the handle of the lawn mower and propelled it across the sward with long, vigorous strokes. The grounds were spacious, but in less than an hour the work was completed. David's employer, who had watched him from the veranda, meantime calming his feelings with a cigar, now advanced and offered him a quarter.

"Thank you," said David, "but if I might have it, I should prefer some breakfast. I've been traveling all night and am very hungry."

"Take it, take it!" protested the man goodnaturedly, "and we'll see about breakfast, too."

He led the way to the kitchen, and David was soon seated by a clean pine table on which was spread what seemed to him the most luxurious meal he ever ate. Beside him stood his new acquaintance, nervously jingling his watch chain, from which dangled a Masonic emblem.

"Look here," he broke out at last, "can you make garden and take care of a horse and cow?"

"Yes, certainly." David would have smiled had he not been so busily employed with his breakfast. He was his own man-servant at home.

"Do you drink?"

"Nothing stronger than this," answered David, raising his steaming cup of coffee.

"Would you like a job?"

"I came here to get a job in the mines."

"Are you a miner?"

"I am not."

"You're an American, I take it."

"I am."

"Had any schooling?"

"Considerable."

"Great heavens, man! You don't want to go down there with a gang of ignorant, filthy Hungarians and Dagoes. Stay here and work for me."

David assured his would-be friend that gardening was much more to his taste than mining, but that he had fully made up his mind to try mining awhile if he could get a chance.

"Now, see here, my brother-in-law is boss of Number Four—Bidlake, Henry Bidlake is his name. If you're bound to go, go to him. You'll soon be glad to come back to where you can live like a white man. Wait a bit—do you belong to the Union?"

"No, sir."

"Perhaps you don't know that they've ordered a temporary strike, to begin next Monday and last till a convention can decide whether or not it is to be permanent?"

Here he handed David a morning paper, whose flaming headlines he scanned hastily.

"I expected it," he said quietly, returning the paper.

His companion anathematized the Union with great warmth.

"For two years past it's made trouble. Makes the men restless and discontented. Teaches them to look on the operators as their enemies. The officers of the Union think they don't earn their salaries unless they keep stirring up a row between masters and men. The Union lets in hot-headed boys that would sooner strike than eat. They're not often sent as delegates to a convention such as is coming off next week in Hazleton, but they elect and instruct the delegates that do go. One-fifth of the members of the Union are under age, so you can see they hold the balance of power."

David admitted that these things were very unfortunate.

"But don't you believe in the right of labor to combine?" he continued.

"No!" was the blunt reply. "Don't intelligent capitalists know what's to the interest of ignorant laborers better than do themselves?"

"That argument would sanction slavery," answered David. "Abraham Lincoln said, 'No man is good enough to govern another man without the other man's consent.'"

"That will apply to the Unions, as well. See how they intimidate and bulldoze non-union men."

"I know it. That's one reason why

I couldn't join the Union as now constituted. Besides, I think you are right in saying that it emphasizes class distinctions and often widens the breach between capital and labor, which is a great misfortune to both."

Again the man broke out into a partisan tirade against the Union as the enemy of capital, which manifestly had all his sympathy.

David listened in silence. After a pause he remarked:

"I see you are a Mason."

"Yes," was the complacent reply, as he fingered his emblem. "This has put me next to several pretty good things. I'm running the company's store now."

"Yet you blame the miners for joining the Union to better their condition."

The store-keeper bristled angrily.

"'Tain't the same thing at all," he protested.

"No? Let me tell you a little story. I once read of a milkman who sold cream to certain favored customers, while the rest had to put up with skimmed milk, for which they had to pay as much as they would have paid for fresh milk. In other words, the milkman's favoritism robbed one set of customers to gratify another. Isn't that the aim of all who join the secret orders—lodge or union—to get the cream while their neighbors get skimmed milk?"

"Huh! Ain't that the way of the world? 'Every man for himself and the devil take the hindmost.' Yes, sir, I joined the lodge 'for revenue only.' All I want of it is what it can do for yours truly."

"I say, 'Every man for himself and his neighbor, and God for us all.' Friend, don't you know the story of the Jericho road and the Good Samaritan? We are all travelers on the Jericho road; some are robbers, many are priests and Levites, but the good Samaritans are few. Observe that no ties of race or religion, much less of oath-bound secrecy, led the Samaritan to help the wounded man."

"Oh, well, now, if your lay is preaching," began the store-keeper contemptuously—"Who are you, any how?"

"My name is Lorimer," said David simply; "I thank you heartily for this excellent breakfast. Good morning;" and he was gone.

David set out for the valley now with

greater courage and found his way with some inquiring to the office of Bidlake. He greeted David's request for work with such a stare as the wealthy swine-owner might have given the Prodigal Son in answer to a like petition. The very cleanliness of David's person and attire seemed to make him an object of wonder and suspicion.

"Cornish Joe wants a helper," said Bidlake at length, "you might interview him."

Cornish Joe, otherwise Joseph Pengelly, was a stalwart miner of English birth, who had spent years in the colliery, but had lost none of the peculiarities of speech brought from his native land, nor any of his native independence. He was slow of tongue, patient of temper, and conservative of mind. He was a mystery to his fellow-miners, in that he regarded the interests of his employers as his own and refused to join the Union. All respected him, however, for his sterling integrity.

The contract miner is himself an employer, and Pengelly, after a few shrewd inquiries as to David's past history and habits, agreed to try him as a laborer. His duty was to break and pile into cars the huge blocks of coal blasted out by Pengelly.

David descended the shaft and looked about him with lively interest. He had never before realized the enormous difficulty and cost of coal mining. The vast system of machinery for hoisting, pumping and ventilation impressed him profoundly. The effort and expense of driving gangways, opening channels, grading roads, planes and slopes, transporting the coal from different parts of the mine to the shaft and thence to the breaker, astonished him by their magnitude.

"What did it cost to build and equip this plant?" he asked Pengelly.

"'Alf a million o' dollars," was the laconic reply.

"All this outlay before there's a cent of return!" exclaimed David; "Not all the risk, then, is on the side of the miners?"

David was by no means blind, however, to the sacrifices and dangers of the miners. His steady nerve seemed to fail him as he descended the shaft. He was smitten with a vague, unreasonable

terror. He could have said with the prophet:

"I went down to the bottoms of the mountains;

The earth with her bars closed upon me forever."

He had a sense of hopeless imprisonment. Despite the life-giving currents pumped constantly into every passageway and chamber of the mine, he felt half stifled. The smothered din of the mighty machinery of the mine and the crash of cars approaching from unknown depths of blackness, seemed the roar of an army of Titans imprisoned in this dread under-world. The faint light of his miner's lamp, flickering in the currents of air which alone made the underground life possible, lent a grim, weird aspect to the dark possibilities of the scene. To these purely nervous terrors were added a hundred real perils—premature blasts, falling of rocks, and the ever-present dangers of fire, explosion, and suffocation.

The first morning's experiences had so much of novelty that David was able to shake off the depressing influence of the mine. Pengelly showed no little consideration in his initiation of David into his new duties. Pengelly himself was a skillful workman, able to make \$3.50 in a day of six hours. At the end of that time he said to David:

"Where do ye lodge, lad?"

"I've no place yet. Perhaps you can direct me?"

"Hi think my woman will take ye hin. You'd find it 'ard, erdin' with them 'Ungarians and Hitalians. I like yer looks, mate; come wi' me."

Pengelly's home was an attractive two-storied building with trees in front and a garden behind. Indoors, the house was neatness itself. Blooming plants, tasteful pictures, and an organ bore witness to a degree of culture. In nothing, however, did Pengelly take such satisfaction as in the neat bathroom off the kitchen. He flung open the bathroom door with a lofty air, and inviting David in, urged him to make himself at home there. David needed no second invitation. He shrank from the black coal-dust as from moral defilement, and looked upon himself in his new role with loathing. Never before had a bath seemed such a

luxury. Meantime, Pengelly had returned to earlier conditions—the washtub his wife had filled for him from the boiler on the kitchen stove.

The late dinner was abundant, appetizing and neatly served. A pretty girl of twenty, and two sturdy lads of twelve and fourteen completed the family circle. The children were obviously better educated than their parents, but seemed modest and respectful. Pengelly lingered over his meal with evident enjoyment, and talked freely with David, after learning that he was not a member of the Union.

"Go hout on strike?" said he; "Hi ain't no grievance. The company halways treated me fair, an' Hi've done well in the world. Hi own me 'ome an' another 'ouse. Them as strikes, is him-provident, drunken chaps, as ain't nothin' to lose. Hany man as works 'ard an' is thrifty an' savin', an' lets the drink alone can get hon, an' put by a bit for hold age or a rainy day. Hi won't join no Union, to 'ave some Dago. Hi never seen afore come an' horder me to quit work an' go to work agin. Hi can think for meself an' don't need no guardeen. What's the Union for but to make mischief an' horder strikes?"

Pengelly confirmed the statement of the storekeeper that a large fraction of the Union's members are minors, who often overrule the saner counsels of older men.

David made inquiries as to religious conditions in the town, and was not surprised to learn of much spiritual destitution.

"Doesn't the Union take the place of the church with many miners?" he asked.

"That's true, now ye say it. Poor souls!"

Pengelly, so David learned, had been brought up by pious parents, and was a member of the Methodist Church.

"I'll tell ye, now, what I'd like," said he with shining eyes; "a true Union—masters and men all agreed, workin' like brothers for the betterment o' the world an' the comin' o' the Kingdom o' God."

David rose and extended both hands. "God bless you, brother!" said he warmly. The heavenly vision of the coming Kingdom which had grown dim within

his own soul that day, revived at the words of his humble friend.

After dinner Pengelly withdrew to his beloved garden; while David sought the small, tidy chamber assigned him and sat down to write to his wife.

(To Be Continued.)

PRESIDENT'S LETTER.

"And the people sat down to eat and drink and rose up to play." These words from the 32d chapter, sixth verse, of Exodus, describe a portion of the transactions of a dark and bloody day. Moses was in the mountain talking with God. The people were restless and wearied because he delayed to return. Aaron, who should have known better and done differently, yielded to their request for a new god or a new representative of the God they had been worshipping. When he made the calf, he said to the people, "These be thy gods which brought thee up out of the land of Egypt." If he had directly proposed the worship of any other than the true God at that time, probably the people would have refused to listen, but he said to them, "Let us worship the God that brought us up out of Egypt in the form of this calf." They were accustomed to the worship of animals. They probably thought that the God who brought them up out of the land of Egypt would not be particular about the form of their worship, provided they said they would worship Him. So the calf was made, the feast to the Lord was proclaimed, "and the people sat down to eat and drink and rose up to play." The result of that idolatrous feast and dance was the execution of three thousand of the idolatrous dancers. It seemed like a hard lesson. It was a hard lesson, but idolatry permitted is far more deadly to both body and soul than idolatry destroyed.

We call attention at this time to this bit of Jewish history in order that those

who read may understand the character of the lodges of our day. These lodges, most of them, build altars, offer prayers and read portions of the Bible. Yet all through the United States this winter these same lodges that erect their altars, offer their prayers, and read portions of the Bible, are giving dances and suppers which will result in the ruin of multitudes. They worship their gods, sit down to eat and drink and rise up to play.

A secret society paper was recently sent to me containing an address by a grand lodge officer. It represents a new lodge and is trying as hard as it can to sell its degrees and insurance. The address spoken of was very pious. It quoted scripture, talked about immortality and seemed very religious indeed. One would have supposed that the organization in question was a distinctly Christian institution. Yet the same number of the paper contained notices of three dances given by lodges of this order, and the whole thing was so mixed up that it might deceive, if it were possible, even the elect. There was the list of persons who had gotten some money by way of insurance, the account of the dances for people who want to dance, and the pious talk to reach pious people who are ready to be deceived.

Unitarianism as a religious movement has been a disastrous failure. The churches of that name have never multiplied and ministers of that denomination must be supported by orthodox churches or starve. The same thing is true, speaking generally, of Universalist churches. They have never been a growing body, they are not now, and are never likely to be such. Their ministers must go into orthodox churches to be supported. Within ninety days a theological student was in my office. He had spent a year in a Unitarian Theological Seminary, another year in a Universalist Theological Semi-

nary; now he is studying in an orthodox Theological Seminary. Of course when he is through he will go into an orthodox church, if he can. But while Unitarianism and Universalism, as theological systems, open and avowed, have absolutely broken down, the lodges which try to make unbelievers think they are religious and believers think that they are not religious, are teaching unitarianism and universalism in tens of thousands of assemblies throughout the world. The people sit down to eat and drink and rise up to play after they have built their altar for a calf; i. e., they establish a religion which promises everlasting life to people who die in sin. Then they have a festival, bringing in the women whom they generally shut out from the regular meetings to furnish the supper, etc., and afterwards they have a dance. There is no Moses in our time to send the Levites from gate to gate through the camp. The result is that the false altars stand and the feasters and dancers go on with their rejoicings until they drop into eternity, multitudes of them, without God and without hope in the world.

The persons to whom this letter is addressed do not possess civil or ecclesiastical power. They cannot, by civil or ecclesiastical authority, check these idolatrous festivals which are carrying forward their deadly work. They can, however, keep clear from them, testify against them, and pray God to cause them to cease. If they would do these three things the secret societies of our day would be destroyed. God has never permitted an evil institution to continue against which His people have unitedly testified and prayed. I have seen again and again the lodges in a community shrivel under the mighty power of God in answer to prayer and the testimony of his people.

New ones get in and take the place of

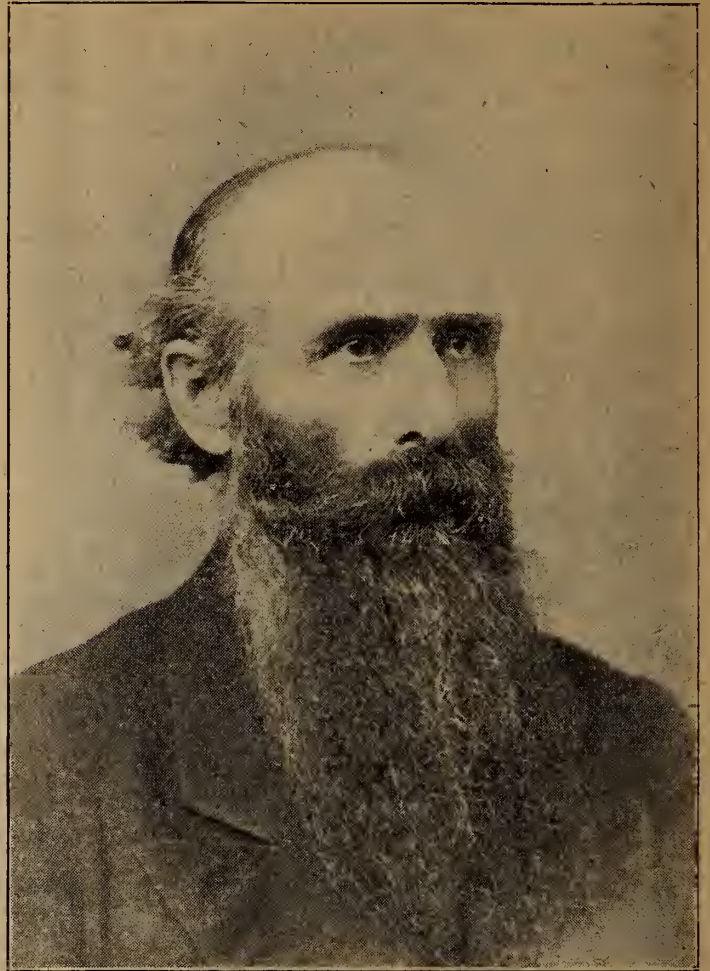
old ones. There are always those who are willing to sit down to eat and drink and rise up to play when a new calf is made, when a new religion is invented, but there is no power on earth or in hell which can resist the united petitions and testimonies of God's people. Infanticide, polygamy, slavery, absolutism, all have perished before them and these great institutions which are rivaling, supplanting and destroying the churches of Jesus Christ, which are hindering administration of civil law, which are making perjury in our civil courts almost as common as testimony, these organizations can only exist by and with the consent of God's people. One Christian denomination has recently purchased 1,700 copies of a book warning the people against secret societies, these 1,700 copies being distributed exclusively among the ministers of that denomination. Thousands of dollars could to-day be wisely used in furnishing such publications to students in colleges and theological seminaries and to pastors of churches throughout our country. One of the best things which could be done to-day for the progress of our cause would be to reach the one hundred thousand ministers of the United States with a direct appeal for testimony on this subject. This appeal could go forward for about \$2,500 or something of that kind. Who will take the place of Moses and do the work required to check the carnival of atheism, infidelity, sport and vice which goes forward to-day, while the people "sit down to eat and drink, and rise up to play?"

Fraternally yours,

Charles A. Blanchard.

A nation is like the god it worships.
A kingdom without God is a kingdom
without a mission.

The workman reappears in his work
and the thinker in his thought.



REV. JAMES P. STODDARD.

The approaching dedication of the building in Boston, purchased as a headquarters for the New England Christian Association, opposed to secret societies, is a notable event, full of encouragement. Rev. J. P. Stoddard came to Knox College many years ago a poor young man hungry for an education. After graduating from Wheaton College under President Jonathan Blanchard in 1860, he studied theology and preached for about eleven or twelve years.

He then entered the service of the National Christian Association and did years of effective labor for it, one result of which was the gaining of the headquarters of that Association in Chicago. Being invited to take charge of the work in New England, he went to that city some fifteen years ago and has carried on the duties of that Secretaryship since.

He is an able and effective speaker, but his main weapons in the New England work have been the printed page and personal conference. The results have justified the enterprise and settling in their new home, Bro. and Mrs. Stoddard and the members of the Association have abundant reason to thank God and take courage.



HEADQUARTERS NEW ENGLAND CHRISTIAN ASSOCIATION.

The above cut will give a good idea of the Home and Headquarters of the New England Christian Association. The money was paid and the papers passed Feb. 15, 1904.

Our headquarters are located at No. 560 Columbus Avenue, corner of West Springfield Street, Boston, and are accessible by trolley cars from every depot and all parts of the city and suburbs. The structure is of brick with sandstone trimmings; four stories in height above the basement. It contains sixteen rooms; is heated by a furnace; and is in fairly good repair, outside and within. It is rented for \$1,100 per year, the lease expiring Sept. 1st next, after which it will be the permanent address of the Association; meantime all mail should be sent as at present to No. 159 West Springfield Street, Boston, Mass.

With gratitude to God and thanks to generous friends, I am, as ever, sincerely yours,

James P. Stoddard,
Cor. Secy. New England Christian Association.

Editorial.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, \$1.0 ; three months, on trial, twenty-five cents; single copies, 10 cents.

DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

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BRANDED WITH FIRE.

Practice of Searing Greek Letters Into Their Live Flesh in Vogue in Pennsylvania.

Suggestive of the pitiless demand of a mediaeval creed, is a practice, long in vogue at other colleges, that is found to have gained recognition at the University of Pennsylvania. But lacking the good fortune of those spotless saints that stood the "ordeal by fire" unflinching and unscathed, and whose names may be fresh in the minds of Varsity students who underwent courses in history on the third floor of College Hall, the "Frat" men that have bared arms or breasts to the hot iron have known cruel torment and will carry the seared stamped Greek letters to their graves.

Barbarous as the method of initiation seems, it is considered to be not without its merits by college men. When an awe-stricken neophyte has stood by already depressed by the solemn rites that cannot be disclosed, and seen the white iron carried toward him and felt it shriveling the skin, while a score of unsympathetic faces looked on to see how he would stand it, he will not in a hurry ignore the significance of the ordeal. An enthusiast who has walked to Rome barefoot is not one who will hold his religion lightly. And a "Frat" man who has suffered that blazing inscription will not hold the secrets imparted to him a frivolous trust, or forget to live up to the ideals of a far-reaching system of association.—Evening Bulletin, Philadelphia, Pa.

Is it not astonishing that parents will permit their children to attend institutions where such practices are not only permitted but endorsed, at least by si-

lence. There are many institutions of learning in which the professors have only one care, so far as the students are concerned; that is, that they pass creditably in certain studies. Whether their university or college course, as a rule, makes them Christian or barbarian or infidel, is the least concern of the faculty. Hence the almost criminality of fathers and mothers who give little or no thought as to whether Greek Letter Fraternities are sanctioned by an institution or not.

DO BENEFITS JUSTIFY?

There is no price at which a man may sell his soul. That benefits justify the existence of orders, is a claim which, though made in a communication written by a clergyman, is open to question. Money does not pay for everything; some things are not to be done for money. Are the benefits worth the price demanded? The question is answerable, for benefits are hardly to be reckoned even among the fabled secrets which long ago ceased to be secret.

Treacherous and costly lodge or "fraternal" insurance openly publishes its ostensible terms and can be figured out without mummery. Some orders have other than life insurance benefits, one order being the Oddfellows, mentioned in the communication referred to. These are so little secret as to be published in a public document of a State legislature.

One lodge, for instance, paid twenty-five dollars funeral benefit in a year preceded, as also followed, by at least two years in which it paid none. Another paid thirty dollars one year and nothing in the next four. Of these two lodges, the first paid sick benefits at the average rate of forty-three dollars and forty cents a year for five years;—not per member, but for the lodge membership. It gave nothing under the head of charity.

The capital of the State had a lodge that in three of five years gave charity; one year thirteen dollars, each of two others, ten; thirty-three in five years and in the whole lodge. In another important place a lodge spent nine hundred and thirty-four and a half dollars for management and gave nothing save under the heading of sick benefit, to which it devoted three dollars.

How big a fool is it worth while to allow one's self to be made in order to establish a claim to a share in such benefits? How far is it allowable for a minister to depart from Christianity into Deism, repudiating Christ but content to admit that there does exist a Supreme Being, in order to secure such a claim? How much is the claim itself worth, if one happens to slip in paying annual dues?

In the commonwealth as a whole, Odd Fellow sick benefits range from four to five dollars a week the first half year; half rate the next twenty-six weeks; after that whatever the lodge may choose. These depend, not on mere membership, but on full payment of premiums called dues. Funeral benefits, also contingent on premiums, are apt to run from twenty-five to one hundred dollars, averaging about fifty.

Considering demands and risk of forfeiture, together with other things besides investment of money, we cannot credit it with large returns. Ordinary health and accident insurance companies seem to show larger figures.

There ought, however, to be no money price that will buy out a minister's right to pray in Jesus' name. No worldly benefit ought to tempt his endorsement of a Christless creed. He cannot consistently champion and try to exalt above criticism as sacrosanct, that which expels Jackson, of Hartford, from the lodge after he testifies truly concerning the crime of arson, for which Griswold, the advanced Mason, goes to Wethersfield State prison. No worldly benefit conceivable justifies the existence of such an institution as Hartford Lodge.

ANOTHER OLDEST ORDER.

In an oration delivered at a Druidic service in San Francisco, the orator said that "the Druids was the oldest Order in history, tracing its existence to the beginning of civilization;" but in the same number in which the meeting is reported the Druids' Magazine correctly dates the order from 1781.

Cupidity and coupons have great affinity for each other.

THE CHRISTIAN CYNOSURE.

Its Supporters "Cranks," "Puny," "Insignificant," "Malignant," "Modern Pharisees."

Salina, Kan.

Editor of Cynosure,

Dear Sir:—I presume the world has room for all classes, the religious crank, the social crank, and the political crank—plenty of space for all of them to work in; but if there ought to be any lines or limitations prescribed it ought to be for the Modern Pharisees who are continually seeking for a mote in their brothers' eyes—there are some church organizations that have members so goody-goody they will hardly admit they sin any more—and make a specialty of fighting sister churches instead of the Man of Sin. When not engaged at that delectable duty, they have their batteries going at some Secret Order.

Secret Orders are certainly not above reproach—and many of their members are a reproach, no question along this line for debate. But will you affirm that all church organizations are above reproach and that all the members live up to their covenants? If you will not, then let Secret Societies alone.

Until church members live up to their covenants the world will need the use of noble and true men and women in secular orders to work in a field the church does not occupy. Were it not for these secular orders with their open hands and open hearts and open purses many thousands would go over the hill to the poor house right close to the steeple that says, In this house dwells a people which advocates—Charity for all.

I am not surprised, however, at the malignancy of your hatred for secret orders, for it is easily paralleled in the malignant efforts of some churches to destroy other churches.

The devil knows how to do his work and he uses no greater or more effective weapon than flattery. Puffing up some of his followers with undue opinion of their own wisdom and goodness, and starting them after some Phantom Evil which they feel they must destroy.

My advice to you is that you confine your labors to legitimate purposes and not spend your abilities in seeking to give

light to those who have more than you have. I say this because every Mason and Odd Fellow knows what are the teachings of his order and YOU DO NOT. If you do know, having once entered into a covenanted relation with them and now openly violated it—God pity you. I know what these orders teach and what they do. I know they are performing a grand mission. I know they do not conflict with our duty to God or man. I know the sunshine they have scattered in thousands of homes—your Keokuk tale of the nameless drunkard to the contrary notwithstanding.

Further I do not believe their existence a chance work. I believe they are a part of the Allwise Economy to occupy a field the religious world slights, and will continue to do until the church of God has eliminated from its borders every vestige of selfishness, and fully carries out the mission Christ intended it to carry out—to visit the fatherless and widow, not those of the churches only but all. I am sorry to know it but the poor have but few friends in this Christian land. The church has not met the demands fully, neither will they until those who claim to be God's people become more perfect in their union with each other.

Why do you choose to malign and criticise the membership of secular orders? Their standard is based on a moral, upright character.

They demand a belief in the existence of God—yet they may be imposed upon, and are, no doubt. The church has a higher standard—claims to be regenerated, holy people born of the Spirit of Christ, and yet they are imposed upon; sometimes have those who could not get into the Masonic order. But should the church as a whole be condemned? I think not. Such persons are not real, true Christians, or true Masons. But as you say about securing membership, I am sorry to say this same spirit seems very manifest in lodges who claim the highest standards.

Is it not a fact that often it seems churches are careless, so the names on their books seem to be sufficient. In your zeal to destroy Masonry and Odd-fellowship I pray you not to fail to at least draw a fair comparison in their

manner of acceptance of members with bodies that claim a higher standard for admission. I wish to say to you I believe Masonry and Oddfellowship, and many kindred orders, are on earth to stay, and do not write this in their defense—they need none, and your puny efforts to put out their light, or destroy their beneficent influence in the world is too insignificant to notice. The sample copy of the Sweet Cynosure is all I will need. Send no more.

Respectfully,
(Rev.) R. H. Sheets.

Fallacy inheres in the assumption that churches and secret orders are alike in standards of living. Crime, being against church principles, breaks church fellowship; identical crime leaves lodge membership unaffected. Lodge criminals can claim protection.

Fallacy is at the bottom of the demand that church members and lodge members shall be viewed alike in their moral lapses, as "not real, true Christians or true Masons." True Christians no one holds them, and they are exposed to church discipline. Exempt from lodge discipline for the same offences, they are unimpeachable as true Masons.

A familiar illustration is the arson case at Hartford. Though both were Masons, Jackson testified when Griswold was convicted and sent to Wethersfield State prison. If they had been members of the old historic Centre Church, the criminal would have been excluded and the court witness respected as true to church as well as State. Hartford lodge, however, expelled not Griswold but Jackson as not a true Mason. When, therefore, "modern Pharisees" like the Christian Cynosure notice the "mote" of arson in the Masonic brother's eye, the criticism is not aimed at one who fails to live up to Masonry, or is less than a "real, true Mason." Hartford Lodge itself precludes that, by taking up the cudgels for him as a true Mason. Centre Church would have done the opposite; hence the cases cannot be treated on the same basis, and our correspondent's demand is obviously absurd.

Cynosure criticism virtually notes the quality of Hartford Lodge as an exponent of universal lodge principles, when

it calls attention to Griswold's conviction by a Hartford court. Court sentence showed what court principles are; church exclusion would have shown what church principles are; lodge expulsion of a witness, vindicated Griswold's claim to protection as a "real, true Mason," and this showed what lodge principles are. Character satisfying lodge standards, would have invited church exclusion, and del evoke court sentence. To show the principles of courts, churches and lodges by means of illustrative cases, seems to the Cynosure both proper and useful. We find it impossible to share our correspondent's apparent impression that they can be reduced to a common basis and treated on a uniform level.

Coming Events.

The following amusements in the near future have been announced:

March 7—Smoker and high jinks by Norma Grove at Druids' Hall, 413 Sutter street.

April 6—Grand ball by Monteverde Grove at Mission Turner Hall, Eighteenth and Valencia.

—Druids' Mag., Mch., 1902.

WHO WILL WIN THESE PRIZES?

Noble Grand Arch Jules S. Godeau, to show that he is very much in earnest in his desire to make that 2,000 gain during his administration, has made the following liberal offers:

1. To any brother who will secure five new Groves for me I will give \$100.

2. To the brother who will introduce into his Grove and have initiated the greatest number of candidates in the jurisdiction in excess of fifteen I will give the sum of \$50.

3. To the Grove initiating the greatest number candidates in excess of twenty, a fine banner.

4. To the Grove attaining the highest percentage in initiations in proportion to membership, a handsome banner.

—Druids' Mag., Mch., 1902.

NORWOOD CHAPTER.

Norwood Park, Feb. 26, 1902.

I enjoy so much reading of the doings of sister chapters that I feel possibly it

might interest some one to know what Norwood chapter is doing.

We expect to celebrate our first anniversary on April 15.

At institution we had twenty members, and have taken in twelve candidates since.

Every Tuesday we have a teacher of dancing come to our hall and give a class of thirty children lessons. Friday evenings we have an adult class ranging from fifteen to twenty-five members.

Twice a month we give a card party.

We commenced by having six tables and after the fourth party we are pleased to state that we have increased our number to ten tables, and hear of scores who want to join our club. Of course this means lots of work and time, but we find it a profitable undertaking and less anxiety than getting up other entertainments.

For money we must have.

Fraternally yours,

MARY HALL, Worthy Matron.

—Correspondence of Eastern Star Signet.

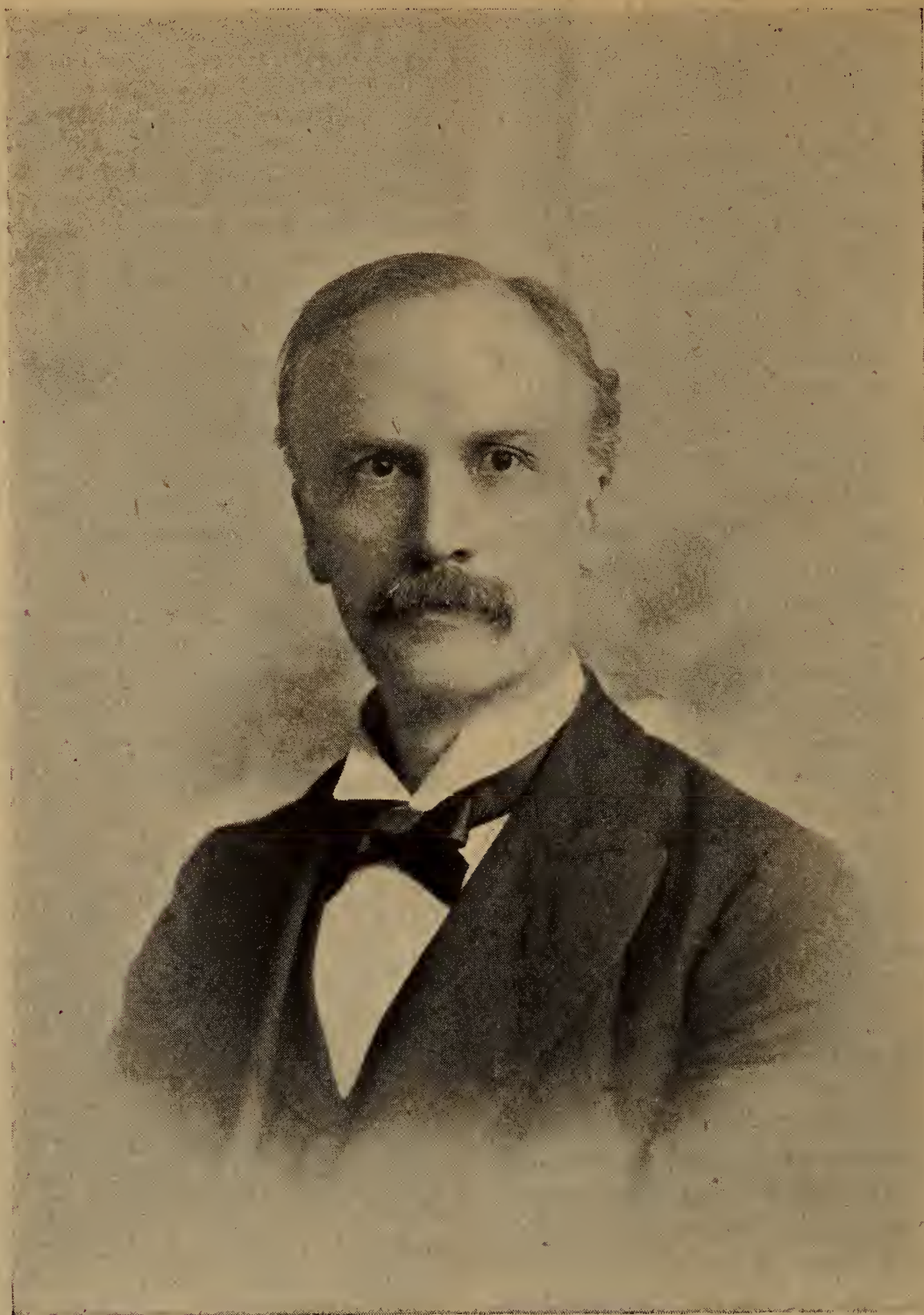
What an amount of benefit must accrue to the community, if the Worthy reporter renders a worthy report. Two dancing classes a week; two card parties a month.

I have just finished reading Pres. C. A. Blanchard's book, "Modern Secret Societies." The reading of this book has afforded me no small amount of pleasure. With the exception of one or two instances Mr. Blanchard hits the nail every time and drives it home, clinching it on the other side. The strongest lodge-man cannot pull it out again, though, of course, he can do like the little boy—with the hands in his pockets brag, that he could easily do so, if he only wanted to. My advice to all wishing to know the truth concerning the modern secret societies is, therefore, send to the National Christian Association for this book. Read it. Study it, and you will be well repaid for the expense and trouble, if you but act according to the advices given in it. You will then know what position to take towards all secret societies, and in no way be the loser by it.

J. H. L.

There may be merit in sorrow, but there is none in unhappiness.

As the web is bleached white in the sunshine so is the soul in the joy of the Lord.



CHARLES A. BLANCHARD, D. D.
President National Christian Association.

PENNSYLVANIA CONVENTION.

Washington, D. C., Feb. 18, 1904.

Dear Cynosure: I am able to announce the time and place for the Pennsylvania Convention in good season so the friends can make preparation to attend. We meet in the First German Baptist Church, Allentown, March 28 and 29. This church is on 12th street, between Turner and Chew. A street car may be taken to the door.

An excellent program is being prepared, and already there are indications of unusual interest. The welcome will

be extended by Brother Myers, pastor of the Free Methodist Church. The response will be given by State President Fretz. An address on "The Lodge Spirit," by Brother Landis, of Palmyra, will follow. With the appointment of committees, this will constitute the program for Monday afternoon from 2 o'clock.

In the evening we expect a Bible reading and address by Brother John White, of Steelton. The writer will likely occupy part of the time.

Tuesday morning there will be the usual devotional, followed by the reading of letters, election of officers, question box

and short addresses. Rev. J. W. Chambers, of Carlisle, is expected to lead in the devotional.

In the afternoon there will be the discussion of resolutions and more short addresses. Brother Jacob Snyder, of Altoona, Pa., will have as his subject, "Whited Sepulchres." Brother L. S. Bauman, of Philadelphia, has as his theme, "The Secret Society Menagerie, By One Escaped from the Cage."

President C. A. Blanchard, of Wheaton, Ill., and Rev. G. S. Seiple, of Chambersburg, are booked for the concluding addresses.

Friends in Allentown are cordial, and we judge there will be no difficulty in providing free entertainment for those who come from a distance.

Allentown needs our help. If the reports of the rescue mission workers are correct, this city is carrying an unusual load of sin. The thousands of girls and young men employed in the mammoth mills cannot have too much knowledge of the way of righteousness. Many of them know the other way too well. Our work will not be welcomed by the masses of this place. Lodges, dances, etc., seem to be the order of the day. We tried to secure a central hall, but found those in charge afraid to rent to us. The most popular churches will not be with us, but God will be with us, His Holy Spirit will guide and help us. Seeking souls will be helped into light and truth, and so we shall be blessed and the cause move forward.

Let those come who can. Let others contribute with prayer and money. After the middle of March, until the convention, I may be addressed through the General Delivery, Allentown, Pa.

My last trip was north to Philadelphia and Allentown, west via Reading and Harrisburg, through the Cumberland valley en route for home. I made many calls, and delivered fourteen addresses. A detailed account would be tedious for me, and of no great value to the reader. God blessed my efforts, as he always does. I was preserved amid sickness, and cheered on the way by the warm hearts and willing hands of friends. I met disappointments, but always found that "where there is a will there is a way."

If the coming convention gives blessing

in proportion to the effort we have put forth in its behalf, we may look for much. I am sure from what we see and hear we are to have an uplifting time. Every friend who possibly can should be on hand to enjoy the feast.

Yours for Christ and reform,

W. B. Stoddard.

FROM OKLAHOMA.

Billings, O. T., Feb. 4, 1904.

Rev. Wm. I. Phillips:

Dear Brother—I received yesterday the February issue of the Christian Cynosure and I have read it through from lid to lid with unflagging interest.

The Cynosure is growing in interest and value. How any real Christian can say that you (I may say "we") are on a bootless pursuit is beyond my comprehension! That report from Brazil is vastly interesting and instructive. It is a striking rebuke to the home Presbyterian Church as concerning her own course in our home land.

And just think of it—the most of the members of the Presbyterian Church in Brazil and the most of the elders and the most of the native preachers are not Masons; but the most of the missionaries from a foreign land are Masons! Do we not find in this one great cause of the lagging in the work of foreign missions and the cause of the holding back of the Lord's blessing. A religion that is carried from one land to another by Masons is not worthy of being propagated and the Lord is not going to permit it.

Your handling of our friend from San Jose is direct and to the point. There are many Lutheran preachers who do not hold with him. It is wonderful how these fellows bank on other people's ignorance and throw the charge of ignorance around like "firebrands, arrows and death."

I am going to report you some work down here before long. President Blanchard is right in insisting that we ought to press the battle to the gates. Why not? There is no discharge in this war.

Go on, go on; the moon never shed off a beam because the dogs barked at her. You are engaged in the Lord's work.

Cordially yours,

(Rev.) Wm. C. Paden.

WHEATON ILLINOIS CONFERENCE.

IN ASSEMBLY HALL, WHEATON COLLEGE, FEBRUARY 27, 28, 1904

A PART OF THE PROGRAM.

The conference was opened with devotional services, President Blanchard presiding.

The Relation of Secret Societies to Christian Experience.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—II. Cor. vi.: 14-15.

By Rev. Ernest Lee Thompson, pastor Methodist Episcopal Church, Steward, Ill. Brother Thompson is a successful evangelist as well as pastor, and will relate his personal experience in being delivered from the various lodges in which he has had membership, viz., Good Templars, Independent Order of Odd Fellows, A. P. A., Woodmen of the World, and Farmers' Alliance.

The Spirit and Example of Christ Jesus Our Lord.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John xviii.: 20.

By Rev. Wm. S. Jacoby, assistant pastor, Chicago Avenue (Moody) Church. Brother Jacoby was a Knight Templar Mason and Knight of Pythias and has a very instructive and interesting experience.

The Lodge in Relation to the Holy Spirit

Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me.—John xiv.: 6.

Neither is their salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.—Acts iv.: 12.

Who is a liar but he that denieth that Jesus is the Christ? He is an anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.—I. John ii.: 22-23.

When He, the Spirit of truth is come—He shall glorify me: for He shall receive of mine, and shall show it unto you.—John xvi.: 13-14.

By Rev. Newton Wray, recently pastor of Presbyterian Church in New York State, but now called to evangelistic work and located at Shelbyville, Ind. He is an

ex-member of the Junior Order of American Mechanics.

Free Conference, opened by Brother Julius Haavind, now and for some years past Sunday School Superintendent of the Humboldt Park Baptist Church, Chicago. He gave his experiences as a member of the "National Union," a fraternal insurance order, and told how it destroyed his testimony as a Christian and was fast wrecking his present as well as future life.

Secret Societies in Relation to the Church and the Home.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts xx.: 28.

Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder.—Matt. xix.: 4-6.

By Rev. Samuel H. Swartz, pastor of the Methodist Episcopal Church, Yorkville, Ill. Brother Swartz is numbered among the seceders from Odd Fellowship, and is one of the ablest preachers of the Rock River Conference.

WHY I JOINED AND SECEDED.

BY REV. ERNEST LEE THOMPSON.

It is said that there are places on the Rocky Mountains where one breath of wind determines whether the rain drops shall be salted with Atlantic or Pacific brine. Like that are our lives. They are subject to circumstances, strange and sudden changes, a visit from a friend, the taunt of an enemy, the reading of a book, the hearing a criticism, an accident, a trifle, a circumstance merely, may change the current of our lives and bring us to a different end than we had anticipated.

This is the first time I have ever appeared, in my fifteen years of public speaking, on such a programme and be-

fore such an Association. Why, friends, it seems but yesterday when I made my first alarm at the outer door of secrecy, and of my own free will and choice passed into the hoodwink of secretism, yet here I am to-day on the programme to testify against the institution to which I once belonged.

If you were to ask me for an explanation of this present action, I would have to rehearse the events of my life. Friends, no single event in our lives stands disconnected or alone. Thought is linked into thought, word into word, actions are dovetailed into each other.

Should I obey the mind of the flesh I would not lift up my voice to say a word, to utter a syllable to try to influence my fellow men against the lodge system. I tell you this, friends, I know that secrecy is the Diana of the present day. And ministers of the Gospel of Jesus Christ are among her shrine makers, and they are in the crowd that is ready to cry, Great is Diana of secrecy, whenever anyone raises the voice to speak a word—to testify against it. However, conscience bids me speak; since I know that God is back of conscience, I have come to the place where in His name I purpose to speak out and tell what I, myself, have experienced in these things. It is a testimony of course, and that being the case you will allow me, as I have been already doing, to use the personal pronoun and the singular number.

The human heart is so perverse that it wishes to do the things that are forbidden, just because they are forbidden. I do hope to help some who have already tasted of the forbidden fruit, and found it rotten at the core; who have already entered these lodges and found that they were not what they were asserted to be.

I was born of parents who abhorred secrecy and spared no pains to prejudice the minds of their children against it, and yet, and yet, that demoniacal or divine spirit of inquisitiveness turned and carried me into them. The whisperer in the garden turned the first pair into transgression because he said, "Hath God not said thou shalt not eat of that tree of the garden," and this suggestion that there was something now forbidden, something in the forbidden fruit made it desirable for them to know. It is so always. I

once had a hymn book on the fly leaf of which I had made some notations which were of interest to me, but not of any interest to anybody else; consequently, wishing to use it in my Sabbath services, I glued down the fly leaf and left the book on my pulpit and went my way. What was my surprise in a week or two, on lifting my hymn book to find that the leaves had been pulled apart so that every word was to be plainly seen. Someone had taken my book into their hands, the whisperer had said, "Yea, hath the preacher said, thou shalt not look upon the hymn book," or, "Thou shalt not look upon that particular fly leaf of the hymn book, but every other leaf thou shalt look upon, but thou shalt not look upon that, the preacher knoweth that therein lieth a secret which it would be desirable for thee to know," consequently up came the fly leaf. Now it is something like that in life. I am sure that the wholesale denunciation of secretism did not prejudice my mind against secrecy so much as the quiet statements of earnest and good men who said to me that they had to come out of these associations, on the ground of consecration, and on the ground of separation, that they might approach unto God.

I suppose I was 20 years of age before I ever had anything to do with secrecy in any form. I was a member of the church; there came to our town an organizer of the Good Templars, and he lectured in our church. I was a great lover of the church of Christ, trusted her ministers, believed in her doctrine, and was inclined to think that whatever was held in the Church of Christ was right, or ought to be right. I listened to the lecturer—I have forgotten his name—however, at the close I remained as one of the charter members of the lodge. I was disappointed the first meeting of the lodge after the organization, because I found, as our worthy secretary, a man whom I knew to be a tippler, a man whom I knew to be a disreputable character. And I saw in that lodge women whose husbands were at home, and men whose wives were at home. I saw them too familiar; I saw young men and young women who were tempted and made bold to do things by the example of these others, so that I soon stopped attending entirely.

I watched the outcome of it as a tem-

perance movement. I never could see that it did any good. I never could see that anything came out of it for the cause of temperance. Now that was my first experience in secrecy. I always regarded that as a kind of sideshow to the genuine article, like the penny side show at the big circus. I never regarded it as being much—amounting to much.

I must confess to you that the insignia, the paraphernalia and the display at funerals and other occasions of other lodges were attractive to me; that is to say, they held a mystery that I wished I knew. This inquisitiveness led me to desire to know something of these other societies. Still I remembered what my father had told me, and I believed what he said. Now this was the state of my mind when in 1889 I became a student at Cornell College at Mt. Vernon, Iowa. One day I expressed my opinion of Masonry to a student. This young man was a Royal Arch Mason, and I knew him to be a man of truth. He is a minister and was then a ministerial student. I have walked with him over the country roads; I have been with him in services in school houses and seen people converted, I knew him to be a true Christian and believed his word. After I had expressed myself he said, "Brother, what do you know about secrecy anyhow?" I said, I know what I have heard and what I have read. I was denouncing the Masonic lodge in particular, although I had little use for any of them, and when I told him what I had read and what I had heard, he said, "Not one word that you have spoken of here to-day is in Masonry; not one thing." Then I felt that I had made a fool of myself for speaking against something that I knew nothing about, and I said to him, "Kimberly, you will never hear me say another word about something that I know nothing about, never," and from that day until very recently I never have had one thing to say against these institutions.

Now I suppose my friend thought no more about that little occurrence, but it worked on me, and the more I thought of it the more I felt that I would like to know something about secrecy, about those secret orders. Consequently after some years had passed, and I was a pastor then on the Pacific coast, I took the

initiatory degree into the order of Odd Fellows, and I must say that the personnel of that lodge was superior to that of any other I have ever been in. There were merchants and lawyers, physicians and bankers—such men composed the lodge; they were the men of society in the place.

I was rather pleased with the two degrees that I took in that lodge, and still there was this under it all: I felt that as a minister of Jesus Christ I was submitting to that which was beneath the dignity of the office I filled, that is all—I felt that a man called of God to call men to the light, had no business to be hoodwinked and led about in the darkness and made a fool of. I heard snickering when I was taking my first degree, just a little; I felt then my face burn, for I knew I was being a clown for the crowd, and I felt ashamed of that.

I moved away from that place at the close of the conference year, taking up my residence in another town, and soon it became known that I was an Odd Fellow in the first degree, and my friends became solicitous that I should go into their lodge and take the rest of my degrees with them. I had some good friends in the lodge, members of the church that I was the pastor of, men that I thought a good deal of, and I do not question their sincerity as Christians. Well, finally I began to contemplate the step and told one of the men who had been speaking to me about it that I would probably come in at the next meeting, but before that time arrived I became so convicted over the matter, I became so burdened with the thought that I ought not to do it, that I got down on my knees in my study for hours, repenting that I had ever desired to go in any deeper into lodge mysteries and organizations, and promised that so long as I remained there I would have nothing more to do with it. Now I felt peace. I had wonderful liberty in preaching; I was in my fourth year of the conference studies, and besides having my pastorate held four revival meetings outside and saw over 200 converted.

Moving away from this place I broke down in health, the strain of the ministry and the extra meetings caused me to break down. The work I had done was

too much for my body, and perhaps a month after I had moved to a new place I broke down utterly, spent five weeks in the hospital, had about four operations before I finally came out, and then I was weakened, acute dyspepsia followed and for five years I hung between life and death. Now in this weak condition I was compelled to leave this charge where I was pastor at a good salary, and to move to the southern part of the State. I was in Oregon and in the southern part of the State, where there was a church of about 200 members without a pastor—in the years gone by this same church requested my appointment as their pastor—but now I was sick and, though they had no pastor, this people, after considering the matter, refused to ask the presiding elder for my appointment. I had told them of my condition, I had gained strength enough to do light work as a pastor, and could have kept them together, and have preached on the Sabbath, and could have done some pastoral visiting, but to do manual labor I could not. I endeavored to do so and nearly died from a hemorrhage, so the doctor said I must lift nothing. I had a wife and two children depending on me. Friends, that was the hardest hour I have ever seen since I have been a Christian. I told these people the conditions. They were glad to have my services two Sundays as a supply—gave me pleasant words and shouted hallelujahs while I was preaching, but when they knew my condition refused to ask for my appointment.

Now I was weakened in body and my heart grew very bitter at this. I felt bitter and said, Now I will never trust the church again. I had led hundreds to Christ through its ministry—I have opened the doors and received hundreds into the church to which I belong, and gave up every hope of worldly gain for the ministry of Christ, so I said, I will never trust the church, I will go into the lodge, and if I fail in health, if I have misfortune, I will be taken care of. That was my purpose in going into the lodge. I suited the action to the word, and joined the lodge, the local lodge in the town to which I moved at the close of the conference year, and there began to attend. I was made chaplain of the lodge. Well, I

prayed; I prayed there with all due sincerity, but you know my kind of prayers did not suit inside of the lodge room. I was surprised, and have opened my eyes after prayer to see them mocking me to my face, seen men, whose lives were as dark as the devil, mocking while I was praying; and I never left that lodge hall without feeling less a man than when I went into it.

Now all this I found out before I left that town, and I made up my mind I could not longer attend. It ruined me for my Sabbath services—kept me up until midnight when I would go out to some of its revels, some of its banquets, where the money was spent very freely, and where they had such a good time smoking and eating and having a good time after the lodge session was over, and I would come out of that many Saturday nights, sometimes at midnight, and go to my home, there to lie awake perhaps until almost morning, and then on the Sabbath feel that my strength was gone. The sins of the night before were before me when I went into the pulpit to preach the Gospel of Jesus Christ that makes men pure, and I would think of what I was in last night; so I said, I cannot go, I must stop attending, because I felt that my spiritual life was weakened by attending, and I quit attending, but still I kept my membership because I felt it to be a sort of an insurance.

Now let me say that up to this time I had entered the other lodges that are mentioned here on the programme. I had joined the Farmers' Alliance when I was pastor of a little country church, and had gone into the A. P. A. lodge at another place, and had taken out insurance in the Woodmen, but so far as they were concerned, they did not trouble me so much as my connection with the Odd Fellows. I kept that up, but the others I dropped out of. I did not care for them. There was, however, the thought always in my mind that as long as I was connected with the lodge I stood for what went on under the cover of it, and hence, every time I would be in a town, the first thing I would do would be to put the "three links" under the lapel of my coat, so that if I wanted to I could pull it out and let anybody see it, but in fact

I wanted most everybody not to see it. I have felt whenever there would be a great dance or a great "blowout," or anything, I had to condemn in my own mind, I did condemn it, yet what could I say from the pulpit. My lips were padlocked. I was not afraid to say what I felt I ought to say, but I was afraid of the boomerang, because always my conscience pointed back at me. In California I was attending a meeting given by Brother A. C. Bain, he was an evangelist. He said, "Friends, I do not know how it is with you, but with me, when the Lord took me up into this deep work of Grace, saved me from sin, purified my heart, He took me out of the lodge!" That is all he said, but it threw me under conviction. God knows I wanted all the power He had for me to help me lead men to Christ. I made up my mind that I had better come out, but my dues were paid ahead, and I was still weak in body, and every time I would think about coming out I would think about the time when I was sick and my family suffered, and I paid another year's dues and stayed in. I was in another meeting and a brother and myself were walking on the grass, and he told me how free he had been since he came out from these secret entanglements. I made up my mind that I would come out, but my dues were paid six months in advance, and when that time came around I had again argued myself into paying another year's dues.

Then I came back to Chicago and entered school at Evanston, and later went to the State of Maryland, where a great camp meeting was being held, and there while attending these deeply spiritual meetings, I again began to feel that I ought to quit the lodge. This burden came back upon my heart. I got tired of carrying it, and one afternoon when Dr. Fowler of Boston was preaching on consecration I became loaded down with conviction; once I thought I would leave the tabernacle, but I could not. At the close of his sermon I walked down the long aisle and knelt at the altar and told God I would be through now and forever with secrecy. While I was kneeling there a young man, a minister, knelt down on the other side to help me—he was not acquainted with me. Now as he was talking to me, I told him what was

the matter with me, and that young man, a very successful preacher in Indiana, reached his hand under the altar and said, "Brother, I am a Mason, and I covenant with you before God Almighty, that from this hour I have done with secrecy forever," and there we pledged. I think he kept his promise. As we arose at the close of the altar service another young man came and joined the covenant, so there were three of us.

I sat in a lodge hall one day when there was a burial under the auspices of the Eastern Star, and the biggest and most blasphemous white-headed infidel I ever saw in my life was the patriarch, is it? I do not know the name, but he stood there and read: "Seeing it has pleased our Heavenly Father to take unto himself the soul of the departed," and so on, and in my heart I said, you are a hypocrite or you would not read what you do not believe. I had no more than whispered it until the inner voice said, Have you not done the same thing yourself? I had to own up that I was guilty. I have walked down the street with my lodge collar on, and perhaps would be almost touching shoulders with some one that was bad in character, and while I was walking, I hoped no one would see me.

Now that is what I found. My experience was not singular. I found a preacher once, who had become chaplain of the lodge where he lived, and he said to me, "I had an experience the other day that almost made me wish I had not joined the lodge." Then he related his experience. A man had died who was a good member of the lodge, that is, in good standing, but he was a brewer and drunken bloat. That young minister stood there at the head of the grave and read that ritual service for that beast of a man, which told those who stood by that it had pleased our Heavenly Father to take unto himself the soul of the departed, and that our fellowship which was so sweet was broken but for a few days! He, as the representative of the Lord Jesus Christ, and the preacher of the things contained in this Holy Book, which says that no drunkard can enter the Kingdom of God, took part in such a ceremony. Said that young preacher to me, I had to contradict over that

grave and before the same people that I had preached to on Sabbath day, I had to contradict everything I preached to them every Sabbath since I have been here. And yet, my friends, you find men who are the representatives of the Lord Jesus Christ, called of Him, called of God, preachers of the light, preachers of the day, in these dark things.

Well, now, I am glad I quit it. The enemy has sometimes tried to make me sorry, the enemy has sometimes said—"Now suppose you get sick again, the church went back on you before, suppose you get sick again?" I am able to say to him, Now, Satan, look here! I am ashamed of that thing, and I ought to have trusted God; and if He wished me to die of starvation, as His follower, I ought to have been willing to have died of starvation; if He wants me to go to the poor house, I ought to be ready to pack my trunk to-day. No, the devil has put the hoodwink over my eyes for the last time. When God wanted to feed Elijah he took the scavengers of the desert and made them dainty waiters and waitresses to carry food to him. I will trust Him. And I want to say that since I have come out of secrecy my power as a soul winner has been wonderfully multiplied, and I feel the liberty in Jesus Christ that I felt before I went into the thing, and I praise Him to-day that I came out, and by His grace I will stay out.

You are not acquainted with my wife, but you will let me say this about her: I was never able to persuade her to join the Rebekah Lodge. Nobody was ever able to persuade her to go into the Good Templars Lodge; she has kept out of the thing, and she has always had the peace of God in her heart because she has done so.

The tree of evil grows along the path of personal indulgence.

History is the path God has left as he came down the centuries.

Conversion is the planting of the tree, prayer and contemplation the rain and sunshine that will make it bear fruit.

MY FRATERNITY EXPERIENCE.

How It Affected My Christian Life.

BY JULIUS HAAVIND.

I was actively engaged in church work as a young man, having given my heart to the Lord Jesus Christ when I was nine years of age, and I became a member of the church at that time, and was an active Christian until about the age of twenty-two, when, through the influence of some of my friends, I was prevailed upon to join a secret organization, and I can from that moment trace my downfall, for downfall it was.

You may ask why? Because one must compromise with sin, and a Christian who will compromise with sin will finally be overcome by sin. That was true in my case. All lodges are looking for young men. They want "young blood," as they say, and in order to get young blood they must have young men on their committees for getting up entertainments. I was very soon selected as a member of one of these committees to get up an entertainment. They all knew—most of them did, at least—that I was a Christian, but members of the committee suggested that at the close of this entertainment, which was to be musical and literary, we should have a dance. I said No, I cannot have anything to do with anything that pertains to a dance. They said, "You do not have to stay to the dance, you can simply help get up this entertainment, you do not have to stay there." This was the beginning of my compromise with sin. I did succeed in preventing the dance from being advertised; they simply got together, moved the chairs back and danced. I had the privilege of going home as did the others. That was my first step in the compromise: A little while later in this lodge a military company was organized. I became actively interested and was corporal of the company. They were to give a competitive drill with another company. I told them I could not go, I was a Christian. I had had experience in that other entertainment and I felt guilty, and I said no, I could not go, and they said, "Well, you are a corporal, you will knock the whole thing out if you do not go, and

we may lose." You can very easily see how it affected me. They said, "You do not even have to go in. You can go into one of the ante-rooms; you can come in at eleven when we have to drill, and as soon as the drill is over you can go home. I consented to that. You see that was my second compromise. Finally, through the fact of our Captain being elected Major, I was elected Captain of that military company. We were invited to give an exhibition drill at a masquerade ball. I said, No, cannot do it. The lieutenant said, "We will take care of that part of it, if you will come in and drill us; we will take the masks off at twelve o'clock, you can come there at twelve. I will form the company, and you can come in and drill them."

You see there was compromise No. 3. You can see how gradually the steps went down. The first time I went I simply went into the anteroom, and when the time came for the company to pass in, I went in and drilled the company. At the close of it I immediately put on my overcoat and went home. In fact, I had been sitting with my mother and talking with her. I had Christian training, as you all may know from the fact that I gave my heart to the Lord when I was nine years old. She could not see her way clear, but she thought possibly it was not just right to prevent the company from enjoying what honor they could get from giving the exhibition drill this way. Well, I yielded and went.

It was not very long before we had another invitation. That time I went a little earlier and went in and sat on the side and watched them dance until it was time for the drill to be given, and I then went in and drilled the company, at the close of which I stayed a few minutes, of course, to receive the congratulations, the compliments, which were very pleasant and nice, particularly as there were some young ladies who were very anxious to get acquainted with the Captain of the company, and they made very flattering remarks, which finally led me into a square dance. They invited me to dance, but I said no, I could not dance. They said, "There is no harm in a square dance." I have heard some Christians say there is no harm in a square dance.

You can very easily see how I went down step by step.

It was not very long until I went to dances, took dancing lessons, and I was in it full swing. Gradually I had been won away from the church. At first I was secretary of the Sunday school, but it was not long until I gave that up. I took to drinking. I had heard, "There is nothing like being a man and knowing what it is to be able to leave it alone." I thought I was a man, but I found out very soon I was not. I went down step by step. What brought me to my senses as to the power of drink over me was the fact that the church choir gave an entertainment at the house of the leader, and when I got to that choir, among my friends, I was intoxicated. You can easily see how the lodge dragged me down, step by step. That incident brought me to my senses. Very shortly after that I was in a revival service, and I was given a chance to decide and I did decide to begin my Christian life anew. I did not realize at that time that the lodge was the cause of my backsliding. At that time I was president of the National Union, Jefferson Council, No. 78, and had been president for three years. At once I saw that the way we were doing things in the lodge was not the thing for a Christian President of a council to be at the head of, and immediately I set about to make changes in my Council. I succeeded in getting a number of my friends into the lodge, so that we had a number of Christians in it. I put my foot down, and tried to Christianize that lodge. It was not long before they gave an entertainment; it was a stag party, and at that stag party of course everything had to pass through the President's hands, and instead of having liquor, as is usually the case, I told them I could not have anything to do with that, and so we had ice cream and cake. We had, as is usually the case, invitations extended to other lodges. They came there expecting to receive the same treatment they always had had before. By the way, the first time I was elected president of that lodge I had to pay for a keg of beer to be drunk at the close. They expected at this entertainment to be treated the same way that they had.

been previously. Instead of that the boys came around with ice cream and cake. They said, "What is this—a game of freeze out?"

Shortly after that I had an invitation to go to a meeting similar to this Conference. I objected. I said, "There is no harm in lodges. I have seen what good they have done." But I went one evening and heard Mr. Blanchard. I had never met him; in fact, I never spoke to him until to-day. If Mr. Blanchard had known my history, if he had known my life, he could not have described it any better than he did, and every once in a while he would say, "Is that not so?" "Isn't that so?" And I could not deny the things he said. For instance, the marching up and taking the oath with a Bible upon the altar. My first impression was that it was a religious institution. My only reason in coming here to-day is that it may be the means of settling some young man who is standing undecided, not knowing whether to go into the lodge or not. If you are already in a lodge, I would ask you this question: Is it not a fact with every young man that it has been the means of his downfall? The men that I have got to attend the lodge—I can see a difference in their Christian lives. I saw it was my duty to come out. I was then ex-president of the lodge and was a delegate to the Cook County body, and it was my duty to go around to the various Councils and have supervision over them. Now, where I had the power to prevent liquors coming into my own Council, I did not have the power to prevent it going into the Councils where I had supervision, and you can see that it was not a nice thing for a young man that pretended to be a Christian. I was now in fact superintendent of the Sabbath school. It was again a case of compromise on my part. I would go into that council chamber after the session was closed—men of these lodges will tell you that they are not allowed to bring liquor into the Council chamber, but they get around that in this way, they adjourn and have their refreshments. What a position for one who pretended to be a Christian, sanctioning these various things!

I had been talked to by a young lady that I was keeping company with. Young

ladies, if you have no desire to attend a lodge yourself, if you go with a young man that has, show him that it is going to have this same kind of effect upon him, and that the effect of the lodge is to kill a man spiritually.

This young lady was instrumental in opening my eyes in this way, not in convincing me, because a young man, you know, thinks he knows it all, but she was instrumental at least in prevailing upon me to go and hear President Blanchard. That lady, by the way, is my wife now, but I do not believe she would have been if it had not been for her faithfulness in this.

Mr. Phillips: Did you try to get the young men out of the lodge that you got in? And what success did you have?

A. To tell you the truth, that is the sad part of it. I met with very little success. They had become cold and indifferent to church work, and I had very little success in getting them out. The danger with a young man's going into the lodge is on account of the influence he may have in getting others to join. He has not got the same power to get them out.

Mr. Phillips: Were you superintendent of the Sunday school part of the time when you were in the lodge?

A. Part of the time, yes, sir. Afterwards I was brought face to face with the question that I must either give up the lodge or my Christian work. I would say this much, that as far as the Sunday school was concerned, that I was little more than a figurehead. I simply would come before the school and open it, and go through the form and close it—that was just about as far as my interest went, but after I had given up these lodges and devoted myself entirely to the work of the church, and the school, there was an immediate change in the school. We are taking a great deal of pride in our Sunday school, in doing what is called the home work. When I was in the lodge all my time was taken up in visiting the different lodges I had charge of, as it was my duty to visit the Councils and encourage and help them along.

Q. You say the National Union was an insurance society? What objection do you have to belonging to that?

A. At the conclusion of the session, under the good of the order, they would have these things I spoke of, the stag parties and the liquor and so on.

Mr. Phillips: Did you have a burial service?

A. Yes, sir, the National Union had a burial service, of course. A feature of it was that it would lead you to think that a person was going to heaven, and the brethren would finally meet him there—the same thing is in the Sons of America. The burial service taught that you would meet in the Camp above.

Q. Would you advise a man to go into the order for insurance?

A. I would not, for this reason—that I do not believe anybody ought to go into an organization of that kind unless he is willing to help build up that organization, and how can a Christian give his time to building up organizations that he knows to be wrong, no matter if his family is going to receive a benefit.

Mr. Blanchard: What do you think we ought to do to prevent young men from going into the lodge—what can we do to get hold of young men; how can we reach them?

A. The only way I know of is to have just such meetings as this—to show them the evil effects that the lodge has upon Christian young men. I believe that this result ought to be reached through the Sunday school.

Mr. Ferris: Do you believe in taking that up in the Christian Endeavor?

A. It was in the Christian Endeavor of the Moody Church, I believe in a Monday evening, that I heard this.

Mr. Phillips: What lodge was it you were a member of?

A. The first was the Patriotic Order of Sons of America. I got into that through their claim of patriotism. It was when Fifer was running for Governor, and they were making a great deal of the "little red school house." If we were as active to get people to become Christians as they were to get men into the lodges, it would be well. The last order of which I was a member was the National Union.

Mr. Blanchard: Did the Patriotic Sons of America have liquor in their lodge rooms?

A. No, they did not, but the way they

got around that was by organizing a club which would be composed of members only of P. S. of A., and in that club they would dance and have liquor, and they were all members of that order.

SOUTHERN ILLINOIS CONFERENCE.

BY REV. R. W. CHESNUT.

Dear Brother Phillips:—I desire to report that I held an Anti-Secret Conference in Houston, Ill., in the United Presbyterian Church, on February 4, 1904.

The object of this Conference was to stir up the energies of the local ministers and laymen, who might be interested in advancing our cause.

The program as arranged contained three addresses by the following speakers: Rev. E. A. Crooks, Rev. C. C. Kyle, and Rev. E. G. McKibben, and also a lecture by Rev. R. W. Chesnut. Rev. McKibben was unable to attend on account of ill health, but otherwise the program was carried out. Messrs. Hunts and Finley also took part in the extempore discussions.

The audience was small, but the meeting was beneficial to those who attended.

I will continue to hold such conferences when opportunity is afforded me.

I am glad to say that some literature was readily accepted, and a few small orders received for books, and two subscriptions to the Cynosure.

Two weeks ago a converted Jesuit priest lectured in Marissa for two nights, and among other things he said that he belonged to six secret societies. He wore a Masonic badge, but said that the church would be much better off if there were no secret societies. He also stated that when he was a priest many confessors came to him who were Masons and Odd-fellows and that he obtained all the secrets he desired from them. Indeed they could not have their sins forgiven unless they revealed everything. This they were ready to do, as the priest is sworn never to reveal anything he hears in confession. However, this amounts to nothing since the priest is as God while in the confession box, and as man while out of it, and he is not responsible when he is as man for what he did when he

was as God, so his oath to secrecy while in the confession box does not bind while he is out of it. So we see that the priest can change from god to man at will, and the poor dupe who confesses his sins and his secrets does so only to be mocked.

This ex-priest said to the Oddfellows present: "You think no one knows your secrets. You are mistaken, for when I joined the Oddfellows I knew just which way the goat was going to buck before I entered the room."

He claims that the Jesuits are in all the secret societies in order to know their secrets, and that their secrets are all known to the Church of Rome.

Marissa, Ill.

THE PIONEERS' LIFE ASSOCIATION.

The above named fraternal mutual-life insurance lodge is no more. The story runs as follows: "The Pioneers' Life Association was examined by the Minnesota Insurance Department last summer and in his report on this examination, which was received about the 1st of October, State Insurance Commissioner Dearth stated that unless the association could make a substantial increase in its membership before the first of the present month (January, 1904), he would not feel warranted in giving license to continue the business. Himpereed by lack of funds, the association saw that this increase in membership could not be secured. Only two courses therefore remained—to go into insolvency, or transfer to another company." —(Rock Co. Herald, Luverne, Minn.) December 23d last the organization was therefore dissolved and the membership transferred to the Bankers' Union of the World, of Omaha, Neb.

This done and the ex-Pioneers or Banker-Pioneers feel a little at ease once more, a flash of electricity runs over the telegraph wires stating that the Bankers Union is in the hands of a receiver.

How now about the boast made by such secret societies: "A member in good standing in our order knows that his family will not suffer want when he has done with life. He knows the gaunt wolf will never bark at his door. He knows that at the hour of his death he leaves a legacy that will serve as a

bulwark against the tides of poverty. He knows that trees he now plants will some day bear rich fruits, and he knows that he has an interest in a bank that will never break, and on which no run will ever be made."

Do not such words sound like the most bitter irony in the ears of many a poor deluded Pioneer? And would it not be better for all Christians to keep away from all these Godless and Christless secret societies and to follow the instructions of Scripture to diligently work and pray and put their confidence in Him who has promised to minister to all their bodily and spiritual needs, to be "a father to the fatherless, and a judge of the widows," and who "relieveth the fatherless and widows, but the way of the wicked he turneth upside down."

(Rev.) J. H. Lunde.

Hills, Minn., Feb. 2, 1904.

Wetumka, Indian Territory, Jan. 5, 1904.

I am glad to tell you that the Lord is making even my enemies to be at peace with me. After I distributed some Christian Workers' tracts some of the lodge members said some very hard things about me, but are now among my best friends. Many are convinced that I am holding up the true standard.

S. F. Proctor.

WHEATON COLLEGE.

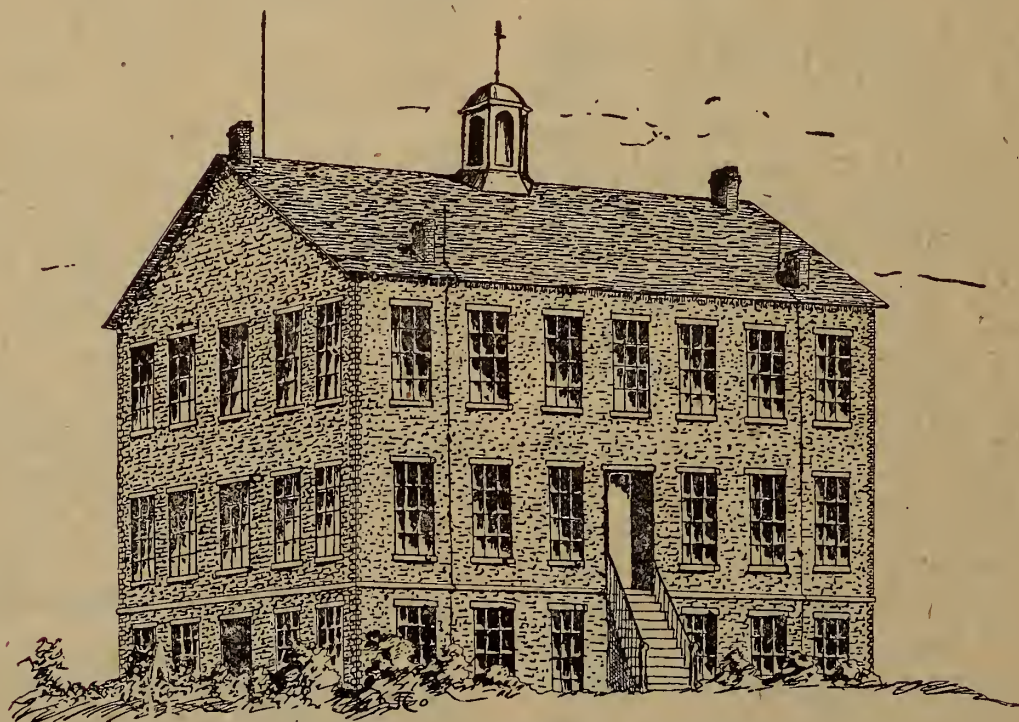
The readers of the Christian Cynosure need no introduction to this institution, which has for years stood for the Kingdom of Christ, and against popular evils. Its first president was also the first editor of the Cynosure, and now both the College and the National Christian Association are presided over by his son. Many of those who are rendering yeoman service in the anti-secrecy and other reforms, were trained within its walls. It is of the utmost importance that such an institution should not only be kept alive, but that it should be well equipped for the work of Christian education.

In many ways the College has been blessed, and has been a blessing to the world. It has sent out thousands of young people who have been faithful to its motto: "Christo et Regno Ejus." With hardly an exception, its graduates

were professing Christians at the close of their courses of study, many of them having accepted Christ as their Lord while students. About forty per cent of the male graduates entered the Christian ministry. Missionaries have gone from its halls to China, India, Turkey, Bulgaria, Africa, Mexico and possibly other countries. As I read its list of graduates, I notice only one, who, as far as I know, ever joined a secret lodge. A prominent business man of Chicago writes of its students: "One of the leading traits found in those who have studied in this College, is a belief that there is something to be done in the world and a hearty purpose to aid in doing it."

last eight years, when most of the building enterprises were in progress, they donated over \$18,000 in this way, besides making liberal cash donations.

This year, the Trustees, feeling that the burden of sustaining the College has rested too largely on the faculty, are making an effort to secure enough money to pay salaries in full, and also to add to the permanent funds of the institution. They have asked me to assist in this work, and it is for this reason that this article is written. Many of the readers of the Cynosure are interested in other schools which hold principles similar to those advocated here, and it is not the purpose of this article to lessen the interest taken in them. If, however, there are



WHEATON COLLEGE—1866.

In material equipment, too, the College has been favored in many ways. The one plain, three-story building which was on the campus when I entered the institution as a student in 1866, has more than quadrupled in size, and is not as lonesome as it used to be, for it has four neighbor buildings belonging to the College. All these buildings are thoroughly warmed from a central heating plant and are in excellent repair.

The College is also blessed with an able, enthusiastic and devoted band of teachers. Those who are on the salary list have, since 1878, consented to donate to the College each year unpaid balances of their salaries, so that no debts are incurred for current expenses. During the

those who would like to show their appreciation of the work done in Wheaton College, by sending donations, large or small, such sums will be gratefully received and acknowledged.

A handsome little pamphlet has been printed on the College Press containing illustrations of the buildings and testimonials respecting its work. Any one interested can secure one of these by sending a postal card.

Communications may be addressed to
H. A. Fischer,
Wheaton, Ill.

As one dollar increases the power of another, so good deeds multiply the blessings of one another.



Obituary.

REV. T. P. ROBB, D. D.

The Rev. Dr. Thomas Plants Robb was stricken with paralysis February 1st. A few days later fever set in. February 17th the vital powers gave way and the spirit returned to God who gave it. He was conscious through all his illness, even to the last day, recognizing all his friends, and, though speechless, gave unmistakable evidences of the peace and joy which characterize the soul that is in union with Christ.

Dr. Robb was born in Washington County, Pennsylvania, April 5, 1843, graduated from Muskingum College, New Concord, Ohio, in 1867; entered the Theological Seminary of the Reformed Presbyterian Church in Allegheny, Pa., the same year; was licensed to preach April 12, 1870; was ordained pastor of Garrison Congregation, Fayette County, Indiana, May 16, 1871, resigned the charge in April, 1874; was installed pastor of Sharon, Iowa, R. P. Church, July 6, 1874, and continued its pastor until death. He married Miss Catherine Marshall, of Dayton, Pa., October 16, 1872, and was the father of six children, three of whom, with their mother, survive.

He was stricken down in the midst of the activities of his ministerial life. His intellectual eye was not dimmed, his mental powers were not abated. To human minds it seemed that he was in the midst of his usefulness, but He who sees not as man sees said, "Servant, well done; your work on earth is finished, come up higher."

He was an able and a faithful minister of the Word; he had power in the pulpit and on the platform; his services were in demand at communions and as a speaker in reform meetings. He was deeply interested in all reforms. He was always to be relied on in anti-secrecy work, was ready to arrange for meetings to discuss the subject, to attend them when in his power and to support the cause by his voice and by his means. He will be greatly missed by his co-laborers in reform work.

We might speak of his social qualities,

and of his qualities as a pastor, but we forbear. He did a noble work. He fought a good fight, he has finished his course, he has kept the faith, henceforth there is laid up for him a crown of life.

The workers are falling one by one. God will raise up others to take their places. His work will not fail.

C. D. Trumbull.

Seceders' Testimonies.

CONFESSION.

"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Also, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."—Leviticus 5: 1, 4 and 5.

Now, therefore, in compliance with this Word of God above quoted and much more not referred to, I do hereby confess:

First: To having, within the last fifty years, been a member of many secret, oath-bound societies, prominent among which are the Ancient, Free and Accepted Masons and Odd Fellows; and to the various organizations, Ancient Order of United Workmen, Knights of Honor, Red Men, etc., etc., some six or seven different fraternities, until some twelve years since.

Second: I always sought, and successfully, too, to reach distinction among the membership, save in the Masonic Order, in which I was an active member for only a short period in '63 and '64. I, therefore, know the influences and tendencies of such organizations not only in the United States but in other countries.

Third: From my personal knowledge, I am fully persuaded that the whole trend of secret societies is in large measure detrimental, and in some respects destructive, to one's best interests personally, domestically and morally, as a husband, a father, as a citizen and especially as a Christian.

Fourth: The oaths and obligations of

all these and kindred organizations cramp the life of a member in such a way as to largely warp his nature and lead him away from more binding and obvious duties and to so control the finances of its devotee and occupy his time and labors as to impair and in many ways cripple one from the conscientious discharge of life's important duties. At the same time one is bound by implication to favor a member more than one not a member, when not in the wrong, and in Masonry, especially in its higher degrees, to defend a member and uphold him even if known to be in the wrong.

Fifth: Morals are corrupted by such association of men only—without the restraining and refining influence of women. Especially in matters of alcoholic drinks, they only put a check upon the drinking habits of members for a time.

Sixth: The oaths and obligations in all secret orders are forbidden in the Bible and therefore wicked and hurtful. More particularly in the Masons, the oaths are not only blasphemous, barbarous, inhuman, fiendish and a travesty upon the so-called civilization of the age but the significance of said oaths and obligations are expected to be fully and carefully followed out and kept, as in the case of the murdered Morgan, in the State of New York, in the first half of the 19th century.

Now, therefore, in view of the foregoing facts and others, not mentioned, I do hereby confess my full belief in the damaging character and tendency of oath-bound secret societies and here declare that I regret my former association with such organizations and declare I will in coming life, so far as possible, discourage people from joining such orders and in every possible way expose them, especially to those of God's children with whom I may come in contact, while I will in all respects keep from them myself:

I also hereby affirm that I have written this statement wholly on my own responsibility and free will with a desire to raise a warning voice to all who will hear, and say, "Come out of her, my friend, and be not partaker with her of her evil deeds." A. W. Lane.

A mean neighbor and a refractory nerve are the cause of much disquiet.

Leavenworth, Kan.

The worst enemy of the prohibitory law in Kansas is lodgery, the Elks, Eagles, K. of P. and Masons being especially inimical to the law, the last named not so much as opposed to temperance as in the protection of its offending members.

C. F. Needham.

A SECEDER'S DECLARATION OF INDEPENDENCE.

Wm. Conn, Undertaker and Embalmer,
Calls Editor and Pastor to Account.

Philadelphia, Nov. 12, 1903.

Dear Sir:

In looking over your "The Brethren Tidings" this month, I came across a new order.*

I was surprised to see it as it is a thing that you or yours had no right to put into your paper. I think that it is an insult to any one that belongs to lodges. I am a great man for lodges and I can say for myself that I come in contact with persons who are better Christians than you will find in the churches. Secret societies are not any more secret than a man's business. He don't want everybody to know his business, and so it is with the Lodges.

Hoping that in the future you won't stoop so low as to let such a thing appear in your paper again. As for myself I will not have anything to do with a man that runs Lodges down and if I should see anything again like it in your paper I will take my advertisement out.

Hoping you won't feel out of sorts about it, as I am a man who generally says what he means, and then I am as good friend as ever.

From yours,

Wm. Conn.

*"A new Order has just been born in Chicago, called "The Lions." We have now in the Zoo the Owls, the Eagles, the Moose, the Elks, the Buffaloes and the Lions. We have not yet heard from the Asses and don't know whether they are coming or not. Yet to our own personal knowledge, if there is any place on earth in which a man becomes an ass it is in the lodge room. The Asses! How appropriate! Why not organize? In the meantime the church and the prayer meeting languishes because it is feeding this menagerie of Elks, Moose, Buffalo, Lions, Owls and Eagles, with its own precious flesh and blood. The imperative call

of the Holy Ghost to-day to the preacher is, to cry aloud, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—The Brethren Tidings, Louis S. Bauman, Editor.

Reply.

Philadelphia, Pa., Nov. 14, 1903.

Wm. Conn, Philadelphia, Pa.,

My Dear Sir:—Your note is at hand. It is nothing new for me to get such notes by mail, or verbally in person, I assure you.

Of course, in your estimation, I have stooped very "low;" but I trust, my dear sir, that I have not yet stooped so low as to close my lips to keep you from closing your purse. Have you any idea that I am one of those preachers whose pen runs after the favor of any man, or whose tongue can be purchased by the gold, silver, or friendship, of even a dearest friend? If so, I assure you, you know me not. I can step out of my editorial office and my pulpit too, if need be, and sweep the streets before your doors for a living, but I cannot stoop so low as you would have me do.

I am not commissioned, sir, to please men, or preach their theories or opinions. My message to men is the message that Jesus Christ hath sent me to declare. If you have any desire to know what that message has to say concerning your much beloved oath-bound secret societies, turn to the following passages therein:

Matt. 5:33-37. Ponder closely every word, especially these: "Whatsoever is more than these cometh from evil." Read also, James 5:12; John 3:19-21; John 18:20; II Cor. 6:14-18. If in the light of these scriptures you can show me that I am wrong in my condemnation of oath-bound secret societies, then, sir, I will go down on my knees and apologize for what you are pleased to look upon as an "insult" to you and your fellows. Our little church over here on the corner is not very big, but she is big enough to stand in this evil generation for a whole gospel, contrary to the likes or dislikes of men.

So I can say to you now, and with a Christian spirit, I trust, that if you don't

want to advertise in a paper that takes this stand, you are at liberty to withdraw the same. For we will certainly continue to "stoop so low" as to fight the oath-bound secret societies, even though every last one of our advertisers should do as you say you will do.

I am glad that as I "stoop so low" I have some good company "stooping" with me. I am glad for the fellowship of John Hancock, Samuel Adams, Thaddeus Stevens, Wendell Phillips, U. S. Grant, Chief Justice John Marshall, Millard Fillmore, John Quincy Adams, Chas. Sumner, Gerrit Smith, Daniel Webster, Chas. G. Fleming, Joseph Cook and others who have been in the fight, and I expect to quote all these men in the "Tidings" soon.

As to a man making an "ass" of himself in the lodge, I think I knew what I was talking about. Have I not rode your detestable "goat?" Have I not been a leading official in the local lodge of a large order? Do you want me to "peep" and prove how much I know about you? Do you want me to explain how I myself made an "ass" of myself by innocently submitting to what in my lodge they were pleased to call the "Oriental Degree?" I hope I may never "stoop so low" again! May I never "stoop so low" as even to describe it! Would you want me to reveal all the foolish, silly, oftentimes vulgar nonsense unworthy of boys of a dozen years, in which I have seen old men indulge into the far hours of the night, while wives and babies were at home pining for the presence of husbands and fathers? Do you know why I left the lodge? Because I became a convert, not to the church, but to Jesus Christ. I promised Him that I would follow Him and Him only, and He has never yet led me back to the old lodge.

Am I now to be "cast out of the presence of all good (?) men" because I say a man who permits himself to become the victim of a scene which I would blush to describe to a decent man, is an ass? Am I to have my "throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours," because I am opposing an institution which is of Satan? Or, am I to

go and join poor Morgan at the bottom of the Niagara if I dare to speak as he spoke? So be it, if I can only have the blessed privilege of entering into the presence of my God. "It is better to break a bad vow than to keep it." "We ought to obey God rather than men."

As to the fact that you come in contact with persons who are "better Christians than you will find in the churches,"—the oracle has spoken! So be it! Hear it, all ye church members everywhere!

I, too, say that I "hope you won't feel out of sort about it, as I am a man who generally says what I mean, and then I am as good a friend as ever."

Kindly notify me at once if you desire your "ad." taken out; and also, if you would have any objections if I should publish your letter to me in our next number, either with or without your signature. I think it will make interesting reading, don't you?

I remain, sir, with my best wishes for your eternal welfare,

Faithfully yours,

Louis S. Bauman.

Newspapers and Reform.

WOULD CHRIST JOIN ?

(The Masonic Chronicle of January, 1904, in an editorial, attempts to prove that if Christ were on earth he would join the secret societies of to-day. The argument is not new with Masonic writers and the value of it is that of assertion without proof.—Editor.)

Christ was not a Pharisee nor a Sadducee. There was only one other division of creed or clan in Judea, the Society of those who were neither of the above, but the Essenes. The Essenes were a secret, benevolent, humble people, or society, and their work was to do good among the needy and afflicted.

Their work was not heralded from the housetops nor in public thoroughfares. Their work was done quietly and secretly—the results, only, of their good deeds became manifest to the general public. As a leader among the Essenes Christ was known by the public—his brethren were bound to Him by the most solemn ties. His overshadowing intellect and the wisdom of His words gave Him promi-

nence among the multitude, and when He desired to be alone with His Brethren and friends He withdrew—turned aside and communed with them.

The Essenes were bound together by ties of mutual relief, friendship and benevolence, ties that were binding as the most solemn oath. Their code of ethics was three-fold—"The love of God, of virtue, and of man." They were "the forerunners of many secret orders"—the first and most prominent of which, probably, was that now known as Freemasons. They were not "the multitude," but the select, who were initiated into their order, or associations, with impressive forms and ceremonies, accompanied by symbols denoting the various characteristics of the organization.

This is the kind of society Christ and His disciples were members of at the beginning of the Christian era, and it is reasonable that Christ, having been a member of a secret society when upon the earth, were he here now, he would join the benevolent work of the organizations now existing, pledging to do the work of his Father in feeding the hungry, clothing the naked, visiting the sick, burying the dead, caring for and educating and rearing the orphan, and in being "a husband to the widow," as the Scriptures and laws of God and humanity require. Yes, we repeat. He would join with the secret society of to-day in their great work of fraternity and mutual help, just as the spirit of Christianity and the brotherhood of man require of men to-day everywhere.

—The Masonic Chronicle.

Christ said, in Matthew 10: 27, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops."

THE ACME OF LABOR UNIONISM.

What labor unionism means when full-fledged is thus expressed in the Labor Leader, of Lancaster, Pa.:

Labor is now supreme in New South Wales. No employer or employe is allowed to appear in court in a labor case unless he belongs to a registered industrial union. It is illegal to employ free labor when union labor is available.

Whether the employers and employees of the United States who do not as yet

yield to the demands of unionism (and they form a large majority of their classes) will permit such a condition to arise here is a question yet to be fully settled. The trend is strong in that direction. When it becomes "illegal to employ free labor," where does the freedom come in? That expression, however, is an admission that union labor is not free—an admission that tells a great truth, and lays bare a most pitiable, yea, abject, condition. Think of the masses of men, supposed to be intelligent, skilled in their handicraft, and claiming to be capable of directing every employer in the proper manner of conducting his business, then persistently placing themselves in a position where they must admit that they are not free laborers! And such a consummation—the denial of legal rights to free laborers—is deemed something to boast of, a great move in the interest of labor!

To add to the Leader's evident satisfaction with such a condition, the editor says, "When Parry hears this he will issue another proclamation." Well, in the face of such a prospect, it would seem that even the "blind leaders of the blind" would be able to see the necessity of at least a warning from some source. Surely those who welcome such conditions are hardly safe custodians of "supreme" power in any country. The tyranny of capital, as far as it has yet been manifested, pales into insignificance before such a prospect.

Those who regard the doctrine of Christ, which is embodied in the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them;" those who regard the commandment of God, "Thou shalt love thy neighbor as thyself," will not be found in confederacies which seek to deny to any man his legal rights. In a time when there was a marked rejection of the commandments of God, His prophet said: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and

let Him be your dread. And He shall be for a sanctuary." Isa. 8: 11-14. This is good counsel for to-day.

—Signs of the Times.

MENE MENE TEKEL UPHARSIN.

The Modern Woodmen are now up to their eyes. At last the authorities have gotten their eyes open to the fact that they have been doing business by unsafe and unreliable methods. A new table of rates much higher than the old table has been prepared and recommended to the Supreme body for ratification, which it is hoped that body will accept.

The deputies of this institution can now call a halt and cease clamoring to the public that they offer the cheapest insurance in the world. We are glad to see the authorities meeting the condition that confronts them, and accepting valuable lessons given them by the Knights and Ladies of Honor.—K. of H. Chronicle.

On the same page we find the following, which will show what even a "fraternal" opinion of one order is, whether too good a claim is made for another or not. We have yet to be convinced that an order can long survive after its table of rates becomes really "scientific," but demonstration brings conviction, and it is open to any order to try the effect of straighter business on the class that runs after insurance myths.

Wisdom of the Knights and Ladies of Honor.

Many Fraternal Associations have already seen the wisdom of the laws enacted by the Supreme Lodge of the Knights and Ladies of Honor; changing the assessment rates from the old and unbusiness-like method of taking up a collection each month to cover death claims occurring the previous month, and have followed in their wake.

The Modern Woodmen see the folly of the course they are pursuing, and soon will, it is hoped, do as did the Knights and Ladies of Honor—adopt a scientific table of rates—for it is well known that something in this world cannot be purchased for nothing.

The Knights and Ladies of Honor have always led the van in business methods. The cry of cheap insurance proclaimed on the streets, highways and house-tops by the unthinking, has become a stench in the nostrils of all thinking people. Wed a member to the Order this Silver Jubilee Anniversary, and thus give evidence of your faith in the Order.—K. of H. Chron.

Success is like a four-leaf clover, found only by those who are looking for it.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVI.

CHICAGO, APRIL 1904.

NUMBER 12.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

ANNUAL MEETING

Of the National Christian Association,
May 12, 1904.

The annual meeting of the National Christian Association will occur on Thursday, May 12, 1904, at 10 o'clock, a. m., in the Central Young Men's Christian Association Building, 153 La Salle street, Chicago, for the election of officers, and the transaction of other important business.

Charles A. Blanchard,
President.

J. M. Hitchcock, Rec. Sec.

NEW ENGLAND CONVENTION.

On April 5th and 6th, in the Tremont Temple, Boston, will convene the Annual Convention for New England. Among the speakers are Rev. Dr. A. C. Dixon, of Boston, and Rev. Alex. McKenzie, Cambridge, Mass.

The Pennsylvania State Convention met in the First German Baptist Church of Allentown, March 28th and 29th. We regret that the Cynosure had to go to press before report of that Convention came to hand. In May we trust to present some of the helpful things from the good program of this Convention.

The Board of Directors has appointed Mr. Herman Hoover, of Thurston, Ohio, agent and lecturer under Elder Quincy

Leckrone. We hoped to have a report of his work in this number of the Cynosure, but have failed to receive it. When do the Ohio friends want to have a State Convention? Two agents in the State at the present time, and the coming of Rev. W. B. Stoddard to the annual meeting in May, ought to insure, if taken advantage of, a strong and helpful State Convention in that State.

We understand that Rev. M. E. Remmele, of Clarksville, Michigan, pastor of the Wesleyan Church in that place, will give the month of April to lecturing for the State Committee. We hope to have more definite information soon as to the plans of the State Committee and of Brother Remmele, and to have a good report from that State for May. We are certain that the Michigan friends ought to write to their agent at the above place and give him all the encouragement and help possible.

There are those who have two or more Cynosures working for them each month, thus making character for other homes and hearts. It is a privilege to send the Cynosure to those not subscribers, for which we ought to thank God, for it is fitting up a temple of praise for such in the life to come.

The last Cynosure contained the substance of the remarks of Rev. Ernest Lee Thompson at the Wheaton Conference. In many localities the circulation of his testimony as a pastor of the M. E. Church would be very helpful. He has issued a booklet of thirty-two pages, with cover, giving his experience, which will be sent to any address on the receipt of ten cents, by J. K. Graybill & Son, Printers, Harvey, Ill. The title of the book is "Dis-lodged; or, Why I Joined and Why I Left It."

ELDER WOODSLY'S CHRISTIAN SCIENCIN'.

BY MRS. CALEB LARRABEE.

I don't know as I was ever more put out in my life than I was when Elder Woodsly turned Christian Scientist. Not that it was any loss to Nabeh. My land, we haven't had as comfortable a winter fur a coon's age as we had that winter he was Christian Sciencin'; but I did feel for them poor motherless childern; him a rarin' round the country, neglectin' his work an' tormentin' folks that was workin'. My! my! If ever Caleb was mad it was the day Elder Woodsly come over to tell us all about his Sciencin'. I allow I'm not any narrer-mindedder than other folks, an' I alwus say that there's some good in every religion that I ever heerd of, but to see that man come into our cellar—we was washin' an' Caleb was runnin' the washin' machine—as I was sayin', that man come in, a leavin' the door open behind him, an' stompin' the snow off his feet all over the floor an' set down by the fire on the end of the bench where I was starchin' things.

An' says Caleb, "Purty cold this mornin'."

"Cold," says Elder Woodsly, unwindin' his big woolen comforter off his neck an' stickin' his toes a'most into the fire, "there ain't no cold, Caleb Larrabee."

An' Caleb just looked at him an' says, "What?" and then that man started in an' sech a jumble of the Bible an' Mrs. Eddy an' tomfoolery I never heerd. He allowed we wouldn't be cold or hot if we'd jest think we wasn't, an' then he rattled off a lot of stuff jest like a poll parrot about "inherited instincts," an' "mind bein' more than matter," an' "these miserable bodies of ours." Well, there was him a takin' up all the fire an' a shovin' my pan of starch nigh off the bench, an' there was Caleb a-arguin' with him, mad as a hornet, and there was the washin' standin' stock still, an' it goin' fur eleven o'clock. An' I jest got that out of patience I couldn't put up with him any longer. An', says I—an' I tried to speak pleasant—says I, "Well, Brother Woodsly, I allow it's all the same to you where you set, bein's you don't mind whether you're cold or warm; an' this miserable body of mine is just freez-

in', so I'll give you this box over here by the door. It's kind of handy to believe that way, isn't it? I allow you'll be givin' all your winter clothes to the poor." An' land, he didn't set there more'n two minutes till he allowed he'd have to go home, an' off he went. An' sech a time as I had with Caleb an' the washin'. He declared he'd been turnin' that machine full fur an' hour, when he hadn't moved it since that crazy-Jane came into the cellar.

Well, we all worried a good bit about them poor childern, an' along towards Christmas everybody was glad when Elder Woodsly's sister come to stav with him an' keep house. She was dreadful set in her ways, an' bein' a good bit older than the elder, an' havin' considerable money an' nobody but him to leave it to, why he didn't dare contrary her like he used to Sister Woodsly.

Well, as I was sayin', we was all relieved to know that the childern was bein' took care of, when lo an' behold, what does she do but ups an' turns Christian Scier. Sister Meachem come over to tell me just as soon as she heerd it, "an'," says she, "she's ten times worse than he is."

Well, all at onct it come into my head that neither Sister Meachem nor me hed been over to see Miss Woodsly since she'd come, an' so we made it up to drive over the next afternoon.

We got airly dinner an' got there jest before the elder got home from market. The childern were all at school. It was a raw, windy day, an' we was jest chilled to the bone. She took us into the settin' room till we took off our bonnets an' then we went out to the kitchen with her while she got the elder's dinner. He was jest comin' in as we set down. I looked at Sister Meachem an' she looked at me. That man had no overcoat on nor no comforter, nor no mittens, an' he was jest blue with cold. His teeth chattered when he spoke to us, an' he walked up to the stove an' reached out his hands towards the fire, but his sister jest whisked in right in front of him. "Well, well," says she—oh, so cuttin'—"what in the world are you a holdin' out your hands fur?—there ain't no heat in that stove. There ain't no heat anywheres, it's all in a body's im-

agination. Jest you set down there at the table, an' I'll lift the potatoes." An', says she, turnin' to us, "I allow you've heerd I'm a Christian Scientist. Ezra has converted me, an' I tell you it's jest grand. Why, when I think of the cookin' it saves, I wish I'd a heerd of it long ago," an' she set the potatoes on the table an' got a pitcher of cold water an' a glass.

An', says Ezra, "Ain't there no coffee, Sarah?" An' says she, "Coffee! What's coffee' an' what's tea? Nothing but imagination. I've just been readin' them blessed words of that wonderful woman this mornin'. I was allowin' to mend them socks of yours, but I was just a readin' 'there's nothin' real but mind. Determine that a thing is so, and it is so.' Now you can't put socks on your mind, an' I jest determined that there was no hole in the heels of them socks, an' so there ain't."

I jest allowed she'd gone crazy, but that wasn't a patchin' to the rest. Ezra drunk about a half a glass of water an' says he, "Seems as if I'd like milk better'n water." An' she flew up in a tantrum right off.

"Ain't you ashamed of yourself, Ezra Woodsly, to go back on your principles that way. I was hopin' Mis' Larrabee an' Mis' Meachem 'ud be brought to see the light; an' I've bought a hunderd' of Mis' Eddy's books with the money you giv' me to git coffee an' tea an' sugar, an' I'm goin' to give one to everybody that comes." An' she went up stairs an' come down with two books. An' she give us them, an' says she, "Jest read a chapter every day an' it'll change your whole life. Why, last week I read 'there is neither sweet nor sour, salt nor fresh,' an' now I don't bother saltin' the bread nor the fried potatoes, an' I don't put any sugar into anything." An' she looked at Ezra an' says she, "I allow in a little while we kin lay in a load of sawdust an' live on it all the year round."

An' says he, kind of hesitatin', "I don't know, Sarah. Seems as if that's goin' too far."

An' says she, "Well, if I'm a Scientist, I'm goin' to be a real one, not a humbuggin' fraud of a one. An' I'm going to see to it that you live up to your principles."

Well, you'd better believe we didn't

stay long, but before we left she told us she'd sold all the elder's winter underwear, an' his overcoat, an' his fur cap to a second hand man, an' that she was goin' to try to raise money enough to rent a room from somebody near the church, an' her an' the elder was goin' to hold meetin's an' try to convert folks to their way of thinkin'.

Well, all the way home, I couldn't help thinkin' of the look of that poor shiverin' man settin' there, eatin' potatoes with no salt, an' drinking cold water. She didn't even cook any meat. She allowed it wasn't good for the mind. When I got home I told Caleb, an' he laughed an' says he, "Good fur the old hypocrit. I allow his 'poor miserable body' 'll soon be as skinny as his mind is."

An' says I, "That woman's as crazy as a loon." An' says Caleb, "Not a bit of it. She knows what she's doin'." An' as true as preachin', it wasn't a month till Elder Woodsly throwed over Christian Science, an' when I ast Miss Woodsly about it, she give a long sigh an' said she allowed her an' Ezra's minds wasn't spiritual enough for Christian Science, an' then she giv' me a look that opened my eyes, an' says I to myself, "There wouldn't be many Christian Scientists if they all had somebody make them live up to their profession."

—The United Presbyterian.

Q. Explain the meaning of the following passage: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Does this passage refer to the marriage state?

A. It may be accepted as referring to marriage, to business, or any other close relationship. It is really self-explanatory. The Christian can have little in common with the sceptic or the infidel, or even with those of an antagonistic faith; and he is wise therefore to keep clear of entanglements with such persons; otherwise the association may shake his own faith and wreck his happiness here and hereafter.

—Christian Herald.

As the shadow of a friendly tree in the time of harvest so is the Sabbath amid the turmoil of the week.

Contributions.

THE LAW OF LOVE.

Applied to Christian Masons.

BY REV. WILLIAM DILLON, D. D.

Twelve theories of the foundation of moral obligation are discussed by Charles G. Finney. He correctly concludes that the true view is, "That relation we sustain to God, and all his creatures, that binds us to seek the glory of God, and the highest good of all beings."

This opinion can be demonstrated to be correct. If but one man lived in this world, "Thou shalt not steal," would be meaningless to him. But when the second man is in the world, he must bow to this law. If all the people in the world were men, "Thou shalt not commit adultery," would be without significance. If only two persons lived in this world, "Thou shalt not bear false witness against thy neighbor," would mean nothing. This proves that these relations must exist to put these laws in force. By the paramount law of love, we are bound to seek the highest good of all men. Every Christian has assumed the obligation to this law, and all men are required to promote the greatest welfare of all with whom they come in contact, whether they be white or black, rich or poor, king or beggar, of every nationality, race, tongue or tribe of earth. When obligation to this universal law of love is recognized, it repeals and supercedes all narrower obligations to partial laws.

"I will not defraud a brother of this degree, to the amount of one cent, I knowing him to be such." This lodge limitation means, that if the lodge brother has not attained to that degree or is not known to be such, that he may be innocently defrauded, under lodge law. But the law of love forbids defrauding any person, anywhere. All partial obligations not to defraud, to help the poor and needy, to sit up with and help the sick, are comprehended with an infinite extension to all, in the Christian law of love. Jesus requires that no boundary line be put to love. Enemies, those who hate you, or curse you, or spitefully use and persecute you, are to form neither

barrier nor boundary to our love. Selfishness is wrong in man, and love to a part and not to all is selfishness. The Israelite thinks he should love an Israelite, but he rejoices to sell a ten-dollar overcoat for twenty dollars to a Gentile. The Mohammedan must be good to his own, but he may innocently kill the man he calls a Gentile dog.

The lodge obligated man must sit up with the sick, help the needy and protect the virtue of the few to whom he is bound. But as the sun eclipses the moon and stars, at its rising, so the great law of love abolishes and forever supercedes all lodge obligations. To cling to the lesser obligations mars the greater, to abandon the lesser honors and respects the greater law. Christians should blush for shame to hold on to these low, selfish, partial laws, when they have assumed the higher, all-comprehensive law of love, which is to them useless and antiquated, after Christ's law dominates and controls them.

Delphos, Ohio.

THE KING'S CHAMPION.

BY SUSAN FIDELITE HINMAN.

"He Descended Into Hell."

CHAPTER VI.

With each hour of David's labor in the mine, his sense of discomfort and danger grew. For the first time in his splendidly sane and healthful life, he became conscious of nerves. The damp, cellar-like air of the under-world weighed upon him with a sense of moral oppression.

Most of his associates were foreigners, many of whom seemed hopelessly em-bruted. However else their language varied, they knew one common speech, profanity. Often the gangways resounded with a storm of oaths. David himself, in his ignorance of his new surroundings and duties, often became the butt of fearful imprecations. Once, a mule-driver, brushing past him in the semi-darkness, pelted him with such a hail of obscene blasphemy that David rushed gasping to the foot of the shaft. Gazing up a

thousand feet to the tiny square of blue above his head, he cried:

"My God and my wife! Am I in hell?"

Though David's cheery optimism failed him as he thought of the men, he looked with profound interest on the boys of the breakers. The mining region is shadowed by tall, wooden structures where the coal, after being crushed into marketable sizes, flows down through zigzag series of chutes to the cars on which it is loaded. Beside the chutes sit the breaker-boys, whose duty it is to scan the coal for bits of slate and remove them. Many of these boys have been perjured into slavery by their parents, at the age of eight or nine years. The law forbids the employment in the breaker of any boy under twelve years of age, and in the mine, of any boy under fourteen; but many parents think it no sin to swear to false age certificates, in order to add to the resources of the family. These children, bending over their close and confining task, grow stoop-shouldered and hollow-chested. In the earliest years of childhood they become old men.

The moral atmosphere in which they are reared is not less depressing than the physical. From their earliest years they breathe in a spirit of restless discontent. Their sole interest is the juvenile union, officered and controlled by themselves, though under the instruction of a representative of the older union. Their meetings are conducted with profound secrecy, admission being by password. Their chief diversion is the planning and carrying out of strikes. Education is an indifferent matter and the boys early find their way into the saloons.

As David learned these facts a great pity sprang up in his heart.

"Are there no night-schools, no reading-rooms?" he asked.

"Some places 'as them, but not this."

"God helping me, that shall not be true long."

Day and night David pondered the problem of ways and means. He thought of appealing to "the master," as Pengelly called the resident mine-owner, but shrank from the cross-questioning sure to come from the old man, whose keen eye could penetrate any disguise.

At last David learned of an abandoned

mission building, and drawing heavily upon the slender store laid by to carry him through his year of study and social experiment, he roughly fitted up two or three rooms as an evening school and a place of innocent recreation for boys and young men.

To the night school he gave his best energies. The enthusiasm that deserted him by day in his uncongenial toil, came back to him at night. His eyes flashed, his voice rang, though he might be speaking of nothing more inspiring than the multiplication table. His magnificent gifts as a teacher never had fuller play. The glow in his handsome face kindled the stolid faces of the youths before him. They began to think learning worth while. Though not distinctively religious, David's instructions were infused with the true spirit of Christianity, and were supplemented by personal appeals that often led to a decision for the better life.

Meantime the underground toil began to tell upon David's health. His six feet of height seemed to be shrinking and he had a cough. He sturdily refused to own that he was not in perfect health, but the barbarity and profanity of the men grew daily more intolerable. One day, as he and Pengelly were going down in the cage after witnessing a violent altercation among a group of miners, David said:

"Mr. Pengelly, you know the Apostles' Creed, don't you?"

"Yes, me mother belonged to the Church of England."

"One clause of it keeps running in my head," said David, gloomily: "He descended into hell."

Pengelly made no reply, but resolved to find his young friend a place above ground.

An hour later, a careless Hungarian miner, cross-cutting through the coal, set off his blast without warning, and David, working near, felt as if under a death-blow.

When he next opened his eyes, Pengelly was bending over him in the quiet, white-walled hospital.

"Bless God, 'e's livin'! That murderin' blaggard didn't get 'is will, mate. 'E meant ye 'arm, Hi'm sure on't. Ye mind,

ye reproved 'im for takin' the name o' God in vain."

"No, dear friend, no," murmured David, faintly. "Don't think that of him. I'm sure it can't be true."

The following day, David hearing a step at his bedside, asked feebly, without opening his half-blinded eyes:

"Please, nurse, a drink of water."

A cup was put to his lips, but in a way very unlike the deft service of the skilled nurse. David opened his eyes on a woman with dark, heavy face, and short, squat figure, whose head was covered with a gay kerchief.

"My man, he no mean to keel you," she said; "he new man in the mine, no spik much English. He not know you be there. He much sorry you hurt. I wash for you all summer—hey?"

"I thank you very much," said David, with an effort. "I'm sure your husband never meant to hurt me. I shall soon be well, then I will come to see you. I hope your husband and I may be friends."

The poor, anxious soul went back to her husband comforted.

Pengelly came daily and watched over David with a father's anxiety.

"Hi couldn't bear to see ye killed or crippled," he said, "a grand worker for the Lord like you."

"Ah! but I don't deserve that name! Let me tell you how the Lord has been reproving me. I've been growing hard and cold since I came to the mine, in spite of your example of Christian faithfulness, dear friend, and in spite of thirty-six years of Christian teaching and surroundings. How can I wonder that these poor men, who have no chance, go down? Over and over these words have been ringing in my ears:

"'Though I give my body to be burned and have not love, it profiteth me nothing.'

"If I am spared, I trust the Lord will open some way that I may show these poor souls how I love them."

There was in his speech a simplicity and directness that proved it no weak sentimentalism born of illness.

When David rose from his bed, he bore away a blue-black scar of powder that will never leave him, but his heart was filled with a new peace, and the livid

mark was unnoted of beholders in wonder at the heavenly shining of his face.

Work was obtained for him above ground; and he, willing to do the most menial service if only he might breathe God's free air, rejoiced in his recovered liberty. All the more deeply his heart yearned in pity toward the sad toilers of the underworld. Not for a moment did he dream of abandoning his social experiment until his voluntary servitude should be made to tell for the moral betterment of his comrades. The spirit of practical research with which he began the experiment, paled before his zeal for the redemption of these neglected souls. He looked back on his past attempts in their behalf as meager and unsatisfactory, and longed to redouble his efforts.

He recalled a noble Christian woman who had gone as a missionary to a distant Pacific island; but, falling a victim to the enervating climate, had been forced to return to her native land. Her health was now restored and her missionary zeal remained, unquenched. The recent death of her father had left her a small inheritance and set her free for wider service. David sat down and wrote her a full account of the needs of the field.

"Only come and look it over," he said, "and your heart will be won."

A week later, David met Miss Fairburn at the station. His letter had prepared her for the change in his appearance, which, though shocked, she accepted in courteous silence.

It was the end of June. The strike had begun to print the signs of want on the faces of women and children. As David passed a huge, black culm-heap, a tiny child, who had been picking coal from it, dodged back in terror.

"Poor little tot!" said David, "the company has forbidden their searching even these refuse heaps for fuel."

"These babies," said his companion, "should be in a kindergarten. O dear! how I wish I were a trained kindergarten! Professor Lorimer, would it be a sin for me to try the experiment, ignorant as I am?"

"A sin!" responded David, warmly; "God bless you for the thought!"

Miss Fairburn enlisted the aid of friends, and soon began in a humble way

a work for the redemption of the children born and reared in the Valley of the Shadow.

As for David, in word and in spirit he declared to his fellows: "I determined to know nothing among you save Jesus Christ and Him crucified." Leaving the night school to Miss Fairburn, he began a series of brief and simple evangelistic services.

He was told that the men would not come, but they did come. Ill clad, with dull, hard faces, whose sole expression in many cases was a certain emptiness of expression, they sat before him night after night in heavy, slouching attitudes that bespoke the lack of purpose in their lives.

"My friends," said David, his face aglow with solemn tenderness, "your lives are hard. God knows it. Nineteen hundred years ago he sent his Son, our Lord Jesus Christ, to share the sorrows of a people far poorer and sadder than any of us here. Mud huts of one room with earthen floors were their homes. Sometimes a raised platform in the room was the sleeping place of the family, while below were the domestic animals. Cakes of coarse, dark bread and dried fish made these people a good meal. Seventeen cents a day were good wages for a laborer. If a man laid up money, he must hide it in the ground for safety. The rich oppressed the poor. The leaders in the church did not hesitate to rob widows of their homes." ("They do that now," broke in a harsh voice.) "The poor made their living by fishing, often by night as well as by day, in a lake where they were in frequent danger from sudden and terrible storms. Other men grubbed a scanty living out of the ground with such tools as sharpened sticks for plows. If a man got a little ahead, he was likely to be robbed of it all by grasping and unscrupulous tax-gatherers.

"To these people came Jesus saying, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"He says the same to-day. He says it to you and you and you" (with swift gestures of the index-finger). "You say your lives are poor and hard. He wants to make them rich, to fill them with the

best things. Listen! Each one of you has a chance to get the best things in life. It rests with you to choose whether you will be rich or poor."

Then followed words of stirring appeal, in tones of impassioned tenderness.

Sometimes the light that glowed in David's face was reflected in the dull, sodden faces before him, but too often the reflection was but a pale and swiftly fading gleam. Pengelly and a few other staunch souls cheered and aided him, but like his Master, he met with no small amount of hostility and ingratitude. One evening, on the way to service, he heard the exclamation from the open doorway of a saloon:

"Look at that brazen scab, tryin' to preach to us!"

Many a time David comforted his soul by recalling the words of touching tenderness: "O Jerusalem, Jerusalem! * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

(To be continued.)

WHY THEY JOIN.

There are some people who belong to the order who are in it strictly for what they can get out of it. They join not through love of the order, but with the hope that their affiliation will bring to them personal gain or prestige; and when it becomes plain to them that such is not the case, then they lose all interest therein. What a blessing to the lodge that they do lose interest and virtually get out thereof. An Odd Fellows' lodge is no place for a parasite, living or trying to live on others, and as soon as the lodge can get rid of them the better.—The Odd Fellow.

How many are there who when they join have a "love of the order," and how long would orders stand if not recruited from those who are assured that there are wonderful things that "they can get out of it?" Let any of our readers who have been tried, recall the motives brought to bear to induce them to enter the lodge.

At the day of final settlement each man will receive the balance due him—if there is any!

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Editorial.

An extra number of the March and April Cynosures has been printed, and we will send, for fifty cents, postpaid, a bundle of ten to one address, or ten copies in single wraps to different addresses.

The address, "How to Walk With God," is charming in its simplicity and perfect sincerity. Every one who reads it will praise God for a lesson that can never be forgotten. May we follow Brother Jacoby as he followed Jesus, and be partakers of the same fellowship.

If possible, kindly answer this question, Are the "Knights of the Grip," an association in Michigan, a secret society?

Referred to our constituency for answer. We have no information.

The sermon in this number, "Why Discuss Secret Societies?" is worth more to any Christian than the price of the Cynosure for a year. If you read it, you will agree with the editor.

But few now living know of the work of Angelina Grimke, the Frances E. Willard of the abolition cause. Her eloquence compelled audiences which filled the largest halls to listen to her pleas for freedom. Her beneficent life eternity alone will permit us to measure. Get her

published life and learn one of the pivots upon which the destiny of this nation turned. We are reminded of it by the obituary notice in this number of Rev. Amos Dresser, formerly a Cynosure subscriber and contributor of his means to the work of the National Christian Association. He is mentioned more than once in the biography of Angelina Grimke, who says that Amos Dresser's countenance showed that he had been with Jesus. "He was as lovely a specimen of the meekness and lowliness of the great Master as I ever saw."

Better than wealth, better than applause, better than the world's honor is the reign of Christ Jesus in a young man's heart.

The papers have lately exposed a movement which has for its object the importation of girls into St. Louis for immoral purposes during the Fair. And steps are being taken to frustrate the enterprise. A serial story, but one following fact so closely that many of the incidents have been recognized and located, was published in the California Voice, under the title, "The Soundings of Hell." The author, Rev. Sidney C. Kendall, discovered that there is an international traffic in girls, as strongly intrenched and as compactly organized as was ever the traffic of slaves. It has its agencies in many lands, its bureaus of exchange in many cities, its means of transfer, its system of distribution, its supply and demand, and all the features of a protected and legitimate commerce. There are 300,000 "felled" girls in our country, one-third of them from Christian homes or Sabbath schools, and three-fourths from country homes. They have been gotten into haunts of vice and shame through the trickery and wiles of those engaged in the traffic in girls. Their average life in these dens is five years.

If any of your young women have been induced by a stranger to visit or seek employment in St. Louis, during the Exposition, sound the note of alarm. There is danger. Let every young woman, unattended by a friend, see to it: First, that she has money enough with her for an emergency and safe return home; second, know from a reliable source her destina-

tion here is safe before she leaves home; third, depend upon herself and officials on the railroad for information concerning trains. Any added intelligence necessary can be obtained of the Woman's Christian Association, 1814 Washington avenue, St. Louis.

PLATITUDINOUS MUMMERY.

Some time ago an officer of the N. C. A. received a letter from a member of several orders, defending secret societies, because he believed that, in spite of drawbacks, on the whole the good in them far exceeded the evil. It might be asked what proportion of the good depended on secrecy to such a degree as to be otherwise unattainable; and how much of the evil naturally resulted from secrecy. Answers to such questions might affect the final balance. He appears to answer in favor of the lodge.

Yet he finds "much of the platitudinous mummery which is all right for some people wonderfully tiresome," though he endures it, as he believes many good men do who "deserve to spend their time in better channels of service," and continues for the sake of others not readily reached in better ways.

He thinks that "they all contain the essence of true religion though not much of the spirituality of those who would convert the world into one huge and continuous prayer meeting."

Is not spirituality itself the "essence of true religion;" since "the Father seeketh such to worship him" as need neither the mountain nor the city for the place of a shrine, but, everywhere, "worship him in spirit and in truth."

Again; is there not gross incongruity in crediting Paul with teaching the "essence of true religion where he "determined to know nothing save Jesus Christ," and crediting lodges with the "essence of true religion" while, if they determine anything doctrinal, it is to know nothing about that prohibited name?

The distance between indolence and activity is the distance between nothingness and infinity.

LITERARY NOTES.

The Cynosure has already noticed Dr. Blanchard's "Modern Secret Societies." The Christian Evangelist of St. Louis says in a notice of the book: "There are a good many things about lodges which their supporters find not easy to explain satisfactorily. These considerations President Blanchard states as forcibly and effectively as they have ever been stated." This is high praise, since, to mention no other, such men as Dr. Finney and John Quincy Adams have written powerfully.

The Plymouth Weekly, of Detroit, Mich., gives more space to a rather disparaging notice, yet concedes that: "The book will be accepted by those who believe with it, as a thorough investigation of the matter and a convincing arraignment of the whole body of secret organizations."

Since a vast multitude either tentatively or conclusively agree with Dr. Blanchard and suspect or condemn the lodges, the book is thus credited with a large field.

The Biblical Recorder, of Raleigh, N. C., grants no word of praise, but concludes its notice by declaring that, "If the church cannot be better than the lodge, it has no business attacking the lodge." Might not this be reversed, and is it not as true, that, if the Recorder does not believe the church better than the lodge it has no business advocating the church?

The Colored American, of Washington, D. C., concedes that the book is "apparently harmless," and credits Dr. Blanchard with being "of some note in the West as an educator."

It is obvious that each of these four, whether friendly or unfriendly, thinks the book weakened by a denunciatory tone. It may be plead on Dr. Blanchard's behalf, that the prosecuting attorney seldom calls the accused a saint.

IMPOSSIBLE NAME; IMPRACTICABLE PRINCIPLE.

A letter to the Secretary of the National Christian Association has suggested as a "truer and more appropriate

name, The Society for Antagonizing Men to the Church."

A first objection to the proposed name would be lack of precedent or authority for using "antagonize" as meaning, "make antagonistic." Antagonize means act against, not set against. You can antagonize men by resisting them, but we know of no way of "antagonizing men to" anything.

However, this is the writer's way of saying, or trying to say, what we understand him to mean when he also formulates the general principle:

"Any movement which antagonizes to the church a strong and influential portion of the community, is strongly to be deprecated."

Chicago, where the anti-secret Cynosure is issued, is farther from the place whence he sent this letter than is Alton, where Lovejoy's Observer was issued in anti-slavery times. Would this prominent Congregational pastor have written to Rev. E. P. Lovejoy as to Rev. W. I. Phillips: "I have no sympathy with the movement in which you are engaged," and would he have cited as an excuse, his platitude about "large and influential portions of the community?"

Does he now write to the Secretary of the Woman's Christian Temperance Union, or any other temperance league or association that he has "no sympathy" with anti-saloon reform, because a tremendously "strong," and immensely "influential" class powerfully antagonizes the most popular and universal moral enterprise in which the church is now engaged? Does he think the work of temperance societies and journals is "strongly to be deprecated?"

To this oracularly announced principle, neither Lovejoy nor others like minded could have responded cordially. A better and worthier one animated another citizen of Illinois, Abraham Lincoln, when he committed himself and rallied his supporters to "Firmness in the right as God gives us to see the right."

Faith is intellectual assent, plus obedience and submission to the divine will.

When the moral fiber of a young man weakens he deteriorates in everything.

INFORMATION CONCERNING THE UNITED ANCIENT ORDER OF DRUIDS.

U. A. O. D.

To the Public.

For the information of the public generally, and for the guidance of those who contemplate membership, we present the following facts concerning the United Ancient Order of Druids:—

Its Origin.

The Order of Druids, primarily, is of Asiatic origin. History speaks of it as an Order of priests and learned men among the ancient Celtae—the race of people who left the parent hive in Asia at a very early period, and settled in Western Europe. In Gaul and Britain (the France and England of to-day) for many centuries preceding the Christian Era, and at the time of the invasion of these countries by the Romans, the Druids were the most prominent and powerful Order. They presided over the religious celebrations of the people. The Order first assumed its present character in England in the year 1781. The date of its introduction into America has not been ascertained. It is supposed to have been introduced about the year 1830, but was not permanently established until 1839, when Washington Lodge, No. 1, of New York, was organized. Its principles and teachings are derived from Ancient Druidism. The Order is firmly established in twenty-three States of the American Union, in England, Ireland and Scotland, in the British Colonies in America and Australia, and in Germany.

Applicants for membership must be males of the age of eighteen years and upwards; of sound bodily health and good moral character; must have some respectable known means of support; and must pay the following fees: for initiation not less than \$3, and for the degree not less than \$3 each.

The Grove.

The name "Grove" is used in our Order in the same sense as the name "Lodge" is used in others. It signifies a body of Druids organized and existing under and by virtue of a charter or dispensation granted by authority of a duly constituted "Grand Grove."

Its Form of Government.

The government of this Order is vested in the Grand Grove of the United States, State Grand Groves and subordinate Groves. The Grand Grove of the United States is the head of the Order, with full power to make laws for the government of itself and State Grand and subordinate Groves.

How to Form a Grove.

A Subordinate Grove must consist of not less than fifteen persons having the above qualification for membership. An application for a charter or dispensation must be signed by not less than fifteen petitioners, and accompanied by the above fees. The cost of the organization for a subordinate

Grove is \$75. This includes the supplies furnished by the Grand Grove, charter, etc. Groves are organized by the Noble Grand Arch, or Special Deputy Grand Arches appointed for that purpose, upon the application of fifteen or more qualified persons. An unlimited number of charter members is permitted. To facilitate the introduction of the Order in towns where it is not yet established, the Noble Grand has authority, by himself, to make Druids at sight.—Condensed from *The Druids Magazine*.

Of Druidic "principles and teachings" human sacrifice was one and reverence for Oak trees another. Subjugation of Gaul by the Romans broke the political or governmental power of the pagan Druids, and Claudius extinguished their sacrifices by decree at the time when the apostles were living. Druid lodges in America tended in less than half a century to become largely German.

WHICH WAS MARTYR ?

"Figures that are at least approximately correct indicate that in 1840, as a result of the Morgan excitement, the number of affiliated Masons in the United States had become reduced to about 32,000. Then came the reaction—so true is it that "the blood of the martyrs is the seed of the church"—and the 32,000 of 1840 had become 87,000 in 1850 and over 230,000 before 1860. Then came the Civil War, and many readers of this page will remember the wild rush to our preparation rooms of the thousands of young volunteers who desired to be brought—or whose friends desired that they should be brought—within the protecting influence, real or fancied, of our Fraternity before going to the front. Between 1860 and 1870 our membership more than doubled—and this, too, in spite of our frightful losses on the fields of battle."

Inference from the above would attribute the reduction of the number of "affiliated Masons" to some bloody persecution preceding the year 1840. The truth is, that one notable instance among others of murder perpetrated by Masons upon their own members caused the withdrawal of multitudes, and the giving up of more than a thousand lodge charters. Whether leaving a lodge is a bloody martyrdom; or whether abandonment of an institution itself bloody, warrants quotation of such a saying as a high Masonic officer here makes bold to appropriate, is a question easier to answer than to ask.

A NEW PLAN PROPOSED FOR THE MODERN WOODMEN.

Thousands of our brother Workmen (those who belong to the Modern Woodmen also), have doubtless read the report of the Head Camp Committee, which appeared officially in the February number of the *Modern Woodman* and approved by the Executive Council, in which the condition of the society is clearly stated, and a new plan of assessment proposed. The report is very exhaustive of the subject and occupies two pages of the *Modern Woodman*. The report traverses precisely the same ground that has been followed by all the committees of our Supreme Lodge and of all the Grand Lodges that have had the subject investigated. The point at issue is the same in all societies, how to raise the money necessary to pay current death losses and provide for the protection of the brothers who have the good fortune to live towards the ages of sixty and seventy. We all know, that without a reserve, we are paying from month to month and that our insurance is just like the principle of fire insurance, where we pay for one year's protection and if we have a fire we get the benefit, but if we go through the year without a fire, we have no further claim on the premium we have paid.

Let us understand this thoroughly, it matters not whether we have been in either the A. O. U. W. or Modern Woodmen, we have never paid one cent more than the cost of protecting our insurance one month at a time and this whether we have been bearing the heat and burden for one year or twenty years. This report of the Modern Woodmen says, referring now to the actual value of insurance, taking all the contingencies of living to an expected time, that as at present constituted, with their eleven assessments for last year and their graded rate, and low rate for members under forty years of age, that the inequality of the payments is so "grossly unfraternal that they will not long be borne by the younger members, who can obtain equitable insurance elsewhere and when, with the advanced ages of the membership, the inequalities become still more pronounced, it will be impossible to obtain new members who are willing to bear these unjust burdens.

In 1899 the members of the Woodmen, under 45 years of age, paid \$445,413 more than the current cost of their insurance, while the members over that age, less than twenty-five per cent in number, failed to pay the amount of their current cost insurance for that year by the same enormous sum of \$445,413. And this is the continuing shortage that must be provided for. And this is in a limited way the same condition in the A. O. U. W. in this jurisdiction so long as we are to continue under present plans.

This committee, together with the executive committee, make a unanimous report

that the best plan for the Modern Woodmen to adopt is the step-rate plan, taking all the members at their age when the plan is adopted, to make a monthly assessment for the mortality rate and each year a new rating, except under 31 years of age, the rating starting at 41 cents and at 30 years being 46 cents. The advance to be made each year until the age 70, when the rates will not increase any more. At age 70 the rate is to be \$3.75. In addition to this rate monthly there is also to be collected a reserve fund, similar to our guaranty fund, a sum monthly ranging from 15 cents at 18 years of age to 55 cents at 70 years of age. These figures are for \$1,000 protection. These rates to go into effect on the first day of January, 1904. This will give ample time for the camp officers to become instructed on the new rates and for the members to become reconciled to the fact that to perpetuate a society provision must be made to meet its future obligations as well as its current liabilities.—A. O. U. W. Guide, 1902.

The above is not current news but it has continued value as an exposure of a cardinal fault of fraternal insurance. It was copied into the "Mystic Legion," and, as a statement by fraternal authority,—and indeed by the organ of the very order in question,—it serves as a valued reinforcement of the Cynosure, whose representations might, as hostile, be discounted.

MASONS IGNORANT OF REAL MASONRY.

That uninitiated persons cannot know and understand any institution that pretends or attempts to be secret, is boldly though erroneously claimed. An order whose very heart has been laid open again and again, is beyond keeping so secret as the foolish claim implies. A man can understand facts just as well before he wears a white apron or a rope as afterward.

Corresponding to this notion is another, which presumes all inside the lodge to understand the facts and principles of an order. That this is fiction, is vigorously maintained by so high an officer as a Deputy Grand Master of a Masonic Grand Lodge, who says in the Masonic Chronicle:

"But, to go back a step farther, what is the cause of these ills? Is not a sufficient cause found in the fact—if it be a fact—that those who ought to be our leaders and teachers are themselves untaught? That this is

the chief cause—that our Masters and leading spirits are, as a rule, woefully uninformed as to the history, usages and laws, and more especially as to the symbolism, mission and real esotery of our Fraternity—I am fully convinced."

Further on he says:

"If all the hosts who received the degrees from 1861 to 1865 were truly first prepared in their hearts, and in seeking admission into our Fraternity were influenced by those motives only which we regard as proper ones, yet how many of them failed to receive that Masonic instruction—I do not refer to the ritual, but to far more important knowledge—which can only be given gradually, and which is so essentially necessary to qualify the initiate to become, in his turn, a teacher of Masonry."

It is true, indeed, that something more than the rush of initiations is needed to enable Deism fully to supplant Christianity among lodge men. This Deputy Grand Master reasons truly:

"Now, if you and I and the Master of our lodge learned our Masonry from one whose opportunities to acquire a Masonic education were restricted in the way I have described, is it any wonder that our lodge is in the narrow rut of mere ritualism and its meetings uninteresting?"

GRANDESSES.

Grand Arch Druidess Anna Sorenson, while in the city on her round of official visits was delightfully entertained on the evening of February 20th by Golden Gate Circle. Several Grand Circle officers and visitors from sister Circles were in attendance. Three candidates were initiated, and two applications were received. Under "good of the Order" The Grand Arch Druidess delivered an instructive address on the duties of Circle members. She is an easy, graceful speaker, and her quiet, convincing manner made quite an agreeable impression on her auditors.

Remarks were also made by Grand First Bard Sister Williams, Grand Second Bard Sister Cervelli, Grand Treasurer Sister Heidon, District Deputy John Hutton, Arch Druidess Mrs. Knarston and others. After the meeting a dainty collation was served, and dancing followed until a late hour.—Druid, Mag.

Only males at least 18 years old can be Druids, but women can dance with them and borrow the name.

A garden cultivated for Christ is better than a thousand acres tilled for self.

News of Our Work.

PRESIDENT'S LETTER.

Dear Friends: I suppose you all read with interest the testimony of the speakers at the Wheaton Conference in the last month's Cynosure. If for any reason you have failed to do so, I trust that you may now turn back to that number and examine those testimonies with care. Not that the other articles are not of great interest, but that it seems to me you have in those addresses a special encouragement to faith and work. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

I hold in my hand at this time a letter from an expelled Mason, who lives now in the city of Chicago. When he was thirty-one years old, he was asked to become a Mason by a Masonic friend in the city of Chicago. Of course you all know the way in which these invitations are put. They are suggestions and intimations designed to awaken curiosity and stimulate interest, but at the same time are put indirectly so that the persons who extend the invitations can thereafter deny that they have done so.

This gentleman, in 1874, thirty-one years of age, received the degrees, they being conferred in Chicago. My correspondent did not even sign the application. It was made out and signed for him without his knowledge by a friend who was trying to get him in. At this time he was a temperate man, but shortly after his uniting with the lodge, he became a moderate drinker of liquor. This habit was formed among Masons after the lodge meetings had adjourned. In May of 1879 his wife died, and a few months later, his youngest daughter, seven years of age. These losses sobered

him for a time and he kept himself clean from the drink curse, but his every-day relations brought him into contact with his lodge friends and he became a drunkard. His business habits of course were bad. He lost his property, and, for some time, according to his statement, made his living by playing the organ in lodges at three dollars per night. He still struggled with his appetite for drink and asked his brethren to help him, but to no avail. At last in 1893, he obtained victory, and for nineteen months did not touch, taste, nor handle liquor, but after that interval became a more hopeless drunkard than before. His Masonic associations led him to fall, but after he became disreputable they disciplined him for the habit which had been formed under their influence.

He remained a drunkard until 1899, when once more he triumphed, and in May of that year says that he was urged by prominent Masons to publish a Masonic paper in Chicago, as there was none then printed there. He says that because of the influence of the Grand Master, Edward Cook, he did not start the paper at that time, but in October, when Mr. Cook, who had been Grand Master, retired, and Mr. Charles F. Hitchcock came into that office, he started the publication called "The Forty-seventh Problem." He says that his paper was successful, but at the end of a year some persons objected to it and in order to kill it called up the old habit of drunkenness, which he had formed through his Masonic associations, to which he was not at that time subject, and expelled him therefor. He says that during the publication of his paper he came in contact with nearly fifty publications and found that the Grand Masters, Past Grand Masters, and other writers were chiefly interested in two points: first, the progress of intemperance in the order, and second, the rapid growth occasioned by the reception of unworthy

members. He says that attention was called in these papers to the Bacchanalian meetings of the Mystic Shrine, and the convivial gatherings of the Knights Templar, and also to the fact that every one who has money enough to pay the initiation fee can secure admission regardless of other considerations.

He says that Chicago has eighteen thousand Masons, that seventy-five per cent of them are drinking men, that ten per cent of them drink excessively, that five per cent are habitual drunkards, that two per cent are saloon-keepers, liquor dealers or brewers. He names certain parties high in the order who are liquor dealers. He says, "As I sit at my desk and look out of the window I see directly south one block a saloon whose proprietor is a Mason in good standing. One block west and one block south there is another saloon whose proprietor is also a Mason in good standing. One block east and one south is a saloon whose owner was a year ago a bartender, but a relative dying left him some means so that he is a proprietor, and in less than three months was initiated into the Masonic lodge under the heading of a different occupation."

This Mason says that the most deplorable thing to him is the Masonic funeral, where they stand about the grave and then, ten minutes after, stand around the bar of the nearest saloon. Even the one who has led in the solemn rites, with his book sticking out of his pocket, will say, "Boys, what will you have?"

My correspondent also speaks of the fact that the greater part of the growth in Masonry is from young men just coming of age. They are bright; their ambition is to become proficient in the ritual. They are made officers and are enthusiastic to bring in new members. The results, he says, can be seen by attending new lodges. When the lodges close the

near-by saloons fill up with young men. My unknown correspondent is thinking of publishing a book entitled "Masonry a Greater Foe of Temperance Than the Saloon." He relies for so doing on personal knowledge and facts in his possession. He says the saloon-keeper does not solicit trade, he waits for the Mason or some other one to send it to him.

I am not prepared to vouch for the truth of what my correspondent says. He is an entire stranger to me, but his writing appears direct, candid, and truthful. I have no doubt that the facts are substantially as he reports them. If not, there are numerous instances of like sort. I do not know why it is, but there seems to be a direct connection between idolatrous religion and intemperance. "The people sat down to eat and drink and rose up to play." That is to say, they had a banquet, they generally have something to drink which may make them drunken. You will remember the remarkable testimony of Mr. Haavind (page 342, March Cynosure). He was a bright, capable, energetic, reputable young man. Just such a man as lodges want; just such a man as churches ought to have. A professed Christian, he became first a dancer, then a drunkard, and before he knew it, before he even suspected his danger, he was drunk at a meeting of his church choir. This was not because he was a bad man. He was not a bad man. It was because he was in a bad institution; because he got into bad company and unconsciously became a drunkard.

One of the most foolish things in the world is for persons to start bad machinery and then see if they cannot correct it, so that it will work well. To plant bad trees and then see if in some way or other they cannot make them bear good fruit. We have high authority for the statement that this is an impossibility. An evil tree will bring forth evil fruit, and a good

tree will bring forth good fruit. Our readers are busy in churches, Sunday schools, and homes. At times they seem to find efforts fail and results to be disappointing. Yet the law of spiritual genesis is as absolute as the law of natural descent. Light produces light; good brings good; evil brings evil. This is the principle on which God has constructed the universe. Our great evil is that in ease loving and pleasure seeking we neglect to push the work. I wish that I might hear from a thousand readers within thirty days asking counsel and help for pushing the battle in the localities where they are living. Such a spirit would intimate great results for the near future. We are here again in contact with another great law of the universe, "He that worketh receiveth wages, and gathereth fruit unto life eternal."

As I write a gentleman is in my office who lives in a beautiful town of a thousand inhabitants, in which there are ten secret societies. He himself has been urged to join the Knights of Pythias. In that town the churches of Jesus Christ struggle to live and the great majority of men are so far as one can judge living without God and without hope in the world. I do not forget that almost all lodges ask men to confess themselves believers in God, but these same lodges deny Jesus, and the Holy Spirit says: "He that denieth the Son hath not the Father" (I. John 2: 23). Deism is practical atheism. An order that disowns or ignores Jesus Christ has Satan for its God. Men will always become like what they worship. This has been proved a thousand times and from the very nature of the case it must always be true. So let us be strong and of a good courage. "Every plant that our heavenly Father has not planted shall be rooted up," and we are called to be co-workers with Him in

removing evil and establishing righteousness. Fraternally yours,

Charles A. Blanchard.

CASH CONTRIBUTIONS.

J. N., 80c; Mrs. H. W., \$1; Mrs. M. J. S., 75c; Friends, \$8.54; Mrs. A. B. B., \$5; J. C. B., \$9; Mrs. H. W. B., \$5; E. B., \$6; T. H. C., \$20.25; Mrs. J. B. B., \$3; Mrs. A. R., \$1; Mrs. R. S., \$2.50; Rev. C. D. T., \$1; Mrs. M. E. McK., \$1; J. C. V., 25c; Mrs. A. K. R., \$5; Mrs. C. C. S., \$8; Friends, \$5.42; Rev. L. G. A., \$1; G. A. R., 40c; E. H. and E. D. G., \$10; Mrs. L. G. B. H., \$10; S. F. P., \$7; Friend, \$3; E. C. G., \$2; N. M., \$10; First Holland Christian Reformed Church, \$25.25; F. A. N., \$2; Mrs. M. C. F., \$5; J. C., \$5; Friends, \$5.74; Friends, \$1.66; Mrs. A. R., \$2; J. F. A., 50c; W. O. N., \$3.25; A. J. L., \$1; Mrs. A. K. R., \$5; A. A. M., \$1; Rev. D. S. F., \$1; Rev. B. M. A., \$225; H. A. J., \$2.50; I. J. R., \$20; Mrs. J. A. S., \$2; I. C., \$6; Mrs. L. G. B. H., \$10; L. B. L., \$1; F. D. E., \$2.50; R. L. P., \$10; W. K., \$5; E. H. P., \$1; Rev. S. F. S., \$1; A. D., \$10; A. J. L., \$1; Mrs. J. A. R., \$5; Wheaton College Church, \$74.50.

SECRETARY STODDARD'S LETTER.

Philadelphia, Pa., March 15, 1904.

Dear Cynosure: I shall be much crowded with work as the time draws near for the Pennsylvania State Convention. I thought best to send my report early. The man on time usually wins in the conflict.

There never has been a time when there was greater need of calling attention to the traps Satan has set than the present. The investigation by the Senate Committee at Washington has brought forth some startling disclosures of the Mormon iniquity. An investigation into the practices and teaching of Masons should follow. It would be found that they are not unlike the Mormons in their defiance of civil and Divine law.

I was much pained on learning of the death of our beloved brother and co-worker, Rev. Dr. T. P. Robb. Since I have known the Iowa work no one has done as much for our cause in that State as Dr. Robb. Wise in council, sweet in spirit, loving in rebuke, open in hand, courageous in expression, he was to me

an ideal reformer. I loved him for what he did for me and what he did for the world. The inspiration of this life has wonderfully helped. On whom will his mantle fall?

The ten days recently spent in the largest city in our country were, I believe, well spent. The thousands come and the thousands go, but the great heart of this mighty metropolis beats steadily on. It has a vast amount of impurity, but there are many agencies contributing to the purifying of its life blood. The home of the Christian Nation, in the watch-tower, near the great Brooklyn Bridge, has many times given me a welcome as I have stopped to rest by the way and inquire, "Watchman, what of the night?" Mr. John W. Prichard and co-laborers are to be commended and congratulated for their contribution of so much to the regeneration of New York City. The Missouri Lutherans are vigilant and untiring in their efforts to advance their department of the kingdom. I was welcomed to their Conference and given a hearing with the usual cordiality. Father Sieker is still able to lead in their councils and participate in the discussions. I was glad to hear that the English-speaking church, of which Rev. Wm. Dallman is the honored pastor, is favored in having a fine new building well located. Every Missouri Synod Lutheran Church means a strong opponent of the lodge.

At Rev. E. D. Bailey's church in Brooklyn I was made welcome. The special meetings in progress were increasing in attendance and interest. Bro. Bailey's convictions along reform lines are unchanged and we may expect to hear from him whenever occasion requires. A Christian worker testified at the meeting I attended, that when he became a Christian he had to leave the three clubs with which he had become connected. I worshipped with the Seventh Avenue United Presbyterians, Rev. Howard Tate, pastor. Bro. Tate is giving a series of sermons on the Seven Churches of Asia, as recorded in Revelation. He seeks to make application of the truths brought out to our age and people. He noted that there were many things allowed in churches to-day that compared with the teaching of "that woman Jezebel," in the church in

Thyatira, viz., Christian Science (so-called), and secret societies.

I was called home to attend to matters of business. This providence, like all that come in the life of the Christian, I may believe was for the best. Bro. Murray, of the German Baptist Brethren Church, was not well and was glad of the help I could give. I spoke to an exceptionally large audience, giving gospel truth as opposed to the Lodge. I was told that several worship here who would unite with the church were it not for lodge connection. I trust that the address will be of special help to such. At the People's Mission in the evening I found an audience that filled the house,—many standing. Here, too, the leader was sick and I was asked to give the lesson. God blessed his word and some expressed the determination to live the Christ life.

I shall be pushing, until the 28th, in preparation for the Convention, which I trust God will greatly bless to the honor of his name. W. B. Stoddard.

WHEATON CONFERENCE.

REMARKS BY REV. WM. JACOBY, C. A.
BLANCHARD, D. D., AND REV. NEWTON
WRAY, EVANGELIST.

HOW TO WALK WITH GOD.

By Rev. Wm. S. Jacoby, Assistant Pastor Chicago Avenue (Moody's) Church.

As we were singing, "Oh, happy day, that washed my sins away," there came to mind a picture that I saw in a home in the city. I went into a home where a Christian woman had adopted three children, little ones. They attended the Sunday school, and they had been taught the hymn, "At the Cross, at the Cross where I first saw the light." The mother wanted me to hear the little ones sing, and so they sang "At the Cross, at the Cross where I first saw the light, and my burden and my heart rolled away." To hear those little voices singing that "their heart rolled away" just touched my heart, for I realized that when I, a big fellow, came to Jesus Christ, it was my sinful heart that rolled away, and He gave me a new heart. It was very enjoyable for me to listen and hear those little ones sing, "And the burden

and the heart rolled away." Over in Ezekiel he says he will take away the stony heart, and give you a new heart, so that is what he did for me. He took away the stony heart and gave me a heart of flesh, a new heart.

I like to begin my testimony with a passage of scripture—not that I am going to preach a sermon from that passage, but it is along that line I am going to speak to-night. "If we walk in the light as He is in the light, we will have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I. John).

When testifying on the street corner, or wherever I may be speaking about the Word of God, and giving my testimony for Jesus, and there are men there who are drunkards, I tell them that God redeemed me from a drunkard's grave. I do not tell it to hurt the men, I do not tell it to wound their feelings, but I tell it in order that I may show them there is danger in the way that they are living, and that there is something better for them. When I stand there and testify to such sinners about the necessity of having the Lord Jesus Christ as their Savior, I am perfectly sure that they are not in the light, nor walking in the light, and as God has redeemed me and given me the light, I want to carry the light to them. Not that I may ridicule them, but that I may be of help to them. In just the same way when I give my testimony about the lodges, it is not to hurt the men who belong to the lodge, it is not to injure anyone, but it is to give a clear, straightforward testimony, believing as I do, and knowing what I know, that no one who belongs to a secret society can ever have the sweetest fellowship with God. I never in my life met a member of a secret society who had a deeply spiritual life. So I say that in giving my testimony, it is that I may show others, who are in the lodge, the danger that assailed me, a young Christian, and then show those who have not joined the lodge, and do not know anything about it, the danger of ever going into it.

I lived in a little town in Iowa. I was a merchant in that town, and I was converted there. They knew me, everyone for miles around knew me; knew the kind of man I was. I will only touch so far on the testimony of my past life as to

say that at one time—it was before or about the time that I entered the Masonic lodge—they would have outlawed me from the town because of the record that I had. It was bad. I did not care for anyone, and I did not care what I did. The result was that men in the town were very much afraid of me, and they would probably, if I had kept on a little longer, have outlawed me from the town. I give you that testimony not to glory in it at all, but to show you the marvelous grace and love of our God in redeeming a man from the life of sin.

I will just say here that two or three years after my conversion one of the leading bankers of the town came to me and said to me: "If you will run on the ticket for Mayor of the town, we will put you on both tickets and there shall not be any opposition at all." I tell you that to show you what God could do with a man with a reputation like I had, and what he did do with me, after I was redeemed, and what my record and reputation was in that Iowa town afterwards.

I went into the Masonic order and into other secret orders before I was a Christian, and I did not know anything was wrong—but after I came to God through Jesus Christ and became a Christian, I wanted to serve God with all my heart. I wanted to give up everything to Him, and I realized that the only way was to ask Him to show me. I did not know this passage of scripture which I have quoted to-night, that if you walk in the light as He is in the light you will have fellowship one with another; and neither did I know any of the other passages. I was merely a little child of God, but one thing I wanted—I wanted fellowship with God. I heard Christians stand up and testify to the wonderful blessings they received, to the witness of the Holy Ghost, and how rich and sweet that was in their lives. I would say to myself—I was only a young Christian then—that is not for me. I presume that is for people who have been good all their lives, and I have been so bad that that experience is not for me. You can see how little I knew about it, but I went and asked God in prayer to take darkness away and let the light come in, for I wanted to be all His, and I wanted to glorify Him on the earth.

One of the things that came into my mind, or, rather, a brother Christian put it into my mind; he said: "You say you want to have fellowship with God?" Yes. "Well," he said, "maybe your tobacco is in the road." I said: "If it is tobacco that is going to hinder me from having fellowship, I shall not chew any more tobacco." But from force of habit, any man who has chewed tobacco knows that, as I went out of that door, out came the plug to take another chew, when I happened to think about it and out went my plug into the street. Well, I had to have something to chew, so I went to chewing gum and so fast that I began to get a pain in the ear, and I was afraid of the lockjaw, and I said, "I cannot do that," and out went the gum, and then I just asked God for Jesus' sake to take away the appetite for tobacco, and I never wanted another chew of tobacco.

Then I realized that there were other little things in my life that ought to be put away, and one by one I put them away by the help of God, until finally one time in the prayer meeting I missed three of my dear friends, who were members of the Masonic lodge, and I wondered if these men had neglected the House of God in order to go to their lodge meeting. I loved those men. They were friends of mine, three of the leading men of the town. I was only a young convert and I rather looked up to them, for they were members of the same church, and I said, "It cannot be that these men have gone to the lodge room instead of the prayer meeting; it cannot be that!" Then I said, "As soon as the meeting is over, I will go and see whether these men are in the lodge room." Sure enough, when I went into the lodge room there were my three friends, and two of the three were officers in the church.

Now I do not know how it is with you who are starting out in your Christian life, but I want to tell you that that made my heart sink. My heart was very heavy to think that it could be possible for these men who professed to love God, and who were seeking to walk in the light, were putting their lodge before God—putting their lodge before their prayer meeting. Well, then God began to work upon me and to show me one thing and another in the lodge room that

were displeasing to Him and would have kept me, I am sure, from having fellowship with Him. I can remember, for instance, the ladies of the lodge; I remember how active they were in socials in the lodges. Why, they would run their feet off all day long in order to have the social come off all right, at any time. And my, how they would talk in the lodge! They went out among the young ladies of the town endeavoring to get them to come in, and join the societies, but I never heard one of them ask a young lady to come to Jesus. I never heard one of them give an invitation to come to church. These same Christian women invited them into the lodge, but never a word about Jesus. We had men in that lodge room who occupied the position of Chaplain, whose duty it was to read passages of scripture out of the Word of God, men who had no more thought of God in their hearts than an iron post.

I could not help but see these things, and one day God said to me: "What are you doing with your money, putting it into that lodge?" I forget how much it cost me. I had gone into the Knights of Pythias, I was a representative of the Grand Lodge there; I had gone into the Blue Lodge and then into the Chapter; and then into the Knights Templar, and it began to cost something every year for dues, and God said: "Why are you giving that money for their protection?" Now you might say, "A man does not go into a lodge, does he, for protection?" I want to speak from experience when I say that I know a great many men who go into the lodge for protection and for their own selfish interest, but they are sadly disappointed with what they get in there. I read here in the Word of God, what I did not know then: "Blessed is the man that walketh not in the counsel of the ungodly." Here sits a man up there in the lodge officer's chair who is an ungodly man; I am listening to his counsel. Here are the wardens; I am listening to their counsel, ungodly men. God says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and

night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

I belonged to the Knights of Labor. And I remember an officer in our town, who was at that time an Odd Fellow and a Mason, and who had gotten into some difficulty. The attorney for the opposite side was a Mason and an Odd Fellow, and also belonged to the Knights of Labor. This officer thought that the reason he did not win his case was because he did not belong to the Knights of Labor, and so he joined the Knights of Labor after that. He was looking for protection and for his selfish interest when he went into these different lodges; not to help men, not to be a help to somebody else, but seeking help for himself. I want to say right here I used to wear the badge insignia of the Order, and I frankly confess it, I expected that to do me good. I can remember one time when I went down to the Southern States and I wanted my badge to be very conspicuous, and I expected to gain friends of the order, and get them to help me along different lines, but I want to say the only men that did come near me tried to work me instead of my working them, and I found that they did not work very well.

"Be not unequally yoked together with unbelievers." I guess you know that passage, most of you. "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

You say there are no infidels in the lodge. Don't they have to swear on the Bible? I want to tell you that there are men in the Masonic lodge that think no more of that Bible than they do of an arithmetic. I went in a carriage with three Masons one day to a Mason's funeral. I did not say anything about belonging to the lodge, but I talked about the Lord Jesus Christ, and the way of salvation, and tried to point them to Jesus. Among other things I finally said to those men, "Don't you believe God's Word?" "No, I don't." "You mean to

tell me you are a Mason and you do not believe God's Word?" "Certainly not." Then I said, "Your lodge profession is a farce. Is it not true?" "What do you mean by that?" "Don't you have your Bible spread on an altar, and don't you kneel before that altar and spread your hands upon the Bible when you take the oath which you have to take at that lodge, and if you say you do not believe that Bible is true at all, you might just as well have an arithmetic spread before you as the Bible. What is the use of presenting a Bible in front of a man that don't believe the Word of God? How can a man believe in God who don't believe in God's Word?"

But God did not only show me about the money that I was paying into the lodge, but he showed me another wrong thing. I don't know whether there are any Masons here, maybe there are, and if there are they know that there is a place during the initiation when men, in the lodge room, all kneel and take hold of hands and repeat the Lord's Prayer, "Our Father, which art in heaven." As I knelt in that circle the man that had hold of my hand on this side was one of the biggest drunkards and libertines that there was in the city to which I belonged at that time, and I had hold of his hand repeating the Lord's Prayer with him, me, a young Christian, a convert. I said, "My God, if you will forgive me in this and let me out of here, I never will be caught in this again." Well, the devil said: "Hold on now, you say you are going to come out of the lodge; you have your business here; all these Masons and Knights of Pythias, and these men are your friends, but the minute you step out of that lodge you will make them believe that you think you are better than they are, which will make them think that you want to cut them entirely, and you will lose their trade. But that is not all. You have hundreds of friends, all over the country, and all these friends will quit you. You are going to be bankrupt if you do it." I said, "I guess that is right." The Lord said, "Am I able to take care of you?" "Yes, Lord, I believe you are." "All right, then, come out." The devil said, "You had better stop and consider it; your property and everything else will go; your business will begin to run

down; first thing you know you will be cast out, will not have anything." At last I said, "Oh, my God, irrespective of what comes, I am going to believe and trust in Thee, and I will come out," and I asked for my dismissal from the Masonic lodge, and from the Knights of Pythias. They said, "Well, here you are a representative of the Grand Lodge; wait until the end of the quarter." "No," I said, "I cannot wait, I have got to get out now." "But do wait; it is perfectly right for you to withdraw if you want to, but wait until the end of the quarter." "No," I said, "I must come out now." Over in the Masonic order they said, "You had better wait and not come out." But I said, "No, men, God is revealing to me the fact that I must come out of the lodge," and I could not have fellowship with God unless I did it. I was walking in the light. I was a young Christian, and I wanted to have fellowship with God and with Jesus Christ, and I wanted to have all that God had for me, and I know as well as I know that I am standing on this platform that if I had remained in that lodge, to-day I would have been a mere mechanical Christian. But thank God that by giving in to him as he wanted me to, in this way, the Holy Ghost came upon me and I have had fellowship with him, such sweet communion, and fellowship with God's children, who have tasted of the overflowing cup.

My mind reverts to a scene that occurred one time in a railroad car. It was where God gave me the privilege of witnessing for him through a child. Men are afraid to testify to Jesus; a great many Christians do not like to do it in a public conveyance. This day a dear little child was a wonderful little witness for the Lord. She played up and down the aisle of the car. She got near me and I smiled, for I love children, and I wanted to talk to her, but she was a little shy and a little afraid of me at first, and away she went back and forward, and finally she came back and I smiled at her, and she returned my smile, and she got close to me, and I saw on her little collar Y. S., and I said, "What does that stand you?" "Don't you know?" "No, what is it?" "Young Soldier." "Young soldier for what?" "Young soldier for Jesus." And I looked up the aisle a little way, and

there sat the mother, a Salvation Army woman. So I said to the little one, "A young soldier for Jesus." I said, "Whom do you love?" She said, "I love my mamma." I said, "Who else do you love?" She said, "I love my papa." I said, "Who else do you love?" Now, on the next seat were a couple of traveling men, and they were taking it all in, and I wanted them to take it in. I said, "Who else do you love?" She said, "Oh, I know who you mean; I love Jesus." I said, "Yes, that is who I mean." I said, "Why do you love Jesus?" She said, "Because he took the devil out of me." "Yes, that is true," and I said to myself, "Oh, yes, thank God, that is exactly why I love Jesus. He took the devil out of me; he made me a new creature." And then I had an opportunity to talk to those traveling men, and I talked to them about the Lord. God gave me the privilege and the power of telling them the story of Jesus and his life; and do you know, dear friends, that had I gone back into that lodge and remained there, I never would have been able thus to have opened these lips for Jesus? If a man or woman wants to become a power for God, you have to separate yourself from such things as that. He says: "Come out from among them and be ye separate, and touch not the unclean thing."

You say, "Have you not overdrawn this some?" I saw, right in that little town, in another secret society, a man who stood on the corner and said he would give \$50 to any man that showed him Jesus Christ. I was talking about Christ being a living reality, and this man, who was a blatant infidel, said, "I will give \$50 to any man that shows me Jesus Christ." The next Fourth of July, in a large meeting in the hall of that town, before four hundred of the people of the town, who knew him, he stood up with the Bible in his hand, as an officer in one of the lodges, reading certain passages from the Word of God; and I said to one of them, "Do you mean to say that you want to be tied up with such men as that? Do you mean to tell me that I could live and honor God and serve Him, and have fellowship with Him, and yet have fellowship with such a man as that? No, I am going to get out of it." And I want to tell you, dear ones, that God filled

my soul for doing it. I ask a young man who has never been in the Masonic lodge to look at the men in that lodge. Have your not men in there, if you are a child of God, that you have to say, "I have no business to associate with him? If I stay there and am unequally yoked with them, God will certainly punish me." I have heard of young ministers who thought they would go into the lodge in order to gain power and win men for Jesus; I never knew it to happen. The name of Jesus is rarely mentioned in the lodge room. Nobody ever spoke to me about Jesus, and I am pretty sure that the man who opened his mouth to talk about such things as that would pretty soon be left in one corner alone. They do not have that kind of conversation. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

My dear friends and brothers, if you are a member of the lodge, I beg of you, in the name of Jesus, if you want to have fellowship, and you want to go on to know Him better, sever yourselves from that thing of the world, for it is of the world worldly, and you cannot expect to be an earnest, faithful, powerful worker for God and break this truth and disobey the Word of God: "Be not unequally yoked with unbelievers." What right have you to do it? As sure as you do, trouble will come; indifference, neglect and carelessness will come; and soon you will find yourself stranded.

Now I thank God to-night that He took me out of the lodge. I came to the city of Chicago, went into the Moody Institute, and in a year's time from then—although I never expected in any way or shape to be where I am to-day, God just took me and is using me there now, visiting the poor families. I am not a great preacher, they all know it; I am not a college graduate, they all know it; I am not a man of brilliant mind, they all know it; I am not a deep thinker, they all know it. But I thank God I am saved to-night, and I thank God I can go forth to give that testimony, that when I go into these homes I can tell them about Jesus. I thank God to-night that I separated myself from everything that would hinder me from walking in the light.

Mr. Phillips—I would like to ask Brother Jacoby if he came out from the Knights Templar, as well as the lower lodges?

Mr. Jacoby—Yes, sir. Well, I will just say that I learned so little about it in there that I cannot remember anything being spoken about Jesus at all. I can remember one or two things that I did. Sometimes you know you will hear men that belong to a lodge say, "I do not believe they know much about it." I know these brethren know a whole lot about it. When they speak about a man signing with his blood, that is true. You go into a dark room to do it. When they talk about a man drinking wine out of a skull, that is true. I did it. Those things are true.

I presume that you would like to hear just one thing more. I will tell you what the Lord did with me about the Knight Templar lodge. Now it cost me nearly one hundred dollars for a uniform for the Knights Templar lodge. I thought I was going to be a peacock when I got those things on. When I came out of the lodge—I tell it to the glory of God, not to ridicule any particular person, but to show how God can move upon the heart—I wrote to the lodge to know how much they would give me for my uniform. I wanted to get some money back out of it; it was my first thought; they told me they would give me half price for the uniform. I had only worn it once, but they were only going to pay for it half price. God said, "Can you sell that uniform to that lodge for half price? If you do, you will be putting it in the way of some other man to join the lodge for the cheap uniform." I said, "That is true, Lord." What did I do with them? I took the gloves and put them in the stove. They burned up. The hat and feather went in the same direction; they burned up; and the other paraphernalia went in that way. I could not burn the sword; it would not burn; but I stuck it in and blackened it a good deal and took it out in the yard and buried it. God led me to do that in order that some other poor fellow might not be taken into the lodge as I was; that he might not be tempted to go into some lodge because he could go in very cheap. God gave me that grace, and I thank Him that he did. No, I never heard Je-

sus mentioned in either one of the lodges; I know of a minister that was in the lodge, but he never spoke about Jesus in there at all.

Mr. Swartz—You knew one minister in the lodge; what was his influence in the lodge; was it a spiritual influence, was he recognized as a man of spiritual power?

Mr. Jacoby—No, sir, he was recognized, I think, and taken to be more of a sport than anything else.

Mr. Straw—I would like to ask Brother Jacoby this question. As he knows there are books purporting to be expositions of what is done in the secret lodges, Knights Templar for instance, the Masonic lodge, Knights of Pythias, etc., this literature is put before the people and very frequently we hear lodge men saying that these expositions are put out by men who never knew anything about it. That they are false. Once in a while we will hear a lecturer make a verbal exposition of what is done in the lodge room; we hear this denied, very strenuously denied, by the lodge men. I would like to ask you on general principles, if, so far as you have heard or seen these expositions, if, in the main, they are correct.

Mr. Jacoby—Yes, sir.

WHY DISCUSS SECRET SOCIETIES?

Why Have Addresses on Topics that Will Give Offense to Some and Cause Divisions in the Community?

PRESIDENT BLANCHARD'S SERMON ON SABBATH MORNING, FEB. 28, 1904.

I share with you all the regret that Dr. Tompkins is not with us. In making up the programme for this meeting it was specially desired to have all the addresses from friends who are not residents here, and who have not so often spoken to you. When I was asked to take the service this morning it seemed hardly wise. It is thirty-five years since I made my first address on this subject in this place. That is a long while, and you have heard me a great many times, but you are very kind and you love God and believe in His Spirit, and love His cause, and will listen to me patiently once more.

The text of this morning is found in three scriptures: "He shall be called the Prince of Peace" (Isa. 9: 6); "I came not to send peace but a sword" (Matt. 10: 31); "Peace I leave with you, my

peace give I unto you. Not as the world giveth, give I unto you" (John 14: 27).

This theme was suggested to me, as I believe, by the Spirit. I wish to take up a little time this morning in discussing it, and the reason for this presentation is deemed to be this: You are to have special addresses and arguments upon the secret society question this afternoon at 2:30 and this evening at 7:30. It appeared to me that it would be well for us to turn over together some reasons why there should be addresses of this kind, when we all know that one of the results is the creation in certain persons of a certain measure of dissatisfaction, and some disaffection in the community. Why should we treat any theme which will cause any divisions among the people of God? Why should we not confine ourselves to topics on public occasions where all may have a pleasant and agreeable feeling as they come and remain and depart? We are met this morning, not so much to discuss the secret society question, as to mention some reasons why it might properly be discussed. We are not to build the house, but to lay the foundation. To dig away at the ground and get, if we can, a solid place for a series of meetings like this to stand on. I want in passing to call your attention to another topic. When I was a boy one of the first books which I was interested in was one called "Twelve Dozen Contradictions in the Bible." It was a list of one hundred and forty-four scriptures connected with one hundred and forty-four or more other scriptures, the writer declaring that the one set contradicted the other set. Whether or not this particular scripture, or group of scriptures was involved, I do not remember, but you can see at once how it would lend itself to a shallow and thoughtless mind for a presentation of that kind.

"His name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace." "I do not come to send peace, I come to send a sword."

Now the person who does not think twice before he speaks would readily say there is a flat and direct contradiction. Jesus Christ is declared to be the Prince of Peace, and says Himself He came to send a sword. This is a fair sample of

these twelve dozen contradictions of the Bible. That is to say, there is no contradiction at all. What is required is that one pause to think twice, and he will see exactly what is the truth, exactly what Jesus means. There are immediate and distant results of action. Now the approximate result of Christ's coming into this world was anything but peace, yet the ultimate result of Christ's coming into this world is to establish peace throughout the whole world, peace not simply between man and man, but peace between man and the beast in the field. The little child playing on the hole of the deadly insect, the little child leading the wild beast out of the forest, that is to be the end. Creation itself delivered from the bondage of corruption.

The immediate result of the work of Jesus Christ is anger, wrath, irritation; the end of the work of Jesus Christ is joy, quiet eyes, quiet tones, quiet steps, beautiful eyes looking out from the faces of husband and wife into the faces of son and daughter, love looking out from the eyes of neighbor into the eyes of neighbor, love expressing itself in the face of human beings as they come and go in the beaten ways of human life, that is the end. For a little time the kingdom of Jesus Christ does bring the sword; the sword does its awful yet beneficent work, and when this work is done there comes the long, long era of peace following. This is the teaching of scripture. It is perfectly obvious. Any honest man who stops to think would never have called it a contradiction. The trouble with that man was not with his head, it was with his heart. So we have here before us this morning the Kingdom of Jesus Christ as the introduction to the holy way, which holy way ends in victory for righteousness and brings joy to all who are willingly in the strife. There are half a dozen ways in which this appears to be true; take for example the heart of the individual. Is it not true that the coming of Jesus Christ into the human heart at the beginning produced war? Here is a man, for example, who is filled up with pride. When Jesus Christ comes to that man's heart, what will it do? It will say to him: "Brother man, unless you get rid of that damnable thing it will sink you into hell." And

pride will say, I do not like to have people talk to me in that fashion, and Jesus will say to him again: "Unless you get rid of that damnable thing it will sink you into hell;" and pride will struggle, and by and by the struggle will end, either in the peace of putrefaction, the soul rotted out in sin, or in the peace of eternal life and blessedness, the soul transformed into the life of Jesus Christ.

Maybe your sin was not pride, but vanity. Maybe you could never think for your life as much about how your soul looked to God as the way your body looked to men. Perhaps you spent time and money in dressing up that body that you brought here this morning, which, after a little while will be thrown down into a hole to rot, and no time on the spirit which will live for glory or shame throughout the ages to come. Maybe that was the trouble. I will not say it was of anyone present here; if it was when Jesus came and knocked at the door of your heart and sought to be admitted, there was war, instantly there was war. Maybe it was covetousness that was the matter with you when Jesus knocked at the door of your heart. That is a popular sin to-day. No man condemns himself for covetousness. He does not call it covetousness, he calls it prudence. He says unless he cares for himself nobody will care for him. This is common in our day, and maybe it was the love of money, the love of land, the love of houses, perhaps that was the thing, and when you read that sermon on the mount and when you stopped a little while to apply it, and when Jesus explained it to you and said: "Do you hear? You are clutching money, you love it, you think about it, you work for it, you get it, and you keep it, you do not care for the poor, you do not care a penny for the heathen world, you are worth thousands, tens of thousands of dollars, and you do not give as much to save the heathen world as does a servant girl, and you call yourself a Christian, you name yourself by the holy name of Jesus." Now, when that message comes into your soul, it does not produce a peaceful state of mind—it produces war. That brings the sword. That is the coming of Jesus with the sword. The most peaceful place in this world, to the eye of man, is a graveyard. No quar-

relying there; and so when men are dead in sin they have peace of a certain sort. They live on in sin from day to day. They are not disturbed, they are not angry. One of these people was in a protracted meeting, and some earnest soul came with tears and entreated her to turn to Jesus, and she said: "I cannot understand what this thing is all about, I feel just as happy as a bird." She did. A man was brought into the hospital with a wounded leg, the surgeon looked at it, shook his head, and said: "Well, my poor fellow, we will do the best we can for you, do you suffer?" "Oh, doctor, it seems as if I could not stand the pain." The surgeon dressed the wound, spoke to the nurse, left directions, and went away. He came the next day. "Well, my boy, how is your leg getting along?" "Oh, I cannot tell you; it seems as if I could not live." "That is all right." He spoke to the nurse, left directions and went away. He came the third morning. "How is the leg this morning?" "Feels all right; feels a great deal better; I'm getting well." The doctor said to the nurse: "Get him to the operating room immediately, the pain has gone, mortification has set in, the man will lose his life unless his leg is off." So there is the peace of mortification, there is the peace of spiritual death. God grant that none of you are in it, and there is a peace of life, abundant life, eternal life with wonderful peace. It is not quiet, but it is joyful, it moves, it moves, but it is peace.

In the days of Jonathan Edwards they had in England what they called the covenant and the half-way covenant. The reason for the half-way covenant was that a man in that day could not hold office in that region unless he belonged to the church, but there were men who were not Christians, who knew they were not, and who did not want the Lord, and they said, "We are not Christians, but we are willing to enter into an agreement to support the church, to walk decently, and we would like to be members so we can hold office," and they took them in. Jonathan Edwards set himself against this. He said, "This is crime, we are perjuring the souls of men, this thing ought to be changed." He was pastor of that old church that stands in Northampton to-day, I suppose not the same build-

ing, but on the same ground, fronting the square in that beautiful New England town, and this pastor began by saying to the people, "When you come into the church you ought to be saved people. If you do not know your sins are blotted out, and that your purpose is to live for God, and believe that God has received you, you ought not to be members of the church at all. It is a peril to your souls to have you members of the church." They drove him out of the town. He lived among the Indians. They said, "We will not have a man teaching that sort of thing in this town." Why not? That is clearly the Word of Jesus. "Except a man be born again he cannot see the kingdom of God." Cannot see it, to say nothing about getting into it. Jesus comes to Northampton, and Northampton is not living according to the Word of Jesus, Northampton is trampling the law of Jesus under its feet. What is going to happen to Northampton? War, until after this question is settled; war until after it is settled. It will be easy times in any community if that community wants to have liquor selling and gambling and prostitution and Sabbath breaking and godlessness, if the whole community wants it, you can have a sort of peace; but when one man pledges himself in that town and says no to these traps of the devil, then there is war, and that war continues until after that issue is fought out. By and by it is death or life for the town. It has always been so—it always will be so. The only condition on which we can have peace in Wheaton is to have it all wrong or all right. As long as it is part wrong and part right Jesus' coming brings a sword. "I come to bring peace," "I come to bring a sword." "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace."

"Peace I leave with you, my peace give I unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

During not more than eighteen years—I cannot tell you just how many—I do not think it was more than ten or twelve, eighteen thousand Scotchmen died on the gibbet or by the sword. Graham of Claverhouse and his rough riders rode from end to end of that little country,

called out man after man as they did John Brown of Haddington, they made him kneel in the dooryard while his wife stood in the door, they gave him a moment to pray, and then shot him like a dog. What was the matter with this man? Nothing except that he was listening to the voice of Jesus. Why did Graham of Claverhouse want to shoot down John Brown? Because Graham of Claverhouse did not want to listen to the voice of Jesus, and there was war until the issue was settled.

The Council of Blood, under the direction of Alva, sat in the Netherlands, and sent thousands, literally, of the choicest, best men that ever were born in Holland to die at the stake or on the block. What was the trouble? Why, here were certain people who wanted to listen to the voice of Jesus, and certain other people who wanted them to listen to the voice of civil authority, and there was war and blood. It is not a pleasant thing to think about, is it? But on what condition could you have averted the war—only on condition that these God-fearing men and women should have surrendered the priceless jewel of civil and religious liberty. Only on that condition, no other; without that, war. What began the United States? Here were little companies of men and women scattered over England as we are here this morning. They sang these sweet hymns of Zion that we sing, they read this same precious Word as we read, they prayed to the same God who bends his loving ear over us this morning, and here came people and said, "You stop this." They said, "Oh, no, we cannot." They dragged them away to rot in dungeons in the heart of London; they set up a fiery stake, and sent them, like Elijah, to heaven in chariots of flame. They settled across the channel and for a little time found peace of a certain sort, but they said, "Our children are forgetting our language, they are going to marry in Holland and will forget our country. Is there not some place where we can plant ourselves and rear our children under a Christian government? Under the Providence of God, Cabot, Raleigh and other men had made a pathway across the sea, and so our fathers landed here on that winter's day. What a wonderful sight it was! One hundred men and women, a

little crying baby born on the journey, landing on the coast of New England in December! Dark skies covered the earth. The howling winds, and the red men peeping about to see these strange people, who seemed to have descended from the skies. Before the spring flowers bloomed half that company were sleeping with quiet hands folded across their breasts, waiting the resurrection morn. The Mayflower sailed away for England in the spring, and when the people looked with tearful eyes to see the ship sailing away to the dear home land, not one took passage on her. To what does this nation trace itself? To the conflict between light and darkness, between good and evil. War, but after war, peace.

Carlyle says, closing his history of the French Revolution, and speaking of those four thousand people who were guillotined, in the "Place of the Guillotine," now turned into the "Place of Peace." Carlyle says: "It is a terrible thing to see four thousand people beheaded, and to see the blood of those nobly born, highly bred, many of them, noble people, bubbling down into the river; but it is better to see the four thousand's blood than to see the nation who cannot bleed, who have no blood in their lifeless bodies." War is a hard thing, but war brings peace. It is the Prince of Peace coming to send a sword, which, after it has done its work, will give blessed quiet to the people who are submissive to his just and lawful authority.

Now we are gathered here on this occasion to protest against institutions which dishonor the name of Jesus Christ, and contradict the teaching of Jesus Christ, and destroy the civil authority of Jesus Christ as set up here in this world, and ruin the precious souls for which Jesus Christ died. We are met to protest against this whole scheme of secret association. Yet in these associations are many of our friends, our neighbors, people whom we esteem, people whom we love.

Let me ask you a question: When Jesus Christ hanging on the cross prayed for the men who murdered Him, declaring that they did not know what they were doing, do you believe he was undertaking to make a false apology for those men? or do you believe he spoke the facts.

in the case? He said, "Father, forgive them, they know not what they do." Now was that true, or was that false? That is what He said. Let me ask you a question: If men could take the only sinless being who ever came into the world, the only person whose heart was absolutely right in the sight of God, if they could take Him and hang Him up between thieves, and jeer at Him as He died, and not know what they were doing, is it impossible that men in our day should combine with Christless and evil organizations under the same circumstances, not knowing what they are doing? Is that not quite possible? Well, you say, "If they have united with these Christless orders without knowing what they did, why should we disturb them?" Because Jesus Christ does not want people in that sort of thing. Jesus Christ did not pray that God would continue His murderers in their present state of mind; He prayed that the Lord would pardon them, and make them different from what they were, and He calls upon His people now to discriminate between good and evil, between light and darkness, between right and wrong. He says we must discern between one that fears God and one that does not fear Him. And He says that these great secret organizations which are to-day gathering men by thousands and money by millions and are devoting all this wealth and power to un-republican, un-Christian institutions, must be met and opposed.

We are not to consent to them, we are to protest against them. These brothers of ours are men like ourselves. They are to be loved as brethren, and if they will hate us because of the truth we utter, that also we must patiently and lovingly endure; so we must say to these brothers, "Object to us if you will, but listen to the truth and separate yourselves from those who are hostile to the words and work of Jesus Christ."

Men talk to me about joining the church when I ask them if they are Christians. I do not want a man to join the church. I was sitting in my home the other day talking with a man whose hair was whiter than mine. I said, "My dear sir, you have lived a long life, and God has given you ten thousand blessings. You have a lovely Christian wife,

you have obedient children, you are not a confessed Christian; you ought to be." He said, "I know I ought to join the church." I said, "No, that is not it. What you ought to do is to join Christ. You ought to begin to pray with your wife and children in this home; then you will find the church naturally. You know what brings people out of the church is that they are not in harmony with Christ. When you are, you will not have to be asked to join His church; you will take to it naturally." A Chinaman was asked what Christianity was. He said he did not know, he had not studied religion in this country; he was directed not to study religion, but he thought it had something to do with cake and ice cream.

Is there any man or woman here this morning looking up into the face of Jesus and listening to His voice as he said, "I came not to send peace but a sword;" is there any man here that wants to join hands with the world and sell his soul, go on in sin and have some godless brother stand over him and send him to heaven? Do you want any more of that sort of religion? We have more than enough of that now; what we want is a religion that will put people to repenting of sin, to confessing sin, to putting sin away, to joining hands with every Christian, with every good work and word, ever standing in this world for the things for which Jesus Christ stood, ever building up the church that Jesus Christ died for, forever promoting the gatherings of the followers of Jesus Christ in the places of prayer—that is what the world needs—is not that what you also want? That is what Jesus wants, and if you are the people of God, that is the thing you want, too, and so, as we go through these gatherings it ought to be with very patient hearts.

We ought to look back to the time when Jesus drew his sword on the sin of this world, the sword of a blameless life, the sword of a true testimony, the sword of a patient endurance, the sword of an overcoming faith. He has not required us who are here this morning to put away all the evil in this world, but He has required us to keep free from it, to witness against it, and to know if we do this we shall live to see victories over it. We may have in our hearts this peace that

comes from God. These young folks may have it, and if they do, how they will go east, west, north and south, everywhere, holding forth the word of life, carrying to victory the spotless banner which Jesus Christ has put into the hands of his church. Men and women, if you could have your children, every one of them, worth a million dollars, what would that be if they were selfish, worldly people, compared with such a testimony as God wills to put into their lives?

"His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father and the Prince of Peace." I did not come down for that; I did not come to send peace until righteousness has come, but a sword; but, when righteousness is come, "Peace I leave with you, my peace give I unto you; not as the world giveth give I unto you; let not your hearts be troubled, neither be afraid."

REV. NEWTON WRAY.

I never had much experience, having been a member of only one lodge and with but one year's experience in that, but it was sufficient to convince me that I could not walk in the light and have fellowship with the unfruitful works of darkness. To put it in no stronger terms, the apostolic injunction not to indulge in jesting and foolish talking and other forms of unprofitable conversation, was sufficient to prove to me that as a child of God and one that would walk in fellowship with His servants, I could not continue in alliance with such an institution. My duties as pastor brought me into contact with many men with whom I labored in the name of the Lord to convict of sin, and convince them of their need of a Savior—my experience, I say, in this direction saddened me so often that it turned me against the Masons in particular, and most other lodges as well, for in trying to get men to see their need of a Savior and convict them of the absolute necessity of a spiritual change, in order to be members of the Kingdom of God and inherit everlasting life—I have been so saddened by the excuses which such men make, and the refuge which they take in secret societies, particularly

in those that are dressed up with the garb of religious pretense, that it has turned me against the lodges. I was misled into a so-called patriotic order on the ground that it was greatly a matter of patriotism, but I soon found, as I have said, that I could not walk with God and sanction what went on under the secrecy of the lodge hall.

As pastor and evangelist, I have talked with a great many men, some of whom I did not know were Masons or Odd Fellows until I had begun to labor with them about their souls; they would say that they never went to church, and they didn't seem to have any interest in Christ or the house of God. They would say: "I am well enough off as it is—I am a member of an order founded upon the Bible, and if a man lives up to such principles he is all right." I was talking to a man not many months ago. I urged upon him the question of his personal salvation. He excused himself on the ground that his family were interested in church matters and all went. Why don't you go? He said: "I have been a member of the Masonic lodge for a number of years. That is my church." I said, "There is only one church, and that is the one our Lord Jesus Christ saved with his blood. If you are going to be saved that is the only church you are to be interested in. Except ye be converted and are born of the Holy Spirit you cannot see the Kingdom of God."

Lanark, Ill., Jan. 2, 1904.

W. I. Phillips, Chicago, Ill.:

Dear Sir—The January number of the Cynosure came this morning, and I want to say to you that it beats all past records for excellent articles and thoughts. The numbers are all good, but this one is superb. I wish that it might go into the hands of every citizen of our country. Keep the good work going on.

Yours for the New Year,

I. B. Trout (Editor).

Louisville, Ky., Dec. 3, 1903.

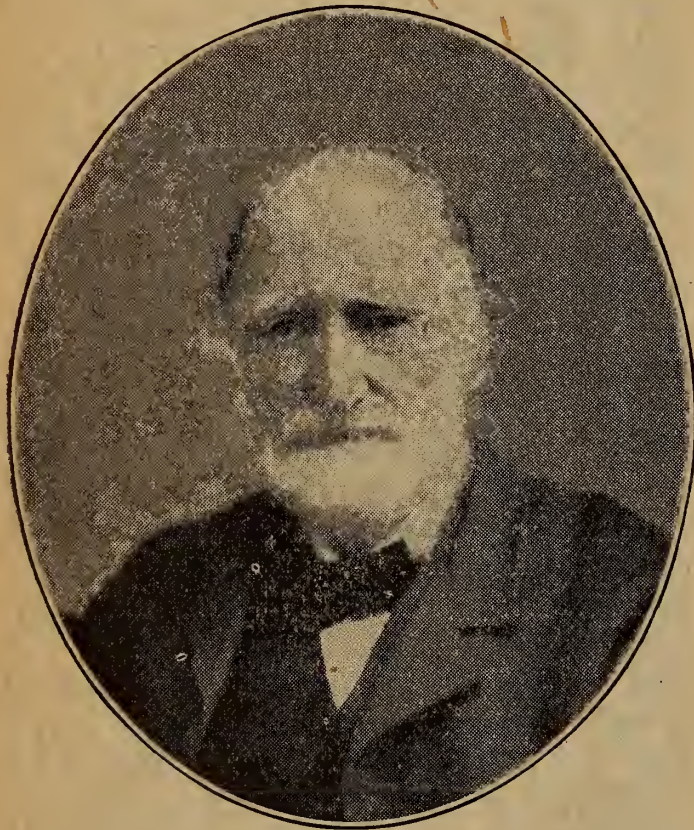
Dear Sir—Enclosed please find one year's subscription to Christian Cynosure. I find the magazine very useful.

Rev. O. Praetorius.

Obituary.

REV. AMOS DRESSER.

Rev. Amos Dresser died at the home of his son, F. F. Dresser, at Lawrence, Kansas, February 4, 1904, aged 91 years. He was born in Peru, Mass., December 17, 1812. He was a descendant of Robert Cushman, a Mayflower Pilgrim. He



was one of the leading actors of the stirring anti-slavery period, and was connected besides with one of the most stirring incidents in the history of Oberlin and Lane seminaries.

He came to Cincinnati as a young man in 1830, at the time of the opening of Lane seminary, of which he was one of the first pupils. Horace Bushnell was one of his classmates. Dr. Lyman Beecher and Prof. Calvin B. Stowe were among his instructors. He was among the members of the famous Anti-Slavery Society of the seminary. The society awoke a storm in the city, so that the trustees of the seminary issued an order suppressing it, and the beloved Prof. John Morgan was dismissed because of his sympathy with it.

The result was the famous migration to Oberlin, where Prof. Morgan was installed as a professor. Mr. Dresser was one of the migrating students, thus being

present at the birth of two great educational institutions. For years, so intense was the odium resting upon Oberlin as an anti-slavery college, that, in the words of Mr. Dresser, "none but those who had backbone stamina would enter the institution."

He had, however, even severer test of his courage, as he was roughly handled by a Tennessee mob and given twenty lashes on the bare back for having some abolition tracts in his baggage, and was even obliged to await a debate as to whether his life would be spared.

This was the martyr-age of anti-slavery, and Mr. Dresser's name will ever be honorably associated with those whom Providence has called at different times to suffer in behalf of an enslaved and unfortunate race.

In the fall of 1836 he accepted a commission as one of the seventy lecturers sent forth at that time by the American Anti-slavery Society, and continued lecturing winters and studying summers till the fall of 1839, when he married Adaline Smith, and sailed as a missionary to Jamaica. Here he labored with zeal and diligence among the emancipated slaves, until both himself and wife were so broken down in health that they were compelled to relinquish the field and return to the United States. After his return he resided two years near Cincinnati as pastor of a church, after which he removed to the Olivet institution in Michigan, and engaged in teaching. He then became interested in the cause of peace and labored as an agent of the League of Brotherhood then carrying on extensive and vigorous operations under the leadership of Elihu Burritt. While thus engaged he was called to endure the great affliction of consigning to the grave his beloved wife and two little children.

He continued to labor till 1851, when he married Ann Jane Gray and sailed for Europe to attend the Great Peace Congress in London, to which he had been elected a delegate. While abroad Mr. Dresser delivered several lectures in different parts of England and Scotland, and was everywhere well received.

About this time he wrote a book on the question, entitled, "The Bible Against War." During the later years of his life

he wrote the following leaflets: "The Christian Flag," "The Pearl of Great Price," "The Import of the Word Son of Man," "Born of Water and the Spirit," and "Baptisma." The last named he wrote while in his ninetieth year.

He labored as a Congregational pastor in Ohio, Michigan and Nebraska; his last pastorate closed in 1896. He was financial agent of Franklin Academy, Nebraska, from 1882 to 1886.

In the spring of 1903 he and his wife moved, with their son, to Lawrence, Kan. On the 1st of August his dear wife was taken from him. Though greatly missing her companionship, he bore his bereavement with beautiful Christian fortitude.

He has always been an earnest, zealous worker for truth and against wrong in every form. He was ever obedient to the admonition, "O ye that love Jehovah, hate evil," and as a consequence was a lifelong opposer of secret societies.

He was the father of eight children three of whom survive him: Amos Dresser of the Stereopticon and Film Exchange, Chicago; F. F. Dresser and Mrs. E. Cressman of Lawrence, Kansas.

With mind unclouded and conscious to the last, he peacefully fell asleep in Jesus at 9 o'clock, Thursday morning, Feb. 4, 1904.

"Blessed, indeed, are the dead who die in the Lord."

Christian Cynosure.

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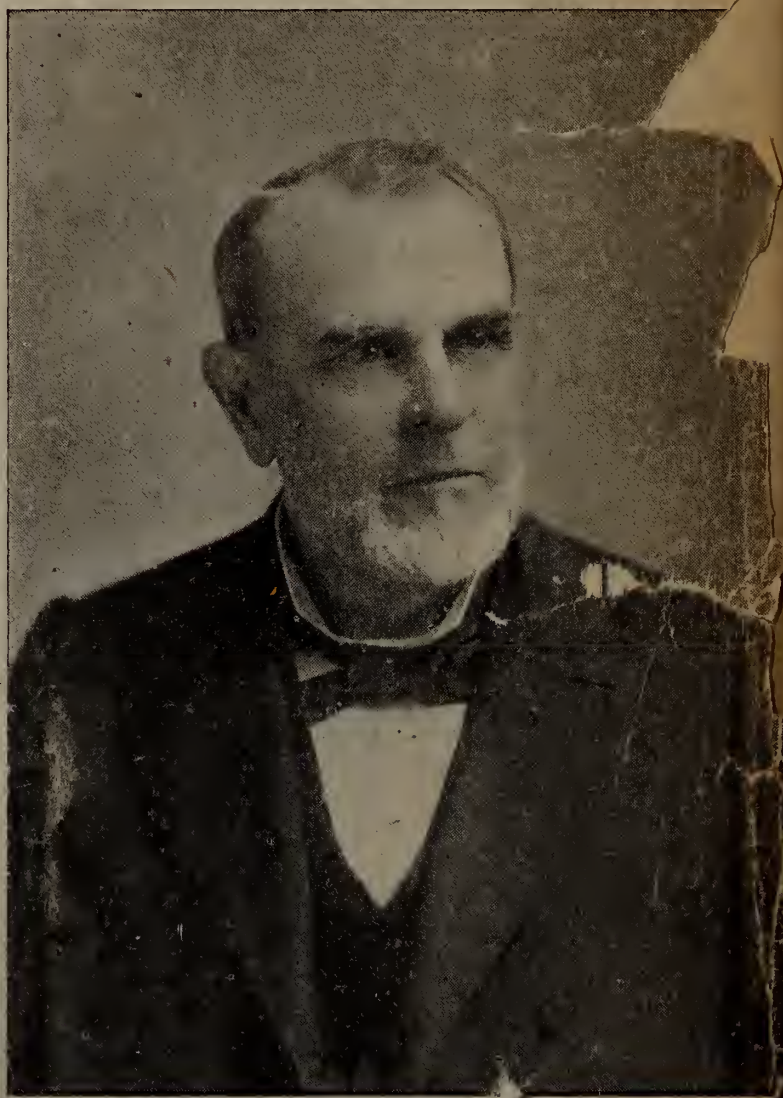
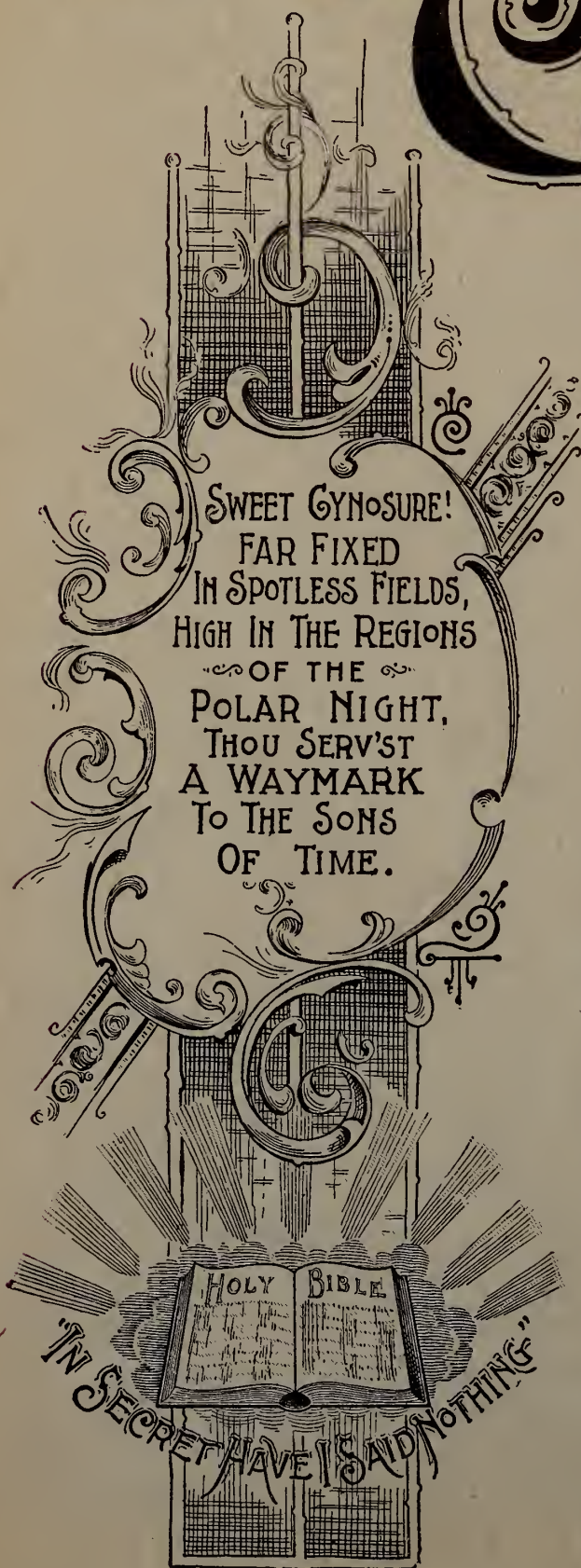
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